The Hebrew inscription from Gezer is the subject of a lengthy study by Father Vincent in the Revue Biblique, April, 1909, pp. 243 et seq., whose attitude towards his predecessors contrasts with the value of his own conclusions. He explains the much discussed character as a נין, and reads הִיַּרְדָּן, etc. This is out of the question. The writer of the tablet was very inexperienced in the script. He had no style of his own, and the same characters take different forms. The character under discussion, too, has a different shape on every occasion. The forms are quite clear in lines 2, 5 sq., and all can be shown from the oldest Semitic alphabet on the inscriptions of the IXth-VIIIth century b.c., to be וָ֣ו (line 2) from old Hebrew seals (Levy, Siegel und Gemmen, Tafel III, 7, 6); י (line 5), from the inscription of Mesha; ג (line 6), from the old Aramaic inscription of Z-k-r. None of these forms are found as נין throughout the entire history of the alphabet. In the first line the sign before כ, at the end, is almost entirely destroyed. Before נִינֵי I can perceive, in the photograph, the form ג. This also is certainly וָ֣ו. It is a transitional form between the character of the Moabite stone and that on the Siloam inscription, and finds a resemblance in the seal, Levy, Tafel III, 9. That this is not נין is shown also by the direction of the shaft, which slants from left to right, whereas the shaft of the נין has the contrary direction.

I had already assumed that the letter graphically corresponds best of all to the old Semitic וָ֣ו. In a letter to the Editor I had, however, pointed out the possibility that it was to be read as וָ֣ו, and connected with the so-called וָ֣ו compaginis, as in יָּרְדָּן, etc. (cp. p. 27, note). This conception of the reading (viz.,

1 [Dated December 8th.—Ed.]

2 My meaning is not quite correctly rendered in this note; in the reprint it runs, "that the sign could be ג as וָ֣ו compaginis, but then it would presumably have been used throughout."
REMAINS AT KHURBET SHEM'A, NEAR SAFED.

By R. A. STEWART MACALISTER, M.A., F.S.A.

The megalithic structure known as Sarîr Nebî Shem'a, "The Throne (or Bedstead) of the Prophet Shammai" (Q.S., 1907, p. 113) consists of the following members: the photograph (Fig. 1) with the plans and sections (Plate I) will help to make this description clear:—

(1) A foundation of small stones, sunk in the ground to their tops.

1 [Hold over from the "Diary of a Visit to Safed," Q.S., April, 1907.—Ed.]