

NOTES AND QUERIES.

1. *The Isaiah Inscription*.—Some study of the inscription found by Schick in a chapel in Silwan and represented by him in the *Quarterly Statement*, 1890, pp. 16–18, leads me to offer a translation. Schick's form of the inscription was produced from a squeeze, and will be found on p. 17. In the same year Petrie, *Quarterly Statement*, 1890, p. 157, writes that he found Schick's transcriptions "not quite correct," and gave another reading. So far as I can learn, no one has translated this inscription, and the second form of it seems incapable of translation. If we take Schick's form, however, and let the traces of letters have value, the inscription may be given thus:—

ΕΚΤΥΗΗ, ΤΕΡΩΙΣΑΙΑ ΠΡΟΦΗΤΟΝ.

In this reading the first mark is read as E, the mark after Η is read as iota subscript, and the mark after Φ is taken as a trace of Η; I then understand the first word to be in the dative, the second to be for ΤΕΙΕΡΩ and also a dative, and the other words to represent genitives. The meaning would then be:

"For the bas-relief and shrine of Isaiah the prophet."

It would thus describe the purpose of the niche figured by Schick, and would illustrate Matt. xxiii, 29.

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2. *The true site of Zion*.—In view of renewed interest in this problem, the following letter from an anonymous correspondent may be of interest:—

"I think I have seen in a former number of the *Quarterly Statement*, a notice of that argument for the true site of Zion which is founded on the expression in 1 Kings viii, 1, 'to bring up the ark . . . out of the city of David, which is Zion': for that implies, of course, that the city of David was on a lower level than

the Temple. But I do not remember to have seen any topographical inference drawn from the expression in 2 Sam. v, 17, 'David *went down* to the hold.' The true account of the matter would seem to be this:—Zion, properly so called, was a Jebusite outwork on the southern slope of the eastern hill, and south of the present Haram. This outwork was taken from the Jebusites by David himself. On the same day (2 Sam. v, 8) David offered the post of general to whoever would take the Jebusite fortress, which was on the highest level of the same range, and included the Haram, or part of it. Joab took it, and was promoted accordingly. David took up his residence at first, and temporarily, in the fortification which he had taken himself: 'the city where David *encamped*,' as the original of Isaiah xxix, 1, has it. Afterwards David, had a palace built for himself *on the higher level* by Hiram (2 Sam. v, 11): from whence, on the invasion by the Philistines, David 'went down,' shifting his quarters for the time to the fortification on the lower level, where he had resided at first. The ark remained throughout on the same lower level, 'the city of David'; and when it had been *brought up* (1 Kings viii, 1) to the newly built Temple by Solomon, Solomon had David's old residence enlarged for his own palace, and it became thenceforward the residence of all the kings of Judah in succession: hence the expression in 1 Kings x, 5, 'his *ascent* by which he *went up* into the house of the LORD'—evidently a private flight of stairs from the palace to the higher level of the Temple.

"How all this is to be explained on the idea that David had only one residence, and that on the western hill of Jerusalem, opposite to the Temple range, I for one fail to see."

3. *Ancient Measures*.—A correspondent observes that in the account given in the *Quarterly Statement*, April, 1903, p. 180, of the temple of Eshmun, the measurements of the walls (197 by 144½ feet) almost exactly bear to each other the ratio of 15:11. From this he infers that it should be possible to ascertain the standard which was in use. The proportions are unusual, and point to the employment of a length-measure which could be as little as 12·12 inches or as much as 39·4 inches. The intervening results he gives as 13·13, 14·3, 15·7, 17·5, 19·7, 22·5, 26·26, and 31·5.