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Quarterly Statement

FOR 1893.

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NOTES AND NEWS.

UP to the date of his last despatches Dr. Bliss was still tracing the line of the old wall, which he had followed for about 1,000 feet. His third report will be found at p. 9.

Letters from Dr. Bliss and Herr von Schick report that the iron-bound door of Neby Daûd, which had remained open against the wall for a number of years, having been recently blown down during a severe storm, there was disclosed on one of the stones behind it an inscription which seems not to have been before noticed. It is in Latin, and, according to Dr. Bliss's report, is a votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, which takes us back to the interval between the destruction by Titus and the founding of Ælia Capitolina. It was partly covered with plaster and may have been entirely covered when the door was last opened and shut, which may account for its being unnoticed. It is built into the modern wall about 15 feet above the ground. Roman inscriptions are very rare in Jerusalem and this discovery is therefore of exceptional interest. A squeeze of the inscription is expected to arrive shortly.

Amongst Herr von Schick's various notes is one in reference to Bethzur. Many have thought that there must have been *two* places of this name, one on the way to Hebron, and one near Jerusalem. Herr von Schick adopts this opinion, and puts in a claim for Et Tôr on the Mount of Olives to be regarded as the Bethzur near the Holy City.

In November Herr von Schick reported that the fountain of Siloam had been dry for several weeks, and the people had to bring water from Bir Ayûb to water the gardens with, also that during the last two or three years the water

of the spring has in general been much less than in former times. The natives think that the Flëssing was taken away from the spring with the Siloam inscription. Others say, that the diminution may be owing to the many new houses built on the higher ground north and west of the city, which have cisterns for collecting the rain water, and that the increased cultivation of gardens and planting of trees has to do with it. But Herr von Schick thinks that if these were the causes Bir Ayûb would also have suffered, which is not the case.

Herr von Schick continues:—"I was told that a few years ago some Jews were bathing in the Virgin's Fountain, when a quarrel arose with the Fellahin and a Jew was injured by a stone, in consequence of which some of the Siloam people were imprisoned for a time, and, when they were released, an order was given that in future no one, whether Jew or Fellah, should be allowed to bathe there, so that the Fellahin might have no further quarrels with Jews. In order to enforce this rule a black man was placed there as watchman. But one day there was no more water, and the Fellahin charged the black man with taking it away by witchcraft, to which the man replied that if they would pay him £40 he would bring the water again.

"If this story be true, which I cannot know, then the black man may have opened some other channel for the water, not known hitherto. As Bir Ayûb has much water it may be that it goes there now. Is there still anywhere an unknown channel?"

Dr. Chaplin states that some years ago it was a common custom for Jews, and especially Jewesses, to go to the Virgin's Fountain to bathe, under the belief that there was some special virtue in its waters. They called the place "God's Mikveh" = Gedaliah's bath, but what particular Gedaliah was referred to they seemed not to know.

We publish in this number the first portion of the Greek and other inscriptions collected in the Hauran by the Rev. W. Ewing, and also part of his personal narrative of his journey. It is proposed to publish the whole in the course of the year, so that all may be contained in the annual volume for 1895.

Referring to the serpent-like figure in Baron Ustinoff's collection, described and figured by Herr von Schick in the *Quarterly Statement* for 1893, p. 297, the Rev. J. E. Hanauer writes that he has discovered that the object was found at Lydda, and thinks that it may be connected with the popular ideas which have been current for so many centuries respecting the dragon slain by St. George, the patron Saint of Lydda—and of England. Mr. Hanauer refers to the fact that St. George is greatly revered by the Mohammedans, who identify him with El Khüdr, the evergreen Nebi, a holy man of ancient times, who, having been permitted to drink of the fountain of perpetual youth, can never die, but appears from time to time as the messenger of retributive Providence, to succour the godly, to punish the wicked, and to annihilate monster (dragon) forms of evil.

Mr. Hanauer also reports that a deep vault or pit was recently discovered under the flooring of the little mosque in the house of Simon the Tanner, at Jaffa. It seemed to be about thirty feet deep.

A correspondent sends the following, from the "Daily News," thinking it may have interest for students of things connected with the Holy Land:— "Is the Jews'-harp a musical instrument? The question has been raised in the United States, for if it be only a toy, it will be liable to another rate of import duty . . . The name of the instrument is, of course, an absurd corruption of 'jaws-harp.'"

It is pretty certain that this instrument has no special connection with Jews or the ancient country of the Jews, but the derivation suggested seems less probable than that from *jeu-harpe* = toy-harp. In some old authors we have *jeu-trompe*, which seems to have meant the same thing.

A correspondent from Jaffa reports that an iron bridge has recently been built by the Government over the Wady Muşura just where the Nâblus road crosses the stream before its junction with the Aujeh.

The Rev. Theodore E. Dowling, Honorary Secretary of the Jerusalem Association, reports that a course of lectures will be delivered in Christ Church Lecture Room, Jerusalem, under the auspices of the Association, during the approaching travelling season. Subject to any necessary alterations, the programme is as follows:—

DATE.	NAME.	SUBJECT.
Friday, February 26 ...	Rev. A. H. Kelk, M.A.	A Walk about Jerusalem.
Saturday, March 2 ...	Herr Baurath C. Schick	The Temple: Illustrated by Models.
Monday, " 4 ...	Bliss, F. J., Esq., Ph.D.	Recent Excavations.
" " 4 ...	Percy D'Erf Wheeler, Esq., M.D., F.R.C.S.E., F.R.G.S.	Zion.) Jews of Jerusalem.
Tuesday, " 5 ...	Hanauer, Rev. J. E.	The City Walls and Gates and their Folk Lore.
" " 12 ...	Zeller, Rev. J.	The Bedawin.
" " 19 ..	Percy D'Erf Wheeler, Esq., M.D., F.R.C.S.E., F.R.G.S.	Jewish Life in Palestine.
" " 26 ...	Bliss, F. J., Esq., Ph.D.	The Tells of Palestine.
" April 2 ...	E. W. G. Masterman, Esq., F.R.C.S. ...	Galilee.
" " 9 ...	Dickson, John, Esq., H.B.M. Consul or Dowling, Rev. Theodore E.	Progress and Produce in Palestine. The City and the Land— A Lantern Lecture.

Tourists are invited to visit the Loan Collection of "Antiques" in the Association Room, which is situated opposite the Tower of David, where maps of Palestine and Palestine Exploration Fund publications are kept for sale.

The following have kindly consented to act as Honorary Local Secretaries :—

The Rev. C. E. Ranken, St. Ronans, Malvern.
 Henry Clark, Esq., Prospect House, Trent Street, Stockton-on-Tees.
 J. T. Atkinson, Esq., Hayesthorpe, Holgate Hill, York.
 Dr. McEwan, Prestonpans, N.B.

Mr. Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author, and will be published shortly under the title, "Thirty Years' Work in the Holy Land." Applications for copies may now be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1s. 6d., in cloth, 2s. 6d., post free; non-subscribers, 2s. and 3s.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged

to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee are pledged never to let any copies be subscribed for under the sum of seven guineas. A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. See list of Publications.

The Old and New Testament Map of Palestine (scale $\frac{3}{8}$ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 23s.; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (see Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5-7, 9-11, 13-15, 20-22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. See key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12s. 6d.; to the public, £1 1s.

The size of this map, mounted on cloth and roller for hanging, is 4½ feet by 6¾ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1s. 6d. Mounted on cloth to fold in the pocket suitable for travelling, 2s. To the public 2s. and 2s. 6d.

Single copies of these maps in sheets, with cover, can be sent by post to all foreign countries at an extra charge of 1s.

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2s. 6d.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from September 22nd to December 24th, 1894, was—from annual subscriptions and donations, including Local Societies, £642 12s. 0d.; from all sources—£874 8s. 8d. The expenditure during the same period was £706 3s. 6d. On December 24th the balance in the Bank was £316 1s. 11d.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, front and back, with a Cuneiform Inscription found in May, 1892, at Tell el Hesy, by F. J. Bliss, Explorer to the Fund, at a depth of 35 feet. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. the pair.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

- (1) *The Work of the Palestine Exploration Fund.*
- (2) *The Survey of Palestine.*
- (3) *The City of Jerusalem.*
- (4) *Eastern Palestine.*
- (5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1894.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows :—

- (1) *Work in and around the Holy City.*
- (2) *Work outside the Holy City.*
- (3) *Popular Lecture upon the General Results obtained by the Fund.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

THIRD REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

THE return of these crisp December days recalls to me vividly the corresponding season of last year when I was also in Jerusalem. But with what a difference! Then I was full of anxiety about the granting of the permit, which seemed a far-off thing. Then I wandered over the fields to the south of the city, wondering what secrets they might contain, and examined every scarp and stone, speculating as to the hidden line of wall. Now, for seven months, the permit has been in my hands. Now I walk over the same fields; happy in the fact that their dim promises have been fulfilled; glad to say: "Here runs the wall for over 1,000 feet, here is a paved street, here are towers, here the long-lost Gate of the Essenes."

My last report was largely concerned in describing the great outer scarp of defence, upon which I argued that a wall may once have been built, though no traces of masonry remain. I also announced that a true wall had been discovered, beginning at the fosse which separates it from the work of Maudslay, and running at first south-east generally parallel to the outer scarp. We had traced this wall for about 150 feet to its turn at Tower I. I gave the reasons for inferring that a gate occurred in the wall at a distance of 105 feet from the fosse, together with a general description of the masonry.

