VARIETIES.

The Garrison. Captain Conder's proposal (p. 141 *supra*) to make Jonathan into an iconoclast, does not seem to me to be borne out by the passages referred to.

נְצִיב not מַצֵּבָה (as quoted by that writer) is the Hebrew word used for *garrison* in 1 Sam. xiii, 3, 4 : "Jonathan smote the garrison in Geba ;" and in xiv, 14 : "There was a slaughter of twenty men." In 15 it is said "the *garrison* trembled ;" surely the vibrations of a pillar cannot here be recorded. Bones not stones are doubtless what Jonathan broke on both sides of the passage of Michmash.

Ai θ. On page 140 it is suggested that the great stone heap of *et Tell* may be the cairn raised over the body of the King of Ai. As however Ai was a small place (Josh. vii, 3) and Kh. Haiyan is nearly a mile from et Tell, the latter could hardly be described as being "at the entering in of the gate of the city," the place where the king's body was cast (viii, 29).

Mr. Trelawney Saunders points out that the valley south of Deir Diwan and not that on the north of it, is the *valley* (ge) of viii, 11, and thus he removes the difficulty hitherto attaching to the identification of Ai with Kh. Haiyan.

W. F. B.

THE SEPULCHRES OF THE KINGS.

Who were buried in them ?

DAVID, the first King of Israel who reigned in Jerusalem, after his conquest of the Jebusite stronghold, is said (1 Chron. xv, 1) to have "made him houses" in the "city of David," an expression which has by some been thought to refer to these "sepulchres," where he and some of his successors found their last resting-places.

However this may be, the number of those who were buried in them has been referred to in the course of the controversy that has arisen over the actual position of these so-called "tombs of the kings," and has apparently been a matter of uncertainty.

In the hope, therefore, of settling this particular question, I have brought together, in a succinct form, all the direct statements which are made in Scripture respecting the various Kings of Judah, as follows :—