

- C. 980. Alexander II.
 C. 1020. Arsenius.
 Eucherius I (?).
 Macharius (?).
 James II.
 C. 1146. Arsenius II.
 C. 1200. Theophanes I.
 Gabriel Brula.
 C. 1332. Gerasimus I.

He was uncanonically substituted in the place of Lazarus, but was ejected. When carrying a fresh complaint to Constantinople against Lazarus, he died on his journey.

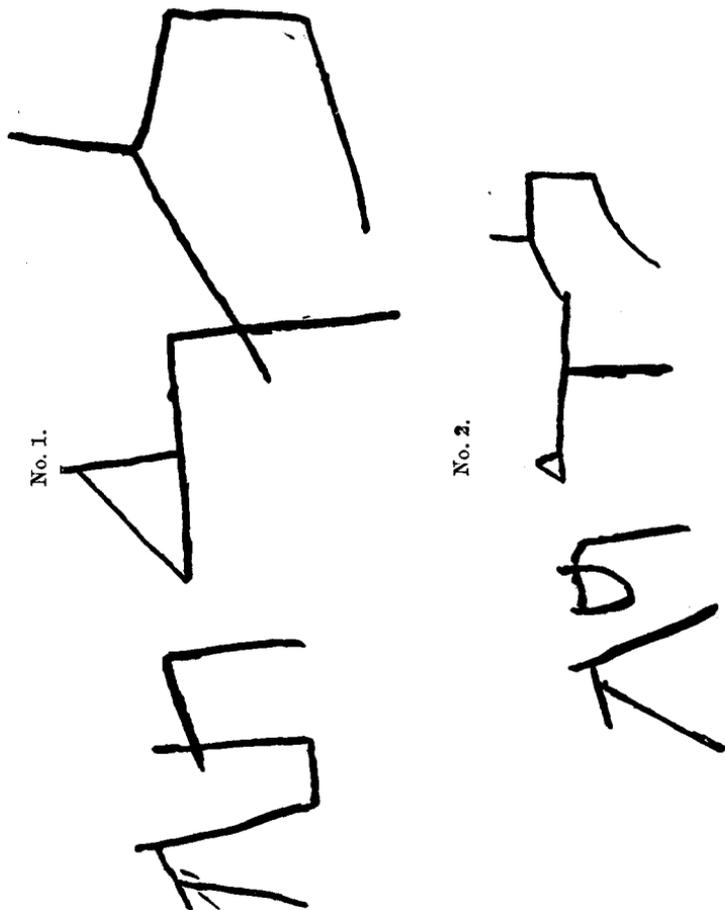
AN INSCRIBED JEWISH OSSUARY: A CORRECTION.

By PROF. G. BUCHANAN GRAY.

IN the *Quarterly Statement* for April, 1913 (pp. 84 *sq.*), Dr. Lidzbarski discusses the inscription on a Jewish ossuary. His notes were based on a photograph. Squeezes, one taken by Sir John Gray Hill and the other by Dr. Masterman, have now been placed in my hands. The drawings here given represent the actual size of the letters (p. 41). These drawings, when compared with those given in Dr. Lidzbarski's note, bring out two important points: (a) the marked difference in size between the letters of the two words; (b) the presence of a stroke proceeding from the uppermost angle of the first letter of No. 1. This stroke shewed merely as a fine line in Dr. Lidzbarski's photograph, and was, therefore, judged by him not to belong to the writing. On the squeezes this line is as deep as the others; it must therefore be considered original, consequently the letter is מ, not ב, and the word is מרתה, not בריתה. This being so, Dr. Lidzbarski's suggestion that the ossuary contained the bones of a man named מריה (No. 2) and his daughter (בריתה: No. 1) falls to the ground.

But did the ossuary contain the bones, if not of a man and his daughter, yet of two persons? The answer turns on whether

(1) and (2) contain the same name written twice, as Dr. Spoer holds, or two different names. If Dr. Lidzbarski's reading of No. 2 as *מרדה* is correct, we have to do with two names. Dr. Lidzbarski very reasonably suggests that the second letter in No. 2 is a very doubtful *ר* and the third, as seen by him, an equally doubtful *ת*.



Inscription on Jewish Ossuary.

But (a) with the horizontal stroke across the top of the loop, which appears in the squeeze but was not recognizable in the photograph, the third letter is as little like *י* as *ת*: and (b) with the first letter of No. 1 correctly read, No. 1 and No. 2, in spite of differences, look suspiciously like different attempts to write the same word. I

conclude then that No. 2 is a faulty cutting of the same name that is cut more correctly and in larger letters in No. 1. The ossuary contained the bones of a single person—a woman; but whether her name was “Martha” is subject to doubt on the grounds brought forward by Dr. Lidzbarski.

THE SITE OF GIBEAH.

By THE REV. W. F. BIRCH.

IN May, 1897, a slip (or hoax) in the *Times* over two Keraks made a steamboat run from Jordan-Jericho to the Sea of Galilee (some 200 miles with windings) in five hours. Dr. Masterman timely pointed out the blunder, and I was glad to follow him. As he has now put his hand to the Gibeah puzzle, I expect that he will run that city (or village) to earth on the west side of Wādy ed-Dumm. On certain points we differ, *e.g.*, (1) he thinks this valley (“Valley of Blood”) only gets its name from the red-brown soil over which the water flows. But if “the Field of Blood” at Jerusalem could establish its name (see Matthew, Acts) from the death of one man, surely (wherever Gibeah may have been) the slaughter of 26,000 Benjamites or 66,000 Israelites might give an adjacent valley an abiding name to this day. Why not say “*must* have given”? (2) In *Q.S.*, 1883, p. 158, I placed “Gibeah of Saul” within a mile of Kh. Adaseh, the only name I could give to that area in which occur, in 1 Sam. x, the terms, the hill (Gibeah) of God, the city, the high-place, evidently not convertible terms, but places near to one another.

The actual summit (*i.e.*, of Adaseh) is (Dr. Masterman observes) “too small for a city . . . the lower ground too *extensive* for a fortified site,” but, so far as I see, the Bible says nothing about Gibeah being large, small, or fortified. I was glad to see that Dr. Masterman had another Kh. Adaseh offered to him, showing that it is a not uncommon name. In Hastings’ *Dictionary of the Bible* (1909), under “Gibeah,” Mr. Ewing observes “It is necessary to note carefully where the word means hill, and where it is the name of a city.”