The present autumn season has been entirely taken up with tracing the continuation of this wall to the east, and with work about the gate. I warned the readers of the October *Statement* to take my arguments in regard to the outer scarp as tentative. I am now of the opinion that there was never any wall directly upon that scarp, but that it acted as an outer defence to the wall found to the east of it. This view is made the more probable by the fact that we picked up the outer scarp again between Tower II and Tower III, 25 feet outside the wall, and running directly parallel to it for a distance of more than 50 feet.

The gradual process which led to the discovery of the various periods of the gate was a most interesting and delicate operation. It is always my preference to lead the reader, if possible, along the steps of discovery, so that he may share with me not only the perplexity but the delight when matters, at first obscure, become flooded with light. However, to make the matter clearer, I will say at once that this gate is proved to represent certainly three, and perhaps four, distinct periods, as shown by the different super-imposed door-sills. In the sections, *a—a* represents the upper sill, *b—b* the rough filling below it, and *c—c*, *d—d*, and *e—e*, the sills below.

My first hope for finding a gate was given by the paved road which we found coming down from the north-east, having a sewer under it.

This we followed in galleries, until we at last reached a block of good masonry at the stone *f* in section CD. Here we were puzzled to find our work in the gallery blocked by great blocks of stone, not very thick. We then had no idea that these were to prove to be the various sills of the gate (seen of course from the inside) together with their respective paved roads leading to them, super-imposed, of course, upon the pavement which we had been following for so long. It is fortunate that traces of these upper roads had disappeared a few feet beyond the gate, else our task in tracing the lowest pavement would have been difficult indeed.

On discovering the block of masonry, we supposed it to be part of a substantial house at this point. The work in the gallery becoming difficult, we opened up from above, making, finally, the large cutting represented in section AB.

As related in my last report, we went down till we reached the rock, but found no traces of the pavement beyond the masonry. The place does not seem to me important, and we left it for a time. Later, I decided to give it another chance, and the wall running to the fosse was found. The matter was still far from clear, for the space between *g* and *g'* was filled up with masonry, which seemed to be continuous with the wall. However, whereas the course continuing north-west beyond *g* consisted of well-squared stones, with fine jointing, between *g—g'* the work was coarse, with badly-formed joints, and included a stone with a rounded face, certainly not *in situ*, and doubtless once belonging to a pilaster. More careful observation of the line *a—a*, the top edge of which projected a trifle beyond the stone *g*, and beyond the rough work on to *g'*, revealed the fact that the edges of the stones under the rough work were polished with that irregular peculiar smoothness produced only by the wear of feet, while the part under the stone *g* had not this polish. The conviction thus flashed upon us that we had here a blocked-up gateway. This theory at once explained the fine masonry found at *f*, at right angles with the course *g*, which must be the inside of the gate. Until we saw that the course *g* did not continue to *g'*, this finely faced masonry, apparently a chance section across the wall, was a puzzle. And now that this point was clear, one difficult question remained: Why was the sill at *a* 45 inches higher than the pavement below *f*?

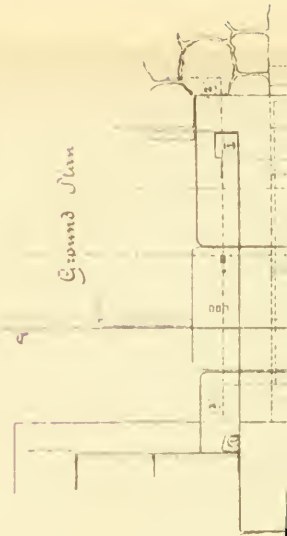
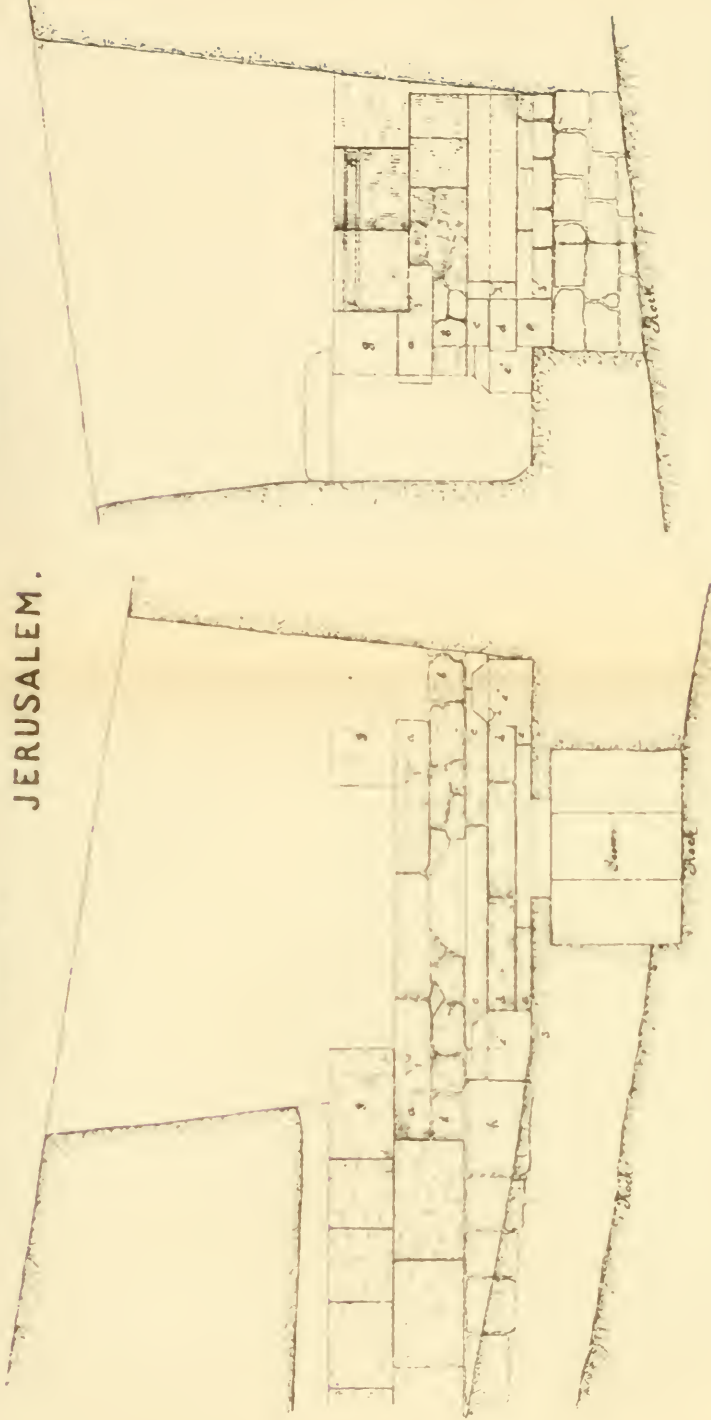
The theory that steps had led up to the gate was entertained and dismissed. We then made a more careful clearance outside the gate, and found the lines of slabs *c—c*, *d—d*, and *e—e*, whose edges all showed polish from wear, suggesting that all were door-sills. Measurements showed that it was the lowest one that belonged to the period of the pavement. However, further investigation seemed imperative, and we began by removing the rough stones which blocked the upper sill between *g* and *g'*, finding that sill in perfect preservation. There were the sockets in each corner, and the holes in the middle where the bolts of this double gate had been fastened down. It was interesting to note that at the angle where the gate had turned above the socket the stone was eaten

ANTIQUATE GATE RECENTLY DISCOVERED

Section A B AT

JERUSALEM.

Section C D



away in a series of furrows. A recent storm has thrown down the gate of Neby Da'ud (Zion Gate), and here at the angle the same furrowing may be observed. A mere glance at the over-lapping iron sheets with which the door is plated reveals the cause of this peculiar attrition in the Zion Gateway, and suggests the natural explanation for the same phenomenon observed in our ancient gate.

This upper sill is composed of three large slabs of fine hard white limestone with tinges of red. A glance at section CD will show that the surface is of two levels, that part inside the door being 4 inches lower than the part outside, leaving a support against which the closed door should rest. On section CD may be observed two stones beyond the stone *g*, with a groove 6 inches high and 4 inches deep, running along the top of them in the line *i-i'*. These stones are much worn, the groove being clear only in the second. Before the discovery of the gate I had supposed them to be later filling in. The tape measure settled the matter differently. The width of the upper gate is on the outside 8 feet; on the inside 9 feet 10 inches. Each door, then, would be 4 feet 11 inches wide, from *i* to *i'* is just this distance; when the door stood open it rested against these stones; the door had evidently a strong iron bar nailed across it, and the groove was made to accommodate the bar, so that the door could open directly against the wall.

The middle stone of the three that forms this upper sill is not quite in line with the other two. It is noticeable that this upper gate stood immediately in the line of the wall, being a mere opening that must have been without striking architectural features. The sill is only 10 feet under the surface of the ground.

