NOTES ON OLD HEBREW CALENDAR-INSRIPTION.

of Western Asia, with slight variations in accordance with the conditions of the country. Agricultural names of the months are no doubt the earliest. The Gezer calendar is most probably much older than the inscription itself. To this fact, too, the Babylonian parallels seem to point.

Further investigations in this direction may throw more light on the Gezer tablet as well as on the Semitic calendar in general.

JEWS' COLLEGE, LONDON, March 7th, 1909.

NOTES ON THE OLD HEBREW CALENDAR-INSRIPTION FROM GEZER.

By PROFESSOR GUSTAF DALMAN, Jerusalem.

Taking the reading of Prof. Lidzbarski as satisfactory, I make the following remarks:—

1. Ḫūṣṭ is not fruit-harvest, but means in-gathering. In the month Tishri (October) the fruit-harvest finishes, and the fruit is gathered to the house.

2. The month of sowing is either November or December. Perhaps December is meant, then the sign between Ḫūṣṭ and yerāḥ might mean that one month is wanting.

3. Ḫūlṭ is cannot mean “aftergrass” at this time of the year. It is either the “late sowing,” which begins in February, or the preparing of the fields for “the summer seed,” more probably the former. Then February was meant, and the sign before this month could again mean that one month is wanting.

4. Indeed flax could not be cut, but it may have been pulled out with the help of a hoe. According to the Mishna (Peah IV, 4) the hoe was in frequent use at the “pulling out” in harvest. The hoe is here called ḫardūm, which was in use both for hewing wood and digging, like the kaddūm of the Arabs. I should read ṭād and pishtā. March must be the month indicated.

5. The month of the barley-harvest, without doubt, is here April.

6. The “harvest of all” may mean the time when, in all parts of the country, harvest is going on. This is true for May.
7. *Zāmīr* can, neither here nor in Cant. ii, 12, mean the first pruning of vine, which is done in March, but the second pruning in June or July. Here June is meant. The knife or sickle used in pruning is still called *zāburā* in some parts of Palestine, which reminds one of the Hebrew *zāmīr*.

8. The month of fruit-harvest will be July. In the calendar of the Beduin, the three months of *kēf* are June, July, and August. Then July may be called the month of fruit-harvest *par excellence*.

Now August and September are wanting to make the year complete. The ♂ and ♃ at the margin may be a hint of these two months.

I find it most probable that the dubious sign before *āsīph, zera’, lakish, kōl, and zāmīr* is ♂, as the article is very necessary in these cases. The article is not used before *šē’orim*, as it is never done in the designation of barley-harvest and wheat-harvest in Biblical Hebrew, evidently because it was a very common expression. The same will be true about *yerach kāyiṣ* without the article, although we cannot prove it.

JERUSALEM, January 22nd, 1909.

[Note.—Too late for more than mention, we have received a proof of an Article by the Rev. Father H. Vincent, written for the Revue Biblique, on the subject of the Hebrew “Calendar” Tablet, which will appear in the next issue of the Revue, and of which we hope to give an Abstract.]