

great, and keeping cattle. It is a praiseworthy period. Whoso is born thereon will be prosperous, pious, and praised in his reputation.

A view of the Unlucky Days in the Twelve Eastern Months.

[27]

September 1, 4, 5, 9, 23.	March 4, 19, 22.
October 3, 5, 7, 23.	April 6, 7, 19, 25, 30.
November 1, 6, ¹ 4, 21, 25.	May 1, 6, 7, 8, 19, 25.
December 1, 3, 6, 14, 21, 25.	June 3, 6, 9, 12, 18, 25.
January 2, 3, 6, 14, 24, 27.	July 3, 6, 8, 16, 20, 22.
February 6, 11, 14, 16, 24.	August 2, 4, 10, 15, 19, 22.

It is a man's duty to be cautious in work and trade upon them.

(*To be continued.*)

NOTES AND QUERIES.

1. *Khurbet Jedirch* is a ruined site to the south of the old cross-country road from Gezer to Emmaus Nicopolis (*'Amwās*), and about three and a half miles from the former place. I lately took advantage of a day when the weather had obliged me to suspend the work of excavation, but which later on cleared up, to revisit this site and to make a more careful examination of it than I had previously done. It has sometimes been identified with the Biblical *Gederah of Judah*, but the identification is impossible, as the ruin is entirely Roman, Byzantine, and Early Arab. There is no trace of any older occupation, nor is there any artificial accumulation underlying the surface stratum. The potsherds which strew the surface are, for the greater part, Arab. There are the remains of several large buildings, some of which have consisted of stones of considerable size—a few of these are drafted. But all are so badly ruined and demolished that careful excavation would be necessary before the plan of any of these buildings could be recovered.

The whole area is pitted with cisterns, one of which is of some interest. It is of irregular shape, and partly roofed with a masonry vault supported on arches. A passage, much choked up and now

¹ *Sic MS.* Probably should be 2 (r for r).

stopped at the end, runs northward from this chamber. Where it may go to, it is, of course, impossible to tell without excavation; but it is running in the direction of another cistern a short distance away, which is now almost completely filled up with silt. I know of no other case of two cisterns being connected by a subterranean passage, and am inclined to infer that these underground chambers were originally made for some other purpose.

There is nothing to be seen in the cistern except mud, stones, and a stone roller with a mortice at each end. This roller measures $17\frac{1}{2}$ inches long and $11\frac{3}{4}$ inches in diameter. The walls of the cistern are lined with hard cement. There are at least two olive-presses among the ruins; one of them is of the Roman type with upright stone standards; the other is the type with flat disc, for receiving a rotary grindstone. It would almost seem as though this settlement had been surrounded by a wall, a considerable length of which remains on the north-west side. But without digging it would not be possible to tell whether this may not be merely a row of walls of the outermost houses.

The wely of Sheikh 'Ali el-Jedfreh stands to the north of the ruin, and close to the cistern just described. This shrine is partly ruined, but is an object of devotion, and (as is often the case) firewood and other property is stored there under the sheikh's protection. There is here a pile of timber which is used from year to year by the harvesters, to construct booths for themselves in the fields. Between harvests it is left in the wely, and is perfectly safe from theft. Besides these objects left in trust, there are a number of the usual votive deposits, rags, trinkets, bits of candle, and such-like odds and ends. A fine olive-tree grows inside the enclosure. The building is roofed with a simple barrel vault, in the centre of which rises a low dome. It is not square, as welys usually are, but long and narrow: what is remarkable is, that the long axis lies east and west; that is, at right angles to the orthodox direction of the kiblah. I suspect that it was part of a house belonging to the old settlement, afterwards adapted as a resting-place for the saint.¹

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¹ Besides the plan and section of the cistern, I forward three photographs: one representing the ruined site, as seen from the north; another shewing the wely of Sheikh 'Ali; and a third taken by magnesium light inside the vaulted cistern. [These may be seen at the Office of the Fund.]

2. *A Greek Inscription from Abil (Abel of Beth Maacah) in Galilee.*—In the *American Journal of Archaeology*, 1907, pp. 315 etc., Mr. B. W. Bacon publishes a new Greek inscription dating from 293 to 305 A.D. found near the Gesr el-Ghajar bridge on the Banias road not far from Abil. There are thirteen fairly legible lines commencing with the formula “Diocletian and Maximian august Caesars and Constantius and Maximian Caesars.” It concerns the erection, by imperial order, of a boundary stone upon the property of a person apparently named Chresimianos. The last two lines closely resemble a text from the same region found at Namara (Nawr), and edited by M. Clermont-Ganneau in his *Recueil d'Archéologie Orientale* I, p. 4, and read, Mr. Bacon considers (approximately), Φροντίδι (ἐπι)στατου τούτου διά κημισίτορος.

A reviewer of Mr. Bacon's essay in the *Revue Biblique*, however, reads these words as φροντίδι Ελιου στατου τούτου διά κημισίτορος.

This scholar also reads **CEBB**, a frequent abbreviation for σεξαστοί in line 3; and also deletes a final sigma in line 7; and in line 11, at the end, add two letters, so reading Έλιου.

This renders the whole text as follows:—(δεσπόται ἡμῶν?) Διοκλητιανὸς καὶ Μαξιμιανὸς σεξ(αστοί) καὶ Κωνσταντίος καὶ Μαξιμιανὸς Κ(αί)σαρες λιθὸν διορίζοντα ἀγροῦς ἐποικίου Χρησιμιανου στηριχθῆν(αι) ἐκέλευσαν φροντίδι Έλιου στατου τούτου διά κημ(σίτορος).

“Diocletian and Maximian Augusti, and Constantius and Maximian Caesars have ordained that (this) stone delimitating “the fields of the estate of Chresimianus should be erected under “the stewardship of Elias, magistrate (?) of the said place, by the “censor.”

Several other boundary notices of the era have been found in Syria, and it would appear as if Diocletian ordered a sort of Domesday book, fixing the dimensions and value of landed possessions, as he endeavoured to decide the value of merchandise, by his edict “De pretiis rerum venalium.”

ΔΙΟΚΛΗΤΙΑΝΟC
 ΚΑΙΜΑΞΙΜΙΑΝΟC
 CEBKKAΙ
 ΚΩΝCΤΑΝΤΙΟC

ΚΑΙΜΑΞΙΜΙΑΝΟΣ
 ΚΕΣΑΡΕΣΛΙΘΟΝΔΙ
 ΟΡΙΖΟΝΤΑΑΓΡΟΥ[С]
 ΕΠΟΙΚΙΟΥΧΡΗΣΙΜΙ
 ΑΝΟΥΣΤΗΡΙΧΘΗ
 ΝΕΕΚΕΛΕΥΣΑΝ
 ΦΡΟΝΤΙΔΙΕΛΙ[ΟΥ]
 ΣΤΑΤΟΥΤΟΥΤΟΥΔΙ
 ΑΚΗΜ

The letters with dots beneath are doubtful; those in brackets very faint.

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3. *The Hebrew Graffito in the Golden Gate.*—Prof. A. Büchler points out that the above inscription, published in the last number (p. 165), should be read: אברהם בר לולינא חוק: “Abraham, son of Juliana, hail? [*lit.* be strong].” He adduces parallels to the strange form of Juliana from the Palestinian Talmud (*Orlah*, f. 61*d*, 19), and Arabic (*Zeit. d. morgenl. Gesell.* xxviii, 292; Nöldeke, *Tabari*, p. 60; Krauss, *Gr. u. Lat. Lehnwörter*, ii. 310*b*).