The width of the lowest gate, 8 feet 10 inches, could be measured on the outside between the two flanking stones *e'* and *e''* which project 6 inches from the line of wall, and 18 inches from the line of the sill *e-e*, one stone of which forms the roof of the sewer. We thus were certain of two periods, the highest and the lowest, and the claims of the lines of slabs *c-c* and *d-d* remained to be considered. It seemed at first impossible to examine them without removing the upper sill, which I was very loath to do. However, we proceeded cautiously to remove some of the rough filling (consisting of small stones and very hard mortar) between *a-a* (the upper sill) and *c-c*, making a hole in the centre of it without disturbing the upper sill. No marks were found in the slabs of that line. We then proceeded carefully to remove the slabs inside the gate which seemed to belong to the various super-imposed paved roads, and succeeded in finding the door socket marked 2. If this belongs to the sill *d-d*, then the part inside the door is on a level with the part outside the door, and not 4 or 5 inches lower, as in the case of the highest and lowest sills. If it belongs to the sill *c-c*, then the part outside the door would be 8 inches higher than the part inside, which is rather a too great difference. I prefer to assign it to *d-d*. Both *d-d* and *c-c* are polished by wear at the outside edge, and though we did not find a socket to certainly prove a fourth period, yet I think there were four. We assume,

then, this socket to belong to $d-d$, but we did not find its fellow at the other corner, and as there are no bolt marks in the centre of the slab, it is possible that this gate had a single door. Its width was the same as that of the lowest gate, as the projecting stones e' and e'' belong to both periods. We had, as I have stated, inferred the lowest gate from the sill $c-c$ between the flanking stones e' and e'' , but happily the last link in the chain of evidence was furnished by Herr Sandel, a German architect, who, while taking measurements for the plans, discovered in the last stone of the pavement the socket marked 3, which belongs to this lowest gate. Its fellow in the other corner was, of course, buried by the slab containing socket 2. Thus, thanks to the fact that the sills were of different widths, we were able to study the four periods without removing any one of the sills. I know of no more interesting example of a place where four distinct periods may be studied in the short perpendicular distance of 4 feet.

The discovery has a most important bearing on the history of the south wall, for it shows that it ran along this line for a great length of time. The masonry, however, employed during these four periods was the same. Stone f , with its fellows, above the first pavement, is quite of the same style with stone g and the wall going north, though stone g itself was, of course, placed in its present position when the upper door sill was built. Stone h , with the rest of the course, though not so well dressed at the edges, as is often the case in a hollow course, has the comb-pick dressing found in the work above. However, under this course there is another course of quite different work, which occurs all along the line, and three courses of which are found at Tower I. I take this to belong to an older period than is indicated by the lowest door-sill, which, of course, we cannot assume represented the first occurrence of a gate at this point.

The general position, and the fact that a sewer runs under the gate, emptying itself twenty yards away, point to an identification with the Dung Gate of Nehemiah. It is also probably the Gate of the Essenes of Josephus, which should be looked for near the south-west angle of the wall, one gate being only 32 feet distant from the turn to the east at Tower I.

The finding of a gate at this point explains the line taken by the outer scarp. From G to M it runs in general parallel to the wall, forming a steep defence, which at M has the perpendicular height of 21 feet. Here the top of the scarp lies hardly more than 10 feet out from the wall. At M it turns at right angles as far as the point O, evidently in order to form a large open space in front of the gate. The meaning of the platform O, P, R, S, U, W, projecting north-west, is not quite clear. The fall at the top of the scarp between M and P is $18\frac{1}{2}$ feet, while the level of the base remains the same, the scarp at P (before the turn) being only 2 feet high at present, but there are plain signs that the top was quarried away, presumably in later times, when the wall was considered a sufficient defence. After the turn at P there is an abrupt fall in the base of the scarp of 8 feet. It has been suggested

that the platform O, P, R, S, U, W, was the base of a barbican, but in this case we should expect the road to point north, which direction has the steep contours against it, as well as inherent probability. I think there may have been here an outside watch-tower at one time to command the Bethlehem road. Another suggestion may be made: although the scarp in its present condition was fashioned for defence, yet it may have followed the general line of an earlier quarry; though that it is not simply a quarry I hope I proved conclusively in my last report.

The road from the gate probably crossed the Valley of Hinnom at the point where the present path from Bab Neby Dauid crosses it, following the path up the hill beyond and joining the road from Bab el-Khalil further on. Yusif, while following the wall from the gate to Tower I, noticed that the soil on a level with the lowest course was hard and pressed together, and he suggested that the ancient path passed that way. He is a close observer and fertile in suggestions, a tendency I encourage, for among his many theories some turn out to be of real value. He spends his spare time either in reading Nehemiah or in wandering over the fields studying exposed scarps and the contour of the land, planning for the work ahead.

We are fortunate in having a man who, besides being trustworthy in his work and very popular with the labourers whom he keeps under firm control, takes also an enthusiastic interest in the topographical questions of the excavations.

As I hope that some of the many readers of these lines may visit Jerusalem in the near future, I will say for their benefit that the cutting above the gate is left open. In front of the gate the space is filled up to the level of the upper sill, but the interior is exposed to the level of the first pavement, so that the various sills, sockets, width of the wall, &c., &c., may be seen. The tunnel going north has also been left open for a distance of 70 feet, revealing the wall. The tunnel between the gate and Tower I is closed, and, by the way, is not even indicated in the plan. From the surface we have built a stairway to the upper sill, a fact which I mention to prevent any possible theorising.

In writing of the wall I shall first describe its direction with any especial features, and then the character of the masonry. At the date of my last report we had traced it from the fosse to Tower I. This latter consists of two distinct kinds of masonry, their faces built on different lines. The surface of the ground above descends in a sharp terrace, so that the top course at the south-west corner was hardly a foot underground, and the fellow who leases the field told me that he had often struck it with his plough without knowing what it was. From the south-east corner of this tower we traced the wall east, following the rock for 32 feet, where a small, irregular buttress occurred. At this point we expected a break, for in the direct line beyond there is a trench several yards long, from which the proprietors have in recent times taken stone, having destroyed the traces of the wall here. So about 90 feet beyond the break we made another cutting, and came across the wall

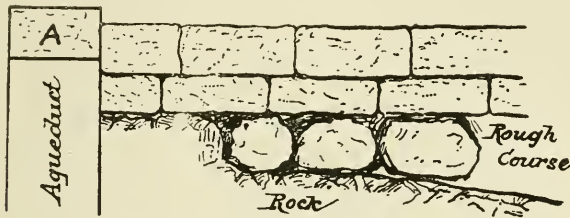
9½ feet out. This was proved to be the face of Tower II, for after 27 feet it took a turn for 9½ feet at right angles back again to the old line which there continued. From the break the destruction had continued to Tower II, and had included its west side. At the south-west corner the rock-hewn aqueduct seen at X—Y, and described in my last report, entered the tower. For a distance of 22 feet it is so high that a man can stand upright. On the slabs of the roof we found the Fund's bench-mark done in lamp-black, and the initials J. B. It was a singular illustration of the chances of excavation. Sir Charles Warren, coming down the aqueduct from the north-east, had stood directly under this tower, and left his mark in the cellarage, as it were; thousands have walked in the field above the tower, while all were unconscious of its existence. Hereafter, when I see any especial feature of height or workmanship in a channel I shall want to open down from above. I, too, passed under one wall, yea, even at the gate, weeks before I discovered it, at the point where the sewer passes under it, and here the sewer was lined with three large beautiful blocks on each side, which Yusif warned me at the time must point to some especial building above, but I hardly thought of these again until they were once more seen when we found the gate. So I cannot crow over my respected predecessor! And here comes in a happy accident. Warren certainly traced the aqueduct down to this point.¹ For not only have we his bench-mark, but he describes the place where a man can stand upright; however, probably owing to some oversight, it is laid down on the maps only in the field beyond, stopping suddenly at the road. Now when I found the sewer to the north, I first took it for an aqueduct, and cleared it out to the east simply in order to see whether it joined Warren's aqueduct in the next field. We pursued it to the road which it struck some 50 feet north of the expected point, and its base was considerably higher than even the surface of the ground where the aqueduct was known to lie. Hence the identity of the two was impossible. But in the meantime the paving at the side had been seen at so many points that the paved street was first inferred, then proved, and then it was an easy matter to follow it back to the wall at the gate. I doubtless should have found the wall sooner or later, but the key which actually fitted the lock was furnished by the draughtsman, who years ago in a London office neglected to lay down the aqueduct beyond the road!

I have connected on my plan the aqueduct seen by us at X—Y with the part seen at the tower, bringing the line through the point where a stone-lined air-hole was pointed out to me by the proprietor, who told me that they found it and proved it to be dry some years ago when water was still conducted to the city by the low level aqueduct. I followed the

¹ This appears to be the aqueduct which was traced by Lieutenant, now Major-General, Sir Charles Warren for 700 feet, and was found to be crossed and used at either end by the present low-level aqueduct. See "Recovery of Jerusalem," p. 233. Letter No. IV, p. 15, of 2nd September, 1867; Letter No. VIII, p. 20, of 2nd October, 1867; and Jerusalem volume ("Survey of Western Palestine"), p. 376.—[ED.]

aqueduct from the point where it passes under the tower for 66 feet, where it got very low and narrow ; besides, the measurements from this point doubtless lie somewhere in the archives of the Fund. I draw on my plan a line connecting it with the part already laid down on the maps beyond the road.

This aqueduct seems to be older than the main masonry of the tower. The lowest course resting on the rock to the east of the aqueduct does not enter into the argument. But the fact that stone A is higher by a few inches than the rest of its course seems to be due to the aqueduct ; it is easier to suppose that the whole course, including stone A, was built in its present position to accommodate the already existing aqueduct than that the masonry existed before the aqueduct and that stone A was then raised, for this would have disturbed the whole superstructure ; it would have been easier to have cut it away at the bottom.



Directly parallel to the wall beyond Tower II, and lying 26 feet out from it, we found a scarp, having a perpendicular depth of 7 feet. We traced it east for 50 feet, from which point it still continued on, and probably it follows the line of the wall. Opposite the south-east corner of the tower it took a turn south at right angles in a line corresponding to the east side of the tower. We did not find the point where it turned west again. The top was much quarried away, and we turned west, following a wrong clue in a tunnel too close to the probable turning to permit of a safe second tunnel. It is possible that the scarp, after turning west, turned back again in a line with the west face of the tower, and then followed the wall again west. We had last seen the main outer scarp at X—Y, where it was only 2 feet high and disappeared in the higher aqueduct. We drove in a tunnel along the rock from a point south of the low level aqueduct to that aqueduct, and found no scarp ; the small difference of level between the two aqueducts shows that no scarp could exist between them ; hence I believe that between X—Y and Tower II there was never much of a scarp. The possibility of a scarp, of course, depends upon certain natural conditions.

