



Note on Greek Inscription

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MEIRON.—So much could not be said against a conjecture that should place the site of the battle near Meiron, about three miles south of El Jish (Gischala), with its wādy running from west to east till it joins the larger Wādy et Tawahîn near the western foot of the hill on which Safed stands. Yet even so, if this were the site the western line of flight would surely be the shorter route south (not north) of the Ladder of Tyre and the Rās el Nākūrah, to the friendly cities of Aecho, Achsaph, and Achzib, while the eastward would seek the fords of the Jordan below Lake Hūleh.

The examination, therefore, of both these alternatives tends to confirm the correctness of the supposition which places the site of the battle near Maroon and Kefr Birīm.

APPENDIX B.

Eusebius' Onomasticon ; Jerome's Liber de situ, &c., Joshua.

Eusebii Hieronymi Opera, Tom. III, p. 243. Editio Vallarsii, Veronæ MDCCXXXV.

Μερρᾶν, ἐπὶ τὸ ὕδωρ ἔνθα παρέβαλον εἰς πόλεμον. Ἔστι νῦν κόμης μέρος Σεβάσσης ἀπέχουσα σημεῖοις ιβ', πλησίον Δωθαίμ.

Merrom.—Aquæ ad quas exercitu præparato castra sunt posita. Est autem nunc vicus Merrus nomine in duodecimo milliario urbis Sebastæ juxta Dothaim.

Μαρῶθ, καὶ ταύτον εἶλεν Ἰησοῦς, τὸν βασιλέα αὐτῆς ἀνελῶν.

Marom.—Et hanc cepit Jesus, rege illius interfecto. (Posita est et supra Marrus.)

Μαστραιφῶθ μαίμ. Α. μαστραφῶθ ὕδατος, Σύμμαχος Μαστραιφῶθ θαλάσσης.

Massephoth maim : pro quo Aquila Massephoth aquæ ; Symmachus, Massephoth maris, interpretati sunt.

NOTE ON GREEK INSCRIPTION.

Allow me to suggest that the inscription No. 4 on Plate at p. 183 of the last (October) *Quarterly Statement* should be read as "the Memorial (ΤΗC ΔΟΥΛΗC COUZANNAC) of the servant [minister] Susanna, not Anna, as rendered in the note, p. 179.

In Luke viii, 3, Susanna (Σουσαννα) was one of the women who "ministered" (δικηνοῦν) unto the Lord "of their substance."

Have we here a Hebrew (Christian) memorial of mosaic, wrought in

memory of one belonging to a wealthy family? It is to be remembered that the names of Martha, Eleazar (Lazarus), and Simeon were found by M. Clermont-Ganneau on the other side of Olivet, "close to the Bethany road and very near the site of Bethany" (*Quarterly Statement*, January, 1874, pp. 7-8), in Hebrew inscriptions on small sarcophagi. In the Greek inscriptions which he found at the same place Σ is represented by C. This is also the case on the Judeo-Greek inscription found by M. Clermont-Ganneau at Jaffa (*Quarterly Statement*, April, 1887, p. 106), and in the inscription found by my husband, Mr. Finn, near Aelldama.

E. A. F.

IRRIGATION AND WATER-SUPPLY IN PALESTINE.

MR. HARPER, in his capital book, "The Bible and Modern Discoveries," touches on a matter which may perhaps throw some light on the water-supply and irrigation in Palestine. I do not feel quite sure of the conclusion to be drawn from the descriptions given, but I judge as well as I am able in this, and leave the subject till further information turns up. At pp. 11-12 Mr. Harper quotes first from Dr. Merrill, of the American Survey, who reports having seen rows of pits, in the Vale of Siddim, and "counted in one place a row of 31, and in another row, 20; they are from 3 to 6 feet deep, and he says more can be traced." Mr. Harper also received an account of these pits from the Rev. J. Neil, who visited them before Dr. Merrill. According to him the pits are about 6 feet deep; then there is a deep shaft or well; "this well is connected with the next pit by a tunnel, so that when that well is full it overflows into the other pit, and so on through the whole series, every pit having a well. The first pit being on higher ground would catch the rain-water from the hills, and when the well was full the water would pass into the next by the tunnel, and so the whole row would be filled, and a good store of water secured." It is also stated that similar pits exist near Kürn Sirtübeh, and that "near Damascus the same arrangement for storing water may be seen in working order."

From these descriptions I would say that this is the same system of water supply that exists at the present day in Persia and Afghanistan, and is still in "working order" about Damascus. The pits with the tunnel connecting them form what in Persia and Afghanistan would be called a *Karaize*, but either the gentlemen who have described the pits in Palestine have not understood them, or they may be partly destroyed, and owing to this the accounts do not make them quite agree with the *Karaize*. Hence there is some uncertainty as to identity. Still, the leading points are so similar that I have little doubt but they are the same. I shall here give an idea of the *Karaize*, so that it may be com-