seemed to resemble a Mongolian rather than a Semitic type. It is suggested that the atrium of the temple contained a series of statues, and a great vat (already noticed by Doughty and Euting) recalls the basins placed at the entrance of the ancient sanctuaries. Passing over a fragmentary Libyanite inscription upon a base intended for a statue, we may mention the bilingual inscription in Greek and Nabataean from Zizeh, to the east of Mādaba; it is chiefly interesting for the dedication by an Ammonite to the deity Beel-phœ . . . , which irresistibly suggests a Baal of Peor, perhaps the Beel-fegor, who, according to Jerome, was the principal Moabite deity.

S. A. C.

NOTES AND QUERIES.


P. 276. Minnith.—It should be noted that the ruin Beddi/J, (Mem. E. Pal., p. 146) is written with a strong final guttural. It has not a letter in common with Minnith. The ruin is insignificant.

Abel-Shittim.—The Teloulht el-Beid, or “mounds of the white place,” would represent the Hebrew Abez rather than Abila. The last letter is Dad = Heb. Sade.

P. 277. Abel Cheramim can hardly be the Arabic Kureinein (“the two little peaks”), as the latter is spelt with Kof not with Kaf. Haddâdeh means “bounds.” I do not think it could represent Aroer.

Jokdeam.—The J in the English represents the Hebrew Yod; the Arabic J always represents the Hebrew Gimel. The name of the ruin is Jokhidâm not Jokhdâm. It is quite a small ruin.

Mizpah of Moab. Personally I believe this suggestion to be impossible for a city of Moab. The name Tell el-Maṭâbû’a (“the sealed mound”) applies to ancient ruins, but the word has a final ‘Ain, and cannot therefore come from Mizpah, nor from Maṣṣebah.

Akrabbim.—I can see no connection with Debbah, which means “a tract of ground,” not “scorpions.”

P. 278. Arubboth.—The citation should be 1 Kings iv, 10. The district seems to me to be clearly in Judah, and the Sochoh noticed to be one of the two towns of Judah so called. I do not think Y’bm, with a guttural, likely to be Yemma, which was probably Jabneel of Naphtali.

Ebenezer.—In spite of Eusebius I think this monument must have stood on the ridge of Benjamin between Mizpeh (Tell en-Naṣbeh) and Jeshanah (‘Ain Sinid), and not at Deir el-‘Azur, though that place may have been the traditional site in the fourth century.
Notes and Queries.

Aphek.—I gave up the suggestion of el-Fikieh when I found it was really spelt with the Arabic Kaf not with Koph as in Aphek.
I doubt there having been any Aphek in Sharon. The Apuken of Thothmes III (No. 66) is mentioned with Lod and Ono, and next to Sochoh (No. 67). This made me suggest Fakin (see my Tell Amarna Tablets, 2nd edit., 1894, p. 235). Josephus does not mention Aphek in his account of the death of Saul. For various places of the name see my article in Murray’s Bib. Dict.

Sheen (see Murray’s Bib. Dict.)—‘Ain esh-Shamiyeh may mean the “Syrian” or “the northern” spring. I think—in view of the LXX—that my suggestion of Jeshanah—just mentioned—is preferable.

Beth Car.—I doubt the position assigned being suitable, and Kheir for Car seems unlikely.

P. 280. Jahzah.—The Hebrew word is יְחֶזֶה. It has thus not a single letter in common with Jâzel. The English J is never the Arabic J as above remarked. Rujm el-Jâzel is not the site of a town, but of a small watch-tower on the road (Mem. E. Pal., p. 206).
It would be well for any writer who suggests identifications of names on the Survey maps to consult the name lists for the Arabic words, and the Memoirs as regards the character of the site.

C. R. Conder.

2. Mr. E. J. Pilcher has presented the Fund with an electrotype copy of a silver coin, in the British Museum, which seems to have an important bearing on the date of some of the jar-handle seals. It is a silver stater, of which the following is Mr. Pilcher’s description:

![Silver Stater of Datames](image)

“it weighs 159·5 grains, struck on the Babylonian standard, at Tarsus in Cilicia, between 378 and 372 B.C., by Datames, a well-known satrap. The obverse shows Sandan, the Baal of Tarsus, seated on a throne, holding an ear of corn and a bunch of grapes. He is surrounded by a circle of columns to denote that he is in his temple.
"The reverse shows Datames seated and holding an arrow in his hand, as this was struck when he was preparing an expedition to march for the re-conquest of Egypt. Before his knee is a bow. Before his face is a device very like that upon the two-winged Royal pottery stamps. This seems to be a conventionalized form of the ferouher which figures upon the bas-reliefs of Darius Hystaspes and other Persian kings.

"The coin does not appear to have been noticed by any of those gentlemen who have written upon the Royal Pottery Stamps."

3. A Greek Inscription from Galilee.—In reference to the Greek inscription published by Mr. Offord (Q.S., 1908, p. 260 sq.), and discussed by Sir W. M. Ramsay (id., p. 339 sq.), Prof. W. Kubitschek, of Vienna, writes that the name of the provincial governor is Aelius Statutus. He reads φροντίδα Ἐλίου Στατουτοῦ τοῦ διασημοτάτου.