Given a certain line of wall, and given the intention of defending it by an outer scarp, the carrying out of that intention depends on the fall of the rock at various points. Thus, at one place there might be a high scarp made, at another a low scarp, and at another no scarp at all. This is just what we have found.

This scarp, of course, faces south. Parallel to the wall, in a line with

the face of Tower II, was another scarp facing north, making a ditch in front of the wall. Whether this was intended for a fosse or was mere quarrying did not appear.

Twenty-six feet beyond Tower II the low level aqueduct enters the wall, several feet above its base. Whatever may be the date of the present masonry, this aqueduct is later, for the wall was broken to effect its entrance, and then repaired. At this point the breadth of the wall was found to be 8 feet.

The wall was traced almost the whole distance between Tower II and Tower III, by tunnels worked from either end. The base of the wall drops 21 feet between the two towers. Tower III has six courses of masonry still preserved, the top being not 3 feet under the surface, though its existence was entirely unsuspected by the proprietor.

Beyond the tower we followed the wall to a point under the further end of the road. As we did not come to terms with the proprietor of the field beyond, we worked there only one day, but saw the wall at two points, distant from the tower 56 and 112 feet respectively. We thus fell short of the inferred tower. As the west side of Tower II was destroyed, I was obliged to estimate its distance from Tower I at 112 feet. I took this figure as an estimate in making my trench for Tower III; as a matter of fact, its corner was found 7 feet beyond. But on one day of work in the field beyond, we were much hurried, and in trenching for the next tower, I took the first estimate of 112 feet and not the proved distance of 119 feet. Of course we were lucky in getting on the wall 112 feet, but I never pass over the spot without a vain regret, and meditations on Naboth's vineyard. As the faces of the towers are not the same (Tower I being $34\frac{1}{2}$ feet, Tower II probably $29\frac{1}{2}$ feet, and Tower III 26 feet), the distances between them may also differ. I hope the way will open for us to return to this field, when we may not only find the tower, but determine whether a wall branched off to Burj-el-Kebrit in the line laid down on the map of Marina Sanuto.

From Tower I to the second point where the wall was seen in this field, it follows the same line exactly— 91° . Accordingly, having come to a friendly arrangement with the fellah who owns a cauliflower field beyond, we opened up again in the same line, finding the wall somewhat to the south (hardly 10 feet) and followed it for 124 feet in a generally south-east direction, with a slight variation of direction:—19 feet, 114° ; 57 feet, 107° ; 32 feet, $103\frac{1}{2}^\circ$; $16\frac{1}{2}$ feet, $112\frac{1}{2}^\circ$. As the upper masonry had entirely disappeared, only very rough foundation work remaining, it is possible that part of the line, up to the last turning, may have been straight above. At the point where the first bend occurs there is a slight re-entering angle; 28 feet beyond this corner, the foundations of the wall appear on a scarp (set back 1 foot) $6\frac{1}{2}$ feet high, which continues for 30 feet, and then turns away from the wall. In this field the top of the rock is from 10 to 14 feet below the surface. Although we have worked for almost seven months, we have been very fortunate in the soil, which has been mainly good brown earth, excellent for tunnelling. How-

ever, in this field we had a bad example of the loose shingle which so often troubled Sir Charles Warren. It occurred in the tunnel near the beginning of the field, pouring down like water into our boxes, and leaving such a cavernous space beyond, that when the tunnel was cleared out I could stand upright and then not be able to touch the top with my uplifted arm. In the hope that the shingle did not continue far, we abandoned this hole and opened up from above, beyond, where, fortunately, it came to an end.

The turn to the direction $112\frac{1}{2}^{\circ}$ was a lucky one, for it took the wall immediately down into a lower field, whereas if it had kept on in the line $103\frac{1}{2}^{\circ}$ it would have passed across an intermediate field belonging to another owner. Thus were we saved another negotiation. Sixteen-and-one-half feet beyond the turn the clue was suddenly lost, even the foundation work giving out, so we opened up in the field below, 105 feet beyond in the same line, and luckily struck just upon the juncture of the wall with a tower. The wall here, with the east face of the tower, is built upon a scarp $6\frac{1}{2}$ feet high, which is accordingly cut at right angles. The top of the rock is 17 feet below the surface. We traced the wall as far as the cemetery—distance, 26 feet; direction, 111° . Only this east face of the tower is preserved, and that so badly that it is impossible to be sure of its depth, though certain indications decided me to take it at $17\frac{1}{2}$ feet. As the rock on which it rests continues scarped in the same line for 9 feet more, it may be that $26\frac{1}{2}$ feet was the depth of the tower. At any rate, it is distinctly deeper than the other tower. The scarp does not turn at right angles to form the scarped base of the tower's front face, but the rock is cut away at an acute angle back into what must have been the foundation of the tower; in other words, the rock had been quarried away. But when? Before the tower was built or after it was destroyed? The latter is more probable, as I wish to believe, though there was nothing to settle the question definitely, the tooling being the same under the masonry and in the irregular part. If before, then the well-cut angle in the rock at the junction of wall and scarp was a happy accident in the quarry taken advantage of by the builders, and the bulk of the tower was built across an irregular base; if after, then the scarp was originally intended for the base of the wall and tower.

To the west of Tower IV the ground has recently been pillaged for stones so that the exact line could not be recovered, but as the angle of tower and wall is in line with the bit last seen in the cauliflower-field above, it is probable that that line was preserved. However, on my plan I have indicated a different line suggested by very slight remains of building for a distance of 23 feet. One of the disadvantages of writing a report while the work is in progress is that certain tentative conclusions have to be re-considered. My plan was sent off to England last post, and I now think that this line of 23 feet is a trace of later building, for not only is there no reason for a change of direction, but this line would destroy the proportions of the west side of the tower.

The interruption caused by the large Jewish cemetery is an annoying

but I hope will not prove a serious one. The wall is now under the surface contour 2299, or 130 feet lower than the base of Burj el Kebrit, which, if the wall took a bend up the west side of the Tyropeon valley, would naturally be in the line. In other words, the turn should have occurred higher up. All the archaeologists who have visited the spot agree with me that it is going to include the Pool of Siloam. Josephus appears to imply that Siloam was excluded, but that is against all common sense. Such a theory would destroy the *raison d'être* of the Siloam Tunnel. The Virgin's Fountain was outside the city; what would have been the use of this difficult and expensive work if it merely resulted in bringing the water from one point outside the wall to another point outside the wall? One wall is now pointing in just the right direction to include the pool, and a transverse trench across the line produced beyond the cemetery will, I hope, reveal it again. The leap is a big one, but unavoidable.

The position of Tower IV falls 25 feet short of its expected position on the basis of calculation given by the distances between the known towers and the length of face of Tower III. According to this calculation it should really be the seventh tower. The fourth we fell just short of, as described above; the fifth should have occurred a few yards before the point where we picked up the line again, and the sixth should be looked for on that line.

As a matter of fact we found no sign of it, the foundation masonry being found continuous at the point where the tower should project, though curiously enough the scarp on which the wall is built up to this point turns out and away from the wall. As will be shown later, Tower IV is of a distinctly different style of masonry from Tower III, and we have pointed out that its width is greater than that of the other towers; these facts, with the fact of the absence of the expected tower in the field above, point to the idea that the work *now in situ* up to Tower III may belong to a later construction which, though following the old line for some distance, branched off towards Burj el Kebrit, perhaps in the field where our work was interrupted, while the older line ran down to Siloam. The value of this suggestion we shall hope to settle one way or the other some future day.

The tracing of this wall has shown the danger of inferring the line of a buried wall along the line of a modern terrace, no matter how steep. We have crossed diagonally four terraces, two of them exceedingly high and steep.

The total length of the wall followed from the fosse to the cemetery measured along the line between the towers and the faces of the towers is 1,050 feet. We have shown that various interruptions occurred, but the sum of the lengths of the wall actually seen is over 50 per cent. of the whole line. Much of the work was underground, but parts are still left exposed—one corner of Tower I, part of Tower II, and three sides of Tower III, besides the gate and the wall to the north of it, as mentioned above. I fear, however, that in time these will get covered up again.

We must now return and describe the masonry belonging to different parts of the wall. I recognise five distinct styles :—

- (1) Rubble foundation.
- (2) Roughly-dressed stones.
- (3) Smooth-faced stones.
- (4) Drafted stones with flat centres.
- (5) Drafted stones with projecting bosses.

(1) *Rubble Foundation*.—This occurred at many points along the line upon the rock, to a height of about 3 feet. It consisted of rough stones of various sizes, built usually without any regard to courses. In the 125 feet of wall traced in the cauliflower patch beyond the great break we found nothing but this rubble *in situ*; here it was sometimes 5 or 6 feet high, and in places was built in rough courses, though the stones showed no signs of tooling. Usually, however, the work was irregular, small stones occurring near immense rough blocks. In places the rubble had been plastered over.

(2) *Roughly-dressed Stones*.—These were noticed as following a lower course, below the finer work and generally above the rubble, at many points between the fosse and Tower III. A few feet south-east of the gate the upper work disappears and only the rough course remains, slightly in advance of the upper line, till we get to Tower I. Here three courses of this work are *in situ*, their heights being 1 foot 8 inches, 1 foot 4·5 inches, and 1 foot 4·5 inches respectively. They are set back, one from the other, but the lines are not exact; 32 feet beyond the east angle with the wall an irregular buttress of this masonry occurs. The stones in the tower are much weathered: some of them have signs of a draft; they seem to have been originally dressed with a tool having an end 2 to 3 centimetres broad, producing a long stroke, but here and there signs of the comb-pick are visible. The joints are coarse, as the stones are not well squared, and are filled with the rudest lime, whether at the time of building or in reparation it is impossible to say. At Tower II this style occurs on the rock.

(3) *Smooth-faced Stones*.—These are the characteristic stones of the wall from a point 34 feet south-east of the fosse to the point 112 feet beyond Tower III. They belong to the periods of the four door-sills, as shown in the discussion of the gate. North of the gate the base of the wall rises rapidly, and the heights of several courses could be measured: 2 feet, 2 feet 1·25 inch, 2 feet 1·25 inch, 1 foot 11·6 inches, 1 foot 1·4 inch, and 10·2 inches. The latter is a plinth course, built in the rougher masonry below, as shown in the drawing, "Wall north of Gate." The longest stone occurs in the breadth of the opening for the gate; it is 6 feet long. The average length is about 3 feet.

This masonry north of the gate appears to be all one, but a few feet beyond the gate signs of a reparation became visible. This reparation consists in the use of a fine mortar to fill up the irregular joints and repair a broken corner, where a false joint is there indicated in the mortar.

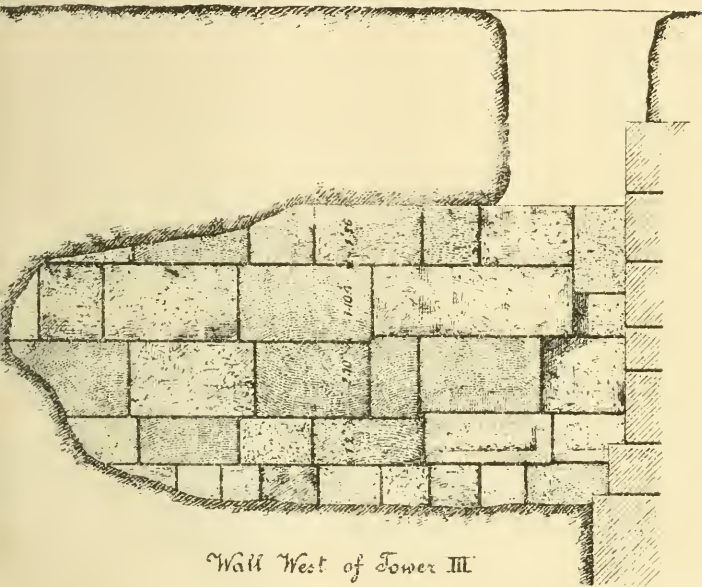
I could not decide whether mortar had been originally used, although, where the wall is broken at one point, mortar was certainly seen on the inside of one stone. Before the reparation begins the joints are not so fine. The stones are all well dressed by the comb-pick, which has at different points seven, eight, and nine teeth to the inch. At the present day the comb-pick is used, the number of teeth to the inch varying in different tools.

Between the gate and Tower I the wall was much ruined, and this style of masonry appeared only for a few feet in one course. It was seen again at the east junction of the tower and the wall, and again at Tower II, from which it was traced almost without interruption to Tower III. At Tower II the faces of some of the stones were covered with plaster, which was notched in the manner of the plaster on the tower north of the fosse described in my last report. I have seen this in Byzantine work. Beyond Tower II a plinth course occurred built on the rough stones and projecting 7 inches from the wall above. Courses above were measured at 1 foot 8 inches, 2 feet 1 inch, and 1 foot 9 inches in height. A drawing is given of the wall (immediately) west of Tower III. Here are two plinth courses, each projecting 5 inches. The courses, beginning with the upper plinth, measure 1 foot 2 inches, 1 foot 10 inches, 1 foot 10·4 inches, and 1 foot 5·6 inches. Of the dressing I will speak presently.

The west face of Tower III is also drawn. The four courses above the plinth measure 1 foot 10·4 inches, 1 foot 8·4 inches, 1 foot 7 inches, and 1 foot 8 inches. The work is plainly one, but various styles of dressing occur. Nos. 5, 11, and 21 have the ordinary comb-pick dressing, which may be slightly observed on the bosses of stone 16. The tool used on No. 7, though somewhat different, has also teeth; 6, with the bosses of 1, is roughly flaked; 3 and 4 are indefinite, owing to weathering. But all the rest of the twenty-one stones have clearly the marks of what Dr. Petrie calls the "long-stroke picking." He thus describes it: "This is done with an edge or point without showing any breadth of cut; the strokes are somewhat curved and in groups of parallel cuts." According to him this was used earlier in Palestine than the comb-picking, which he thinks was introduced by the Greeks. On No. 16 we have the two styles on the same stone. The drafts have the long-stroke picking, and the projecting faces (or bosses), though at first roughly flaked, are re-touched with the comb-pick.

The wall west of Tower III shows the two styles with the comb-pick in the predominance. Thus we have the two styles appearing not only in the same course but in the same stone. The wall here has also been repaired with plaster, but there is no evidence that mortar was used originally. In general, the masonry described under this heading is similar to the stones in the south wall of the Haram of the time of the insertion of Hadrian's inscription upside down and, therefore, later than his time. Smooth stones, comb-picked, also were found fallen outside of the wall in the cauliflower patch and outside of the wall beyond Tower IV.

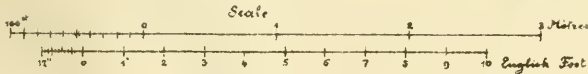
SPECIMENS OF MASONRY IN SOUTH WALL OF ANCIENT JERUSALEM.



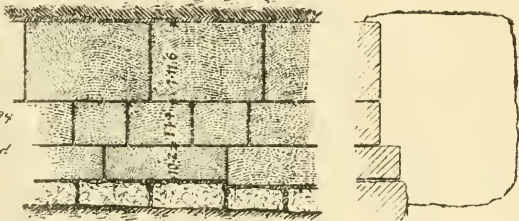
Wall West of Tower III



West Face of Tower III

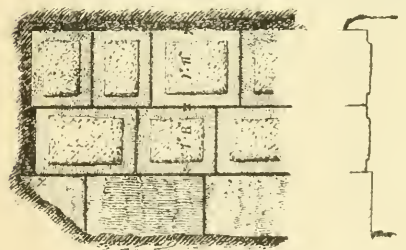


Wall North of Gate

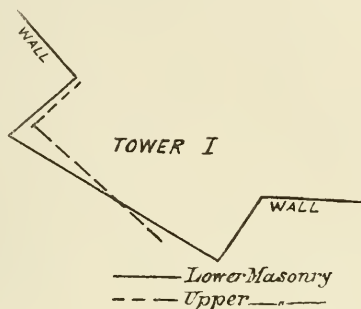


Jerusalem, Sept. 1894
Thos. Seward, architect

North Face of Tower I, Superstructure



(4) *Drafted Stones with Flat Centres.*—These centres can hardly be called bosses as they project scarcely one-eighth of an inch. At Tower I there is a superstructure in the old work, described under (2). The later tower was evidently the shorter of the two. It is broken away abruptly beyond the corner, but its face is built on a different line from that of the lower, and if this upper line were projected it would fall outside the lower



line. The superstructure consists of three courses *in situ*, the two upper being drafted and the lowest plain. The plain course and the drafts of the upper courses are dressed with the comb-pick, which seems deeper than in the masonry noticed before, but this may be due only to a difference in the individual workmen. The centres are roughly flaked. The upper courses measure 1 foot 8 inches and 1 foot 11 inches. The plain course is of the same time of building as the others and differs in style from the other work, as just mentioned, only in the depth of picking. These drafted stones have their exact counterparts in many stones built into the modern wall, especially near Bab Neby Daūd, perhaps taken from the old line. In the comparatively modern blocking-up of the Golden Gate there are [similar stones. They differ from the drafted stones (with double boss), described under (3), only in the dressing of the drafts. In both cases the drafts are very wide.

(5) *Drafted Stones with Projecting Bosses.*—This is the style of masonry at Tower IV and in the wall going on to the Jewish cemetery. They differ from anything described above. The stones are square. Four courses with bosses rest on a plain course. Three of the bossed courses are respectively 1 foot 9.5 inches, 2 feet, and 1 foot 8 inches in height. The longest stone is only 3 feet long. The drafts are of irregular widths, ranging from 2 inches to 6 inches. The maximum projection of any boss is 9 inches. The drafts are comb-picked. The wall is covered with a fine, smooth plaster which does not include the bosses, which project from it, giving a curious effect. This is probably later. The stones are not unlike the drafted masonry of the tower beyond the fosse, described in the *July Quarterly*, except that the latter are not comb-picked as to their drafts. Similar masonry may be observed in the "so-called Tower of Antonia," north side of the Via Dolorosa, in the Mahkamy (Council House) near Wilson's Arch, and in many other places

where old stones are re-used. Though the wall is here built on the scarp, the latter (except in one or two places) has not been cut exactly to accommodate the stones, irregularities in the scarp being rectified by the insertion of small stones.

Now that we have discussed (in tiresome but necessary detail) the five styles of masonry, two questions arise. First. Do these five styles represent different periods? Second. Can any of the styles be dated?

In answering the first question, I would call attention to the roughly-dressed course of stones which so often occurred between the rubble and the fine work above. Rough foundation work would be expected, but not of two styles. Moreover, at Tower I these stones are represented by three courses above the rubble and under the good masonry which occurs in a different line. The rubble and the rough courses may belong to the same period, but the rough courses and the superstructure are evidently of different periods. The difference between the superstructure of Tower I and the rest of the smooth work is so little that a difference of period need not be inferred. Accordingly, I think that up to and including Tower III we have two periods: the *first* represented by the roughly dressed stones, before the time of the lowest door-sill; the *second* represented by all the upper work—this second period being of long duration as it included three re-buildings of the gateway, as shown above.

I know that this view does not take into account the differences of dressing in the west face of Tower II, but I think that a plan will show that it is all of a piece. The long stroke-picking may be older than the comb-picking, but the former evidently continued to be used after the latter came in.

The description I have just given of Tower IV makes it clear that here we have a third period. Evidently the work is very different from the smooth masonry, and it differs from the rough-dressed courses in the clearness of the drafts, the projection of the bosses, and the regularity of the courses. However, I shall not quarrel with those who would relegate it to the general period earlier than the smooth work, though I keep to my own view. I have already said that the smooth work may represent a later line which, perhaps, branched off to Burj el Kebrit.

In considering the second question, "Can any of the styles be dated?" I would call attention to the fact that none of the stones have especial characteristics, and that no ornamentation was found. The masonry is all small. Smoothly-dressed stones have been used in all ages. The natural method is to make the length longer than the height. Rough bosses occur everywhere, from the huge substructure of the Temple to the wall of the house outside this hotel window, which was built the other day. I just stepped out on my balcony and found that three kinds of the comb-pick have been used on the wall of the room in which I write. And this style was in use long before the Christian era.

Again I cannot infer that because the masonry is small it is necessarily not Jewish. From the huge blocks of the Haram substructure and of the Tower of David it is assumed that the Jewish city wall should consist of the same blocks. But these were *especial points* where grander work might be expected. Even those who take the masonry in the Russian Church, east of the Holy Sepulchre, for part of the second wall, admit that it must have belonged to a tower in that wall. To be sure, the line of wall discovered by Dr. Merrill under this very room, consists of the huge blocks, but this line was near the main gate of the city. The wall at other points may have consisted of smaller masonry.

I am thus forced to admit that in the appearance of the stones there is little either for or against their antiquity. But there are other considerations. There is other proof that this wall is in the old Jewish line. Josephus gives, as the reason for the single line of wall at the south, the fact of the steepness of the valley. In other words, the wall occupied the extreme southern position possible, which is just the position of our wall. Had Josephus been silent I would still have identified our line with that of the Jewish Kings, and of Herod, for in their various epochs the city attained its maximum growth in the south, and if Hadrian's Wall occupied a different line, this would have been inside rather than outside of their line, contracting not enlarging the city. From the extensive Roman remains found by the Augustinians and myself outside the modern wall, I am inclined to believe that Hadrian's Wall ran on the old line, as far at least as the inferred tower. Indeed, I am led by Marina Sanuto's Map to believe that the Crusader's Wall also extended to this point, and if the smooth stones found fallen outside the wall in the cauliflower patch, and outside the wall beyond Tower IV, were once part of the wall, then it may be that Hadrian's Wall ran as far as the cemetery.

There is thus an immense range for the answering of our second question, with wide limits at any points between which these styles of masonry, so uncharacteristic, may be placed. A reasonable supposition seems to be that the smooth masonry represents the Roman and later periods, and the roughly dressed course with the work at Tower IV, earlier work. Perhaps further along the line we may hit upon something undoubtedly Jewish, for that Jewish the line is I have no doubt.

In describing one wall I have assumed that it started at the fosse, but a glance at the plan (October *Quarterly*) will show that it is in a direct continuation of Maudslay's line of scarp from the tower at the school to the tower outside the burial ground. The interruption of the fosse going north-east is due either to an inner wall or, as I believe, an inner fortress. Between the two just-mentioned towers, Conder (*Statement*, 1875, p. 81) found the indications that prove an intermediate tower. The distance between the first and second is 160 feet, between the second and third is 162 feet. Now the distance between this last tower and our Tower I is 165 feet, or practically the same as the other distances. The distance between Towers I-II and Towers II-III is

only 119 feet. Tower IV has been shown to differ from Towers I-III in masonry, but it resembles the tower outside the cemetery. Measurements taken, however, on from Tower I towards Tower IV, on the basis of 160 feet as the distance between supposed older towers, and of 40 feet as the breadth of such towers, do not bring it in the right place.

In closing, I may give a brief survey of our fortunes during this autumn season. After closing my last report I took a few days' holiday on Scopos, in the charming villa of my friend, Mr. Gray Hill, of Birkenhead, who can enjoy the glorious panorama from his Eastern home only during a brief spring season. On one side stretches Jerusalem, the old and the new. On the other side, far below, the plain of the Jordan, the densely blue Dead Sea, and the incomparable Mountains of Moab. It is the grandest view in the vicinity. But the place is a terrible one for winds. On Sunday, September 17th, it blew a hurricane. Our camp was also in an exposed spot, so I sent down my servant to visit the tents. He returned with a tale of destruction that I at once supposed to be exaggerated. I found, however, the next day that considerable damage to the tents had been done, and he took the opportunity furnished by moving the camp to a sheltered spot further along the line of wall that we were tracing, to put the camp in repair.

This new camping ground was on the edge of a cauliflower field. An interesting chapter could be written on the difference between the market price of vegetables and other crops and their archaeological price. I speak with feeling, for I have in my time excavated in the midst of barley, beans, lentils, and cauliflower. The appropriate soil for each has become apparent, Amorite remains being favourable to barley, while beans seem to thrive on Greek *debris*. Cauliflower is unprejudicial and universal in its historical tastes. The profession of the excavator is a grand training for many occupations besides that of a market gardener. At the end of our work here I shall be fitted for a successful career as a land agent in Jerusalem. Even in these few months I have learned the boundaries between the lands of different proprietors over a large area. Where one finds a valuable cistern, and at once has two angry men down upon him, each claiming the cistern because part of it extends under his land, the line of demarcation becomes indelibly fixed in the memory. When one man gives you *carte-blanche* to dig away in a certain field, and then another man turns up to object, the fact of joint proprietorship, with the actual proportions of ownership, becomes clear.

In general our difficulties with landowners have been small. We parted great friends with the Sheikhs of Neby Daûd, who were much pleased with the condition in which we left their land, and who invited Yusif to a friendly meal at the close of the work in their lands.

The health of the party has been, on the whole, excellent, though I found myself much fatigued in November, and took a few days in Beyrout. On my return the camp had been moved again to the point marked L on the Plan of Jerusalem, in the lands of the Augustinians, whose Superior, the Père Germer-Durand, thus became our kind host.

The spot is sheltered, and the tents suffered no damage during a rain of three days, which formed the only interruption to the work by the weather since the great wind. The view is charming, and at the tents I spend all my days, though I now consider it more prudent to sleep in town. We have hired a couple of rooms near Silwan for storing the plant. During the storm the gates of Bab Neby Daūd were blown down, and on the place against which the east door has stood open for so many years an inscription was found on a stone built into the wall. After all, Fortune is the great discoverer. Every inch of the modern wall has been examined for inscriptions, and here, just behind the door, this inscription has been waiting for the storm. How many antiquaries have passed a couple of feet away from it! It reads:—

(1) OVI . O . M . SARAPIDI
 PROSALVTEETVICTORIA
 IMP . NERVAETRAIAN . CAESARIS
 OPTVMEAVG . GERMANICIDACICA
 PARTHICIETPOPULIROMANI
 VEXILL . LEG . III CYR . FECIT.

It was partly covered with plaster, and while we were cleaning it the Père Germer-Durand passed along, and was the first to make it out. I shall have photographs and squeezes taken. It is an interesting addition to the very few Jerusalem Roman inscriptions. It is a votive tablet to Jove in behalf of the welfare and victory of the Emperor Trajan and the Roman people, erected by the Third Legion. It is interesting to learn that this legion, as well as the tenth, was here between the time of Titus and Hadrian.

His Excellency Ibrahim Pasha and the Government show a continued interest in the work. Our Commissioner, Ibrahim Effendi el Khaldi, continues devoted both to our interests and the interests of the Imperial Museum. It is pleasant to see his real enthusiasm in the archæological questions we are trying to settle. I am in correspondence with His Excellency Hamdy Bey, the General Director of the Imperial Museum at Constantinople. He has shown a desire to aid our work in every way and he is kind enough to ask me to give my opinion, from time to time, on reported discoveries in Bethlehem, &c. He has asked me to superintend a small excavation he desires to have made on the Mount of Olives, which I hope to undertake this week. We have every reason to be grateful for this friendly condition of things.

December 12th, 1894.

NOTE ON THE "FIRST WALL" OF ANCIENT JERUSALEM AND THE PRESENT EXCAVATIONS.

By the Rev. Canon J. N. DALTON, C.M.G.

A SHORT note, with quotations from Sir Charles Warren and Sir Charles Wilson, on the southern portion of the "First Wall" of Josephus, which Dr. Bliss is now tracing, may perhaps not be deemed altogether useless or uninteresting. We are now uncovering the midmost portion of this wall; the first quotations that follow refer respectively to its eastern and to its western ends, and the subsequent ones to the wall generally.

1. As to the south-eastern end of this wall, where it joins the Haram Wall, in the Jerusalem volume of the "Survey of Western Palestine," in the chapter on the Excavations on Ophel, at p. 228, we read, "There is good reason to suppose that the Sanctuary wall and the Ophel wall were not built at the same time. Sir C. Warren believes that the Sanctuary wall is shown to be the older of the two." At pp. 230 and 231, "The cut stones in the wall (exclusive of the large drafted stones used in the top course and in the outlying tower) resemble in character the Roman masonry of the second century, A.D., or even later. The rough rubble and the rocky scarps may perhaps represent the older part of the rampart, and may be referred with considerable confidence to the time of Nehemiah." "Sir C. Warren was of opinion that the stones in the Ophel Wall were not *in situ*, but that they had been re-used," p. 230.

2. As to the south-western end of this wall, on Sion, in the same volume, at p. 393, we find, "The rock scarp of Jerusalem was here excavated by Mr. Maudslay, in 1874-5"; and as an index that the work was of the same date and similar plan to that at the eastern end on the Ophel, it is noted, at p. 394, that here, too, was an outlying tower, and "in front of it a flat platform of rock 20 to 25 feet broad." "The Ophel wall appears possibly to have been built up in two or more steps" (or terraces), "with a pathway at the foot of each. The same arrangement is also noticeable in the case of the rock scarp in the Protestant Cemetery," *i.e.*, at its western end, on Sion, p. 229.

We should therefore expect to find similar scarps, outlying towers and platforms in the midmost portion of the wall, whose two ends thus resemble each other. The scarp, and also the portions of such a tower, have been already found by Dr. Bliss, and are figured in the *Quarterly Statement* for October, 1894, p. 250. The curious outlying scarp further south, at the extreme south-western corner of the wall, would appear also to have been the foundation for another outlying tower; though the topmost portion of this rock scarp or platform has apparently been cut away at a later date, to furnish stones for the construction of later walls.

It will be of vital importance to learn what further scarp or rock

cuttings reveal themselves in the further tracing of the wall eastwards from this point.

3. In the second edition of “Smith’s Dictionary of the Bible,” vol. i, part ii, the article on Jerusalem is written by Sir Charles Wilson. Opposite to p. 1646 he inserts a plan of the city to illustrate the topography of Josephus. In this plan the southern or midmost portion of the “First Wall” is shown, not as following the contour of the hill, or turning northward (as is usually represented in most plans) so as to join the modern wall again on Sion, but as striking away eastwards straight down the slope to Siloam, just as the wall Dr. Bliss is tracing is found to be doing. The Dung place or Bethso is placed pretty much where Dr. Bliss has found what he calls the Dung gate, and another gate further eastward, between Bethso and Siloam, that of the Essenes, is shown “at the southern end of the long street which, commencing at the Damascus Gate, runs southward almost in a straight line through the midst of Jerusalem. This street, a continuation of the great road from the north, must always (writes Sir Charles Wilson) have been one of the principal thoroughfares of Jerusalem, and it is possible that the name of the sect of the Essenes has been confounded with the Hebrew word *Yeshanah*, ‘old,’ which the LXX in Nehem. iii, 6, give as a proper name (*τὴν πύλην τοῦ Αἰσανὰ*, or *πύλην Ἰαसानαί*). The ‘gate of the Essenes’ would thus be ‘the old gate,’ or ‘the gate of the old wall.’” P. 1645.

In the wall now being traced by Dr. Bliss there is apparently no gate at the end of such direct line, neither apparently was there in the Empress Eudocia’s wall. But it is of the first importance to be assured that the scarp and rock foundations both north and south of that wall hereabouts have been thoroughly examined by the present excavators, and it is much to be desired that we had more both of the outer and inner scarp traced for the portion of the wall already uncovered.

4. Turning now to the series of the translations published by the Palestine Pilgrims’ Text Society, and the topographical notes furnished by Sir Charles Wilson therein, we find the following entries regarding these southern slopes of Sion :—“The walls of *Ælia* probably followed nearly the same lines as those of the present day” (Bordeaux Pilgrim, p. 59). Hence the southern slopes of Sion lay outside the city walls in the time of Hadrian, after the old city had been razed; though Roman villas belonging to the colonists of *Ælia Capitolina* may possibly have occupied the ground; since the tessellated pavements of such villas built even amid the foundations of the old walls have lately been discovered in the present excavations, which fact would appear to show that they do not belong to houses of an Herodian date.

“When the city was re-built by Hadrian, Sion was not enclosed by the walls, and it apparently lay outside them in the fourth century (*see* Bordeaux Pilgrim, p. 23; and Jerome, in Michæam, iii, 9–12). The date at which it was brought within the compass of the city walls, as mentioned in the text (*i.e.*, about 440 A.D.), is uncertain.” (The Epitome of S. Eucherius, note ¹ on p. 8.)

5. The Empress Eudocia re-built the walls of the city 438 to 454 A.D. It was a period of great building activity, and there seems little doubt but that the wall now being traced by Dr. Bliss is Byzantine work, a reconstruction by that Empress generally on the foundation of the older "First Wall" of Josephus. But besides not using the scarp of the outlying towers both at the south-eastern and south-western ends of this wall, we know that in one important particular her builders deviated from the line of that old wall. The "First Wall" of Josephus excluded the Pool of Siloam from the city. Eudocia's wall included it within the city. Hence when the present excavations approach Siloam it will be still more necessary to distinguish the scarp and foundations in the rock of the old wall and its towers from the remains of the Byzantine wall we are now following.

6. "It may perhaps be inferred that at the time of Paula's visit (A.D. 386) the old wall on Sion was still a heap of ruins, and had not been re-built." (Sir Charles Wilson—Introduction to Paula, p. iv.) But Eucherius (A.D. 440) after the Empress Eudocia's wall had been constructed notices, p. 8, "The most frequented gates of the city are three in number, one on the west (*i.e.*, the modern Jaffa Gate), another on the east (the present St. Stephen's Gate), and the third on the north of the city" (*i.e.*, the present Damascus Gate). No mention is made of one on the south. Though "the two streets running respectively south from the Damascus Gate and east from the Jaffa Gate which divide Jerusalem into four parts, evidently follow the lines of ancient streets." (Bordeaux Pilgrim—Introduction, p. x.) Significantly enough the Byzantine wall of the Empress Eudocia ran without one there, as is apparently evident from Dr. Bliss's tracings.

"Antoninus Martyr," p. 21, writes : "The fountain of Siloa is at the present day (*i.e.*, 560-570 A.D.) within the walls of the city ; because the Empress Eudocia herself added these walls to the city." For about 400 years after this date the great church on Sion (now outside the modern walls on the south side of the city) is always noticed by the pilgrims as being "in the middle of the city," because the greater part of the Byzantine city covered these southern slopes of Sion within the Empress's wall.

7. But after 1000 A.D. this Byzantine wall seems to have been destroyed. Abbot Daniel, 1106 A.D., says : "In the present day Mount Sion is outside the walls of the city, to the south of Jerusalem," p. 36. Theoderich, 1172 A.D., says : Siloam "was once within the city, but is now far outside it ; for the city has lost almost twice as much in this direction as it has gained in the parts near the Holy Sepulchre," p. 34. "Mount Sion, which stands to the southward, being for the most part without the city walls," p. 36. In the old French description of the city of Jerusalem, written 1187 A.D., at p. 2, we read : "When Jesus Christ was on the earth the city of Jerusalem was on Mount Sion (*i.e.*, within the 'First Wall' of Josephus), but it is no longer there." Only a church (the great Abbey Church of Mount Sion) is there "outside the walls of the city," p. 3.

8. The southern slopes of Sion were thus inside the "First Wall" of Josephus, outside those of Hadrian, inside those of Eudocia, for about 500 years, since which period they have been outside the walls again for about another 800 years.

9. From the foregoing considerations the practical conclusion would appear to result that it is of paramount importance not to be content with merely tracing the Byzantine wall, but that we should use every endeavour, during the present excavations of the southern wall, to follow most carefully both the inner and the outer rock scarps of the ancient rampart, whether we individually are inclined to believe them to date from "Phœnician," Davidic, Solomonic, post Exilian, or Herodian times.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan*.—In digging foundations for the new piers it was found that the rock shelves down towards the east, as one of the *western* shafts is 9 metres deep from the flooring of the church, which is several feet lower than the street outside, and the *eastern* shafts 11 metres. It was clearly seen that there had been once a quarry here. On an average the level of the rock at this church is 2,438 feet, whereas 70 feet to the north-east it is about 2,477 feet, and cropping out from the ground, the difference being, therefore, 39 feet, proving also from this side the existence of a rock platform, which I mentioned in *Quarterly Statement*, 1890, p. 20, as "Akra," and described as forming a kind of rocky knoll, with perpendicular sides.¹ As nearly all the cisterns had to be cleared and repaired for gathering as much water as possible the channels to them had also to be made, and by this *tombs* were found, or rather re-found, in the "cloister." These were detected many years ago, so that in Sir Charles Warren's plan the word "tombs" is inserted in the northern and eastern cloister. But I had not myself seen them at the time, and, as far as I know, they have not been described in any record, so I think it to be my duty to describe them now. The tombs are built of masonry, one close to the other, lying across the cloister. One of them on the eastern side was thoroughly cleared out, and afterwards the bones put back again. The skeleton was found undisturbed; it was that of a tall man, the head lying in the east 8 inches higher than the feet. The bottom of the tomb is throughout a regular slope. It is covered with slabs of stones 5 to 6 inches thick, and forms a long sunken grave 2 feet deep. One gets the impression they were economising with the place, putting as many tombs as possible into the cloister ground. The grave is only 20 inches wide, and if all are so, which is really very probable, then 30 graves would

¹ Similar to the present Skull Hill outside the town, on'y not so large in extent.

be found in one side of the cloister. In the western cloister similar tombs were found, but have not yet been cleared out, and, as everywhere on all sides of the cloister it sounds hollow, there is little doubt that all round there are such graves, in number probably about 80.

2. *A Stair and Postern in the Old Wall.*—In the *Quarterly Statement*, 1889, p. 63, is inserted a plan of the City of Jerusalem, in which with red ink are introduced many of the results of excavation, and north of the present city wall, west of the Damascus gate, the line of the old wall, marked D, forms towards the west a large projecting angle like the present wall, only situated further out; and the notes in the text explain this on p. 63. The ground of this angle outside the wall came recently into the possession of the Latin Convent, “St. Salvador,” situated there inside the wall. The Convent intend to make a large cistern in the hollowed out part of the newly acquired ground, and are removing the accumulation of earth and *débris* in front of the rock scarp, which proves to be there 16 feet high; finding in the *débris* and earth many large hewn, and even some bevelled, stones, and near the outer (northern) corner in the old wall and scarp a flight of steps going from west to east, very likely down to the bottom of the trench, if it may be called so, for it has no counter wall or scarp. The stair stones are now removed, and are about 3 feet long. On the top of the steps was still *in situ* a *threshold* with the holes in which once the pins or hinges of the door were turning. The lintel also was found in the *débris*; so we see there was here once a *postern* about 3 feet wide, and $5\frac{1}{2}$ to 6 feet high, leading to a flight of steps going down to the foot of the wall, or rather of the rock scarp. By this postern one was able to go outside the town, although it was not a regular gateway.

3. *An Addition to the Report on the Recently-found Mosaic outside Damascus Gate.*—As I went once more there I saw a stone with plaster on its surface, and in it engraved by a sharp-pointed tool some figures and writings—the latter damaged and no more fully legible. I made a copy of them, which I enclose here. I found that a short distance north of the mosaic, and close to the (northern) road, there are other rock-hewn tombs, but not emptied, so I could not see the inside of them. All these tombs seem to me a proof that the ancient city never extended so far north, and that this neighbourhood has always been outside the walls.

4. *Tombs, or Remainder of Third Wall?*—Since 1841, when Robinson opened a controversy respecting the lines, not only of the “first” and “second” walls, but of the “third” also, many visitors have tried to find out the place itself, the traces of the latter indicated on his map, but with various and conflicting results. I myself also, when coming five years later to Jerusalem, examined carefully what Robinson had said, but found that only part of the remains which he mentions with “hewn stones” had been really once a strong wall, all the others being merely heaps of earth of no great height. In order to know whether masonry was under these, excavations were required which for a long time were

not made,¹ and so the question was not decided. About 28 years ago Sir Charles Wilson commissioned me to look carefully on the ground for other remains which might indicate a continuation of the line of the wall. Robinson's last-mentioned remains,² where his line abruptly ends, were about 225 feet east of the road going from the north-west corner of the city to the large ash heap (the so-called Nâblus road). About 15 years ago a house was built in the neighbourhood, and these stones were removed and used for it, so that at present one may look in vain for these traces of old walls. It was a wall of about 7 feet thick. Further east from this place there is a cistern, and near to it some large stones,³ not exactly in one line, so that if they once belonged to the city wall the latter must have formed here a kind of corner, as shown in the plan.

About 550 feet east of it, and beyond the main road to Nâblus and Damascus, is a kind of square-shaped pool, marked "1" in plan, sunk into the level ground. The north side of this pool consists of very large and well-hewn stones, with "bevels" round about, so that they may be considered as Jewish, and would also somewhat agree with what Josephus says of the stones of Agrippa's third wall.⁴ Hence many brought these stones as proof that the third wall had its course here. Robinson and many others have not observed them. These stones are quite different from those of which Dr. Robinson speaks, but similar to those in the Temple wall, in measure as high as the highest found in Jerusalem, but not so long as several in the Temple wall. Their face is towards the city, whereas if they belonged to the city wall their face would be on the other or outer side; and further, as I have by digging not found any traces east and west of them, I am convinced they have not belonged to a city wall, but to some monument. It is rather remarkable that I could not find in any book any notice of these stones.⁵

About 20 years ago I made excavations there (as already mentioned) to find out continuation on either side, but immediately westward I found the rock, and in it rock-hewn tombs; also in searching the north side of the wall I came soon to the rock, and ascertained that the thickness of the wall is 14 feet. I intended to dig also on the east, but then the proprietor of the ground hindered me. It seems that there is no continuation eastwards. Thinking the matter over and over again, I came to the conclusion that it was *not a wall* in the general meaning, but simply a tomb monument, and this "pool," if we may call it so, simply the court sunk into the ground, like that at the "tombs of the kings," only much smaller. In the immediate neighbourhood there are more similar tanks, as may be seen on the plan. Once a stair went down into them, and in

¹ [See "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 2.—ED.]

² Marked "2" in my accompanying plan.

³ Marked "3" on my plan.

⁴ Josephus, "Bell. J.," v, 4, 2.

⁵ [They were examined and excavated by Sir Charles Wilson, and described in the "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 1.—ED.]

one of the side walls was the small entrance to the tombs. Afterwards, in the Mohammedan time, these sunken courts were converted into pools for water, the sides being covered with masonry of small stones and then cemented. If this masonry were taken away again I am sure that behind it would be found in each of these pools an opening to rock-cut tombs, and very likely found old relics. About 300 feet north of these stones stood a short marble pillar (at "4"), which is shown in the Ordnance Survey Plan, where always I thought something might be found underneath. Recent excavations made by the proprietor showed that there too are rock-cut tombs, and such are also in the place of the Dominican Brethren, and west of it. So thus we see that in this comparatively level ground are in all directions ancient rock-cut tombs, which speaks against the idea that the city once extended to here.

With regard to the large stones, which are only four in number, and make a wall 30 feet long, I think that over them were some layers more, forming a monument. I think, further, that if the pool in which trees are now standing, which proves that there is a good layer of earth, were cleared out, and the cement masonry taken away, the entrance to rock-cut tombs would appear under this wall and north of it, as there I found the rock near the surface of the ground.

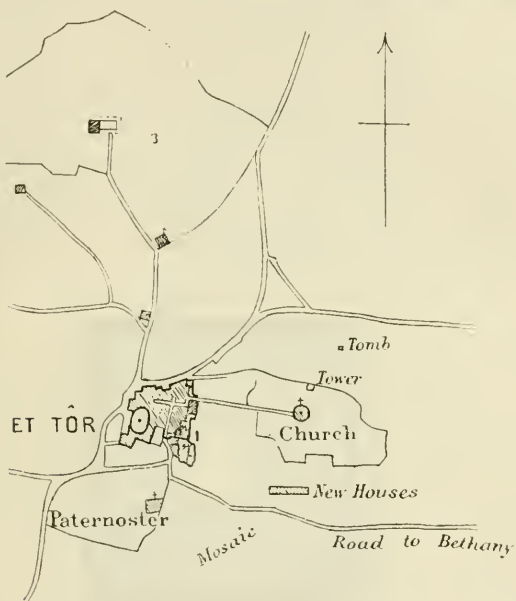
Jews are now residing in the neighbourhood, and cast their rubbish into this pool, so that in a few years it will be filled up and disappear.

I mention all this in the hope that excavations may be made. The proprietors would probably give permission.

5. *Recent Discoveries on the Mount of Olives.*—Having heard that some excavations were being made on the Mount of Olives, I went there and visited several places. First I went to the place of the recently-discovered *mosaic flooring with an inscription*. It is situated on the southern slope of the middle top of the mountain, on the road to Bethany, which goes over the top of the mountain, passing between the village Et Tôr and the place of the *Paternoster*. Going eastward some 500 feet, one comes to the place. It is about where on the Ordnance Survey plan $\frac{1}{10000}$ the number 2553 stands. Compare also my plan and description of the mountain in *Quarterly Statement*, 1889, p. 174, where I have pointed out that the central part of the Mount of Olives has three distinct tops, which I show also in the enclosed plan of the locality marked 1, 2, 3.

Here as well as in the village itself the people are erecting new houses, and have built seven rooms on this spot. When digging the foundation they found old masonry and mosaic floorings. The layer of earth from 6 feet to 10 feet deep is very hard; it consists of an accumulation of earth, rubbish, pieces of pottery, small stones, &c., which have in the course of centuries become like rock, so that when the people work down and remove detached pieces the rest remains standing like walls. On going down to see the present state of things where they have worked here and there, it looks rather strange and like a ruined city. By closer examination one can soon decide between this *débris* and the real walls,

which are standing everywhere from 1 to 5 (or even 6) feet high. Rooms, courts, cisterns, pools, &c., were discovered, which I will now describe. There is first an extensive flooring 32 feet long and most probably 19 feet wide, all of white mosaic, with no coloured cubes, and very well preserved. The walls round about are 3 feet thick, and on an average of the same height. The stones are squared but small, and placed in good mortar. The northern wall I could not see, as earth is still lying on it; but the proprietor pointed out to me the situation, as *he* had seen it, when



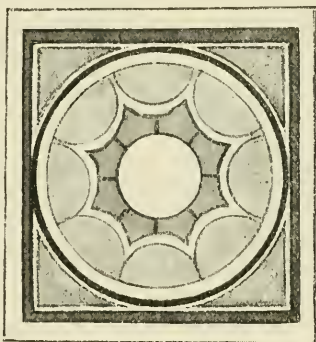
2

SCALE.



building the new house there. On the southern wall are two piers, and very likely there may be similar ones on the northern side. Probably they were intended to bear long wooden beams. In the south and east walls are openings or doorways. If formerly roofed