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NOTE ON THE INSCRIPTIONS FOUND AT TABITHA,
NEAR JAFFA.

By A. S. MURRAY, Esq., LL.D.

The following are translations of the inscriptions found at Jaffa by Herr Schick (*see p. 289, et seq.*) :—

Fig. 4.

Θήκη Ζ[ωϊ-
ον νιον Κ[λα
πτολεμ[αι
ον ἐντολ[
. . . εἰς αὐ[τον

If my conjectures, so far as they go, are right, this would be “The Tomb of Zoëlos, son of Claudius Ptolemaeus.” In line 4 the word may be ἐντολή, “by command.” I do not see how the fifth line can be made to carry out that sense.

Fig. 5.

Εἰσιδότη 'Αριστίω-
νος, χρηστή,
χαῖρε

“Isidotè, daughter of Ariston, good one, farewell!” The forms of the letters suggest a pre-Christian origin for this inscription.

Fig. 6.

Μνῆμα
'Ηρούκ

“Monument of”

Fig. 7. Τόπος Ελακω (8) Καπ(π)άδοκος καὶ Ἀχολίας συνβίου αὐτοῦ καὶ
'Αστερίου.

“Burying place of Jacob of Cappadocia and of his wife Acholia, also of Asterios.”

Fig. 8.

'Ιούδας
νιός 'Ιηνναη

“Judas, son of”

THE SITE OF CALVARY.

By the Rev. A. A. ISAACS, M.A.

THE long residence of Mr. Schick at Jerusalem, and the varied opportunities which he has had of studying the topography of the city, give interest and importance to his comments on “the site of Calvary.” It is unfortunate that the exceptional privilege he had of examining the

ground to the east of the Church of the Holy Sepulchre could not be shared by others whose archaeological knowledge would have enabled them to compare and examine the ancient remains which were discovered. Nor is it possible, without a carefully-drawn diagram, to understand the features of the locality to which Mr. Schick calls our attention, and by which he endeavours to establish the authenticity of the traditional site. But there are two broad facts which he leaves out of consideration. If the spot now occupied by the Church of the Holy Sepulchre was without the city as it existed in the time of Our Lord, the area of the city itself must have been very small, and its capacity for rearing even a moiety of the population with which it is credited, simply impracticable. Besides this, a wall so drawn as to *exclude* the traditional site of Calvary would leave the highest ground immediately outside of what was a strongly fortified town. This would be utterly out of keeping with the most rudimentary ideas of a fortified place, and place it almost at the mercy of an attacking force. Surely the tracings of ancient walls considerably beyond the limits of the present city most probably represent the limits of Jerusalem as it existed in the time of Our Lord.

I do not pretend to be an authority on the subject, but it has always appeared to me that the valley of the Son of Hinnom was the great burial-place of the Jews at that time, and there must have been the tomb of Joseph of Arimathea. From the judgment-seat of Pilate the transit would be easy to that locality through the gate leading from the south-eastern end of the valley of the Tyropœon, and there Simon the Cyrenian coming out of the country might have been met, who would bear the cross to a spot, which would answer all the conditions of the Gospel history. "The place of a skull" would hardly describe the form of the ground, but more probably the place of execution, and of the remains of the dead, which being used for these purposes was regarded as defiled by the Jewish people.

BATH, May, 1893.

THE CHURCHES OF ST. MARTIN AND ST. JOHN THE EVANGELIST.

By the Rev. J. E. HANAUER.

I.

In the *Quarterly Statement* for April, 1893, there appeared an account of a remarkable double vault and colonnade in the Jewish quarter of Jerusalem. Mr. Schick, who has now visited and planned it, agrees with me in believing it to have formed part of the Church of St. Martin, which, after the expulsion of the Crusaders in 1187, seems to have been allowed to fall into ruin, and was then bought by the celebrated Nachmanides, and turned into a