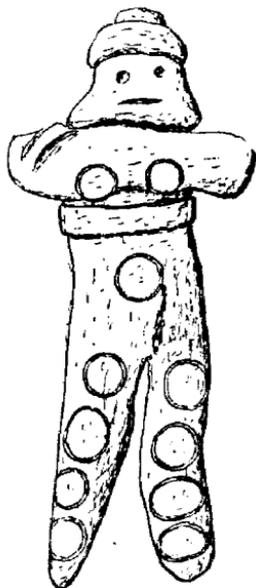


(6) I objected to the "royal pottery" theory on the ground that the clay and technique of the jar-handles from the four supposed towns ought to be different, not identical. Dr. Sellin answers this by supposing that in all royal manufactories the vessels would necessarily be made after one and the same pattern [why?]; and that my assumption, that the Memshath pottery is at least 100 years older than the Shocoh pottery is no less inconsistent with uniformity of type. I venture to think, however, that persistence of one type is not impossible over a yet longer period than 100 years. The large bowls of Mycenaean form, with a frieze pattern, containing birds, spirals, etc., persisted in Palestine with little or no change from about 1450 B.C. to nearly 1000 B.C. And it seems to me more probable that one manufactory in the hands of one family with hereditary traditions, and using one claybed, would be more likely to produce vessels of a uniform type than would manufactories in four different places, even though the latter should be contemporaneous.

Let me, in conclusion, once more thank Dr. Sellin for his kind criticisms, and express the hope that he will see in this answer a spirit of courtesy equal to that which he has shown to me.

NOTES AND QUERIES.

(1.) *Sacrificial Cakes*.—The feast with which the fast of Ramadan is closed is celebrated by the fellahin in various ways, among others the making and eating of cakes such as is illustrated in the sketch sent herewith, made from a specimen with which I have been presented. The interest of this object, in the first place, lies in its being a direct contravention of the well-known Muslim prohibition of representations of the human form; and, in the second, in its being possibly a survival of well-known types of *dea nutrix* figures. Though the turban on the head shows that the artist wished to represent a male figure, this does not prevent its being reminiscent of such an ancestry.



The cake is made of a heavy and extremely indigestible dough, stuffed with raisins. It is 10 inches long.

R. A. S. MACALISTER.

(2.) *Stamped jar-handle from Gezer.*—May I venture to suggest that the block on p. 264 of the October *Quarterly Statement* is at the wrong inclination, as is proved by the slant of the old Hebrew characters. If the illustration be revolved 50° “against the clock,” the characters are now in the customary angle, and the inscription contains the perfectly intelligible biblical name ידדאי *Hiddai* (2 Sam. xxiii, 30), which, in 1 Chron. xi, 32, becomes *Hurai* through confusion between ד and ר .

There is no necessity to read the remaining device as the letter ח . We are all familiar with the common Hebrew style of signet, of a round or oval form, divided into two parts by a single or double horizontal line. The \ominus on the stamp is merely the representation of such a signet. Thus the whole thing resolves itself into the potter's name *Hiddai*, accompanied by the graphic device of a seal.

E. J. PILCHER.

(3.) *The inscribed Objects from Gezer.*—The stamp, discussed by Mr. Pilcher in the preceding paragraph, is also the subject of a careful study by Professor Clermont-Ganneau (*Recueil d'archéologie orientale*, § 14). The latter authority is at first tempted to read the *teth* as an *'ain*, and rearranges the letters *'d-y-h*, *i.e.*, *Adaiah*. But the slope of the *d* (or *v*) is so anomalous that he asks whether it should not be a *beth*, thus producing the eminently suitable name *t-b-y-h*, *i.e.* *Tobiah*. Mr. Macalister, however, informs me that the *b* is impossible, and it must be added that were it meant that the letters should be read in the order suggested, they would probably have faced another direction. In fact, Professor Clermont-Ganneau himself has published a legend which is *boustrophedon*, and the letters are inclined toward the direction in which they are to be read. Mr. Pilcher's view (above) has the great merit of explaining the slope of the *r*, and although his *Hiddai* is a very plausible reading it is to be noticed that the biblical name is not altogether certain; see *Encyclop. Biblica*, *s. v.*, “*Hurai*.” But his result is to disturb the *h* and to leave it in what appears to be an unnecessarily slanting

position, an objection, however, to which much weight, in this case, cannot reasonably be attached. After all, the fact that the letters are upon a circular stamp must be taken into account. The writer has been guided by symmetry, and if the stamp be regarded as it stands in the block it will be obvious that a *r* (or *d*) at the ordinary angle could not have been placed within the circle. Consequently, although Hiddai may appear a very appropriate name, the reading *h-y-r-l* is still not excluded. Its very strangeness may be an objection—though Gezer is revealing traces of a strange race—or it may be preferable to accept Mr. Macalister's own suggestion that the letters are an abbreviation.

The inscribed weight (*Q.S.*, pp. 226, 320) forms the subject of another interesting note by Professor Clermont-Ganneau. He takes the obscure פ״ב to be a dual: two *py*, that is, two portions or fractions. This use of the word חַד , literally "month," finds an analogy in the Egyptian *ro* (month), which, as he reminds us, has a similar use. In an extremely acute discussion he shows that the weight in question is two-thirds of a unit, which is the hundredth of a mina, it is also the half of the Jewish shekel (14 gr. 55). The whole note must be reserved for fuller consideration on a later occasion.

S. A. COOK.

(4.) *Foundation-sacrifice Superstition.*—A wild and gruesome story, of course utterly untrue, is being circulated by gipsies concerning the new Greek building, above referred to, inside the St. Stephen's Gate (see p. 7). I overheard a gipsy-girl relating it to a fellow woman, and I only record it in illustration of the survival of superstitions connected with "foundation-sacrifices" amongst the very lowest class of the population:—

"When the Nassara (Christians) began last year to rebuild the old bath inside the Bab Sitna Miriam, they found that every stone they laid during the day was tumbled down at night. They therefore dug very deep into the earth and found a cave in which, surrounded by golden crosses, lay a 'kitab,' or book, the leaves of

which were glittering with jewels. Failing in their endeavours to approach and seize the treasure they asked the advice of a clever Mughrabi sheikh, who told them that they would not succeed until they had killed twelve people and drenched the place with their blood. Only yesterday a Nasrani came to our sheikh and offered him twenty liras if he would let him have one of my little brothers. Of course, we would not hear of such a thing. We hear that several children have lately disappeared; doubtless, they have been killed by the Nassara and the Jews. An old street-watchman was lately found dead near the place. He must have been killed for the same purpose."

It may be interesting for me to record that when on May 23, 1891, I left my dwelling in order to be present at the laying of the foundation-stone of the L.J.S. Girls' School at Jerusalem, an old domestic, who had heard where I was going, begged and entreated me not to stand between the sun and the foundation-stone, *lest my shadow, falling on the latter, should cause my death before the close of the year.*

REV. J. E. HANAUER.

5.—*The Zodiac-Tablet*.¹—May I point out that the "ladder-like object" is probably representative of *Libra*. When Mr. Macalister is able to get to his books, if he will turn to Drummond's *Ædipus Judaicus*, the Plates will afford him some suggestions. Number 1, which is an Egyptian zodiac from Kircher, gives us, in *Libra*, a human figure holding a pair of scales in one hand and a ladder in the other. *Scala* is a ladder or stairway, and it may be fairly asked whether this was not the first meaning of the zodiacal sign. In the Egyptian teaching the good man after death goes the way of the sun, makes his way safely through the Underworld, and then ascends a stairway into the Elysian fields at the place of sun-rising. In Chapter XXII of the *Book of the Dead*, the divinity is made to say: "I am Osiris, the Lord of Restau, the same who is at the head of the Staircase." The "Staircase of the great god" at Abydos is frequently mentioned on the funereal stelae. This *scala* was on the eastern or spring side of the heavens, where the deceased ascended

¹ See, for other communications, pp. 26-29 above.

from the world of the dead ; but there was, of course, a corresponding stairway on the western or autumn side, where he had gone down.

The T-like objects of the zodiac-tablet may possibly be crude pictures of the bow and arrow of *Sagittarius*. Drummond's Plate 9, which is from the *Philosophical Transactions* of 1772, shows the bow and arrow in the sign, without the Archer ; and Plate 4 (from Kircher again) gives a hand holding an arrow almost at right angles to the arm (and nothing beyond). There are also in these Plates some extra-zodiacal figures which may prove suggestive to Mr. Macalister.

GEORGE ST. CLAIR.

(6.) *The Site of the Acra*.—We veteran Ophelites welcome Sir Charles Watson as a newly-girt defender of the city of David, but when, on going up to Mount Zion, he describes an area of some acres, close to the site of Solomon's Temple, as the position of the Acra of the Maccabees *levelled* by Simon (as saith Josephus), I am thunderstruck. He can never hold the Fort here. In his manifesto, Sir Charles lays down his principles thus (cf. *Quarterly Statement*, 1906, p. 51):—"We have to depend upon the historical statements of the Bible, the Apocrypha, and Josephus I am strongly of opinion that it is not desirable to reject any statement made by them quite impossible to reject the fact that the hill upon which the Acra stood was cut down, and no site for the Acra can be accepted which is incompatible with it (the levelling of the Acra)."

In this first Paper (*Q.S.*, 1906, p. 52) Sir Charles began by describing his Acra (100 to 200 feet south of the temple) as *distinct* from the City of David, placing it *thrice* between the temple and the City of David. It was soon pointed out that the stronghold, the stronghold of Zion, and Zion were, in the Bible (Rev. Ver.) convertible terms, describing one and the same place (*Q.S.*, *id.*, 157, and 1881, p. 94), and that I Macc. i, 33 says: "Then builded they the City of David with a great and strong wall, and with mighty towers, and made it a stronghold for them," This obviously means

that the Acra and City of David formed one and the same place. "As it is not desirable to reject any statement" of the Bible and 1 Macc., how can one possibly believe and admit Sir C. Watson's theory that the Acra was *between* the temple and the City of David (itself the Acra). Here was indeed a dilemma. How can a place be *outside* itself so as to be between itself and another place?

In his second Paper, Sir Charles only mentions the City of David to amend his case by now saying (*Q.S.*, 1907, p. 210), "It is definitely stated in 1 Macc. i, 33, that the Acra of the Greeks was *in* (italics mine) the City of David"; (213) "the Acra was certainly in the City of David, and between this city and the temple," and (214) "in the City of David, which the Acra undoubtedly was." "It is not desirable to reject" the statement of 1 Macc., quoted above, identifying (so far as I see) the City of David with the Acra, but here it is thrice insisted on that the Acra (which was the city of David) was *inside* the City of David. Here is a second dilemma, as difficult as the first, for how can a place be *inside* itself?

Sir Charles Watson evidently attaches the highest value to Josephus and his guesses; Ewald and Sir Charles Wilson did the same. Indeed, the latter, in *Q.S.*, 1893, p. 165, actually writes: "the Acra was within the limits of the City of David (1 Macc. i, 33, etc.)," the very verse quoted above. I fully replied on p. 326, pointing out that the words did not (so far as I could see) bear the meaning forced upon them; and, since 1893, no one has cared here to re-introduce the point until Sir C. Watson raised it once more.

In Macc. the expression is literally (Gr. *ἐγένετο εἰς*), *was turned into* (i.e., *became*, L. and S. Lexicon) the Acra. So in N.T. five times, "the stone which . . . *is become* the head of the corner." In Exod. iv, 3, 4, the rod of Moses *became into* (in Hebrew) a serpent, and then the serpent *became into* a rod. In Ps. cxviii, 22 (Heb.) "the stone is become into, etc." Now, if we had to deal with Exodus as the friends of Josephus deal with 1 Macc., then we should have to translate, "the serpent was in the rod, and then the rod was in the serpent." This, I think, is enough to show that there is a mistake somewhere.

If Sir Charles now resolves to make a stand on his height overlooking the temple, I must sadly leave him to face alone the terrific assault prepared by Sir C. Wilson in the assertion (*Q.S.*, 1893, p. 165) that "it is geologically impossible for the ground south of the Temple to have been higher than that upon which the

temple stood." This, if correct, annihilates at once the above height; but, if experts pronounce it incorrect, then the *shallow* valley (*Q.S.*, 1907, p. 207) opens the way for another. *πλατεία* has been accepted as *broad* by all writers (I believe) hitherto. It will be very hard, I fancy, to show that in Josephus it means *shallow*. It is just 300 years since the first blow was given to Josephus, when one lively Hebrew scholar drew a bow at a venture and smote him between the joints of the harness, by inserting the new heading to 1 Chron. xi, 4: "He winneth the castle of Zion from the Jebusites by Joab's valour." Josephus distinctly says David took *two* places, the lower city and the citadel (*ἄκρα*), while the Bible names but one, the castle of Zion. Let me now become (into) an Anti-Josephus and ("Here truth inspire my tale") give my version of the capture of Jerusalem:—The Jebusites had seen the gathering clans passing in their thousands on the way south, and realized at once that their critical day was coming. David was made king. In four, or twenty-four, hours the Philistines would hear of it. Three days was there feasting at Hebron; meanwhile Araunah and another young man, had been slipped from Jebus. David, with his vast host appears before his future capital, the Jebusites shutting themselves up in their stronghold. Then David, instead of an expected surrender, meets only with jeers from the walls: "Except thou take away the blind and the lame, thou shalt not come in hither" (II Sam. v, 6). Israel's new king was greatly exasperated, and at once, or a few hours afterwards, said: "Whosoever getteth up to the gutter and smiteth the Jebusites, etc." . . . (II Sam. v, 8. See Kennicott). Night closed in. His vast host, weighed down with three days' feasting and then the march, was soon fast asleep. David vexed at his failure prayed. It was well past midnight when a fool-hardy Jebusite—that thoughtless Araunah—stole down in the awful stillness to Gihon and entered the water-way (the gutter leading to the vertical shaft to Zion) where subtle Joab, like a lion of Judah, was lying in wait for him. Instantly Araunah was seized, gagged, bound, removed, and guarded by sentinels. As the Bethelite, caught coming out of his city, turned traitor, so Araunah, caught going into Zion, also did the same. A few hours after, the host was roused by loud cheering at the capture of the famous stronghold.

No quarter was given. Joab became commander-in-chief. Araunah, however, was not slain, "because (as Josephus twice

asserts) of the good will he bare to the Hebrews and a particular benignity and affection which he had to the king himself." *Si sic omnia desisset.*

REV. W. F. BIRCH.

[Having read Mr. Birch's paper, I think that he somewhat strains his points as to the fortress being "within" or "without" the City of David. Windsor Castle may be described as in Windsor, for it forms one side of the High Street; but it may also be correctly described as "occupying a hill between the town of Windsor and the Home Park." Moreover, we say that "the King has gone to Windsor," meaning the Castle. The Tower of London is, or rather was when built, a stronghold of London, a part of London, yet actually outside the City.

Because the Maccabean writer does not mention a detail which Josephus does give, it need not follow that they are at variance. Josephus was an educated native of Jerusalem, mixing with men who knew and valued its traditions: and the broad fact remains that, at *some* time, the ground under discussion *was* levelled, and remains so.—J.D.C.]
