

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 Lihyanite inscription upon a base intended for a statue, we may mention the bilingual inscription in Greek and Nabataean from Zizeh, to the east of Mādabā; it is chiefly interesting for the dedication by an Ammonite to the deity Βεελφε . . . , 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.

1. *Note on Quarterly Statement*, 1909, pp. 276 sqq.

P. 276. *Minnith*.—It should be noted that the ruin *Beddih* (*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 *Teleilat 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 *Ḳureinein* ("the two little peaks"), as the latter is spelt with *Ḳof* not with *Ḳaf*. *Ḥaddādeh* 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 *Jokhdhūm* not *Jokhdhūm*. 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-Maḡāb'a* ("the sealed mound") applies to ancient ruins, but the word has a final *'Ain*, and cannot therefore come from *Mizpah*, nor from *Maḡṣebah*.

Akrabbim.—I can see no connection with *Debbek*, 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 *Yhm*, 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-Naḡṣbek*) and *Jeshanah* (*'Ain Sinia*), and not at *Deir el-'Azar*, though that place may have been the traditional site in the fourth century.

Aphek.—I gave up the suggestion of *el-Fikieh* when I found it was really spelt with the Arabic *Kaf* not with *Ḳoph* 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 *Fuḳin* (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.*

Shen (see *Murray's Bib. Dict.*)—*'Ain esh-Shāmiyeh* 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 יַהֲזָה. 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.

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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.

"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 Sandân, 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 (*ib.*, p. 339 *sq.*), Prof. W. Kubitschek, of Vienna, writes that the name of the provincial governor is Aelius Statutus. He reads *φροντίδι Ἐλι(ου) Στατούτου τοῦ διασημ(οτάτου)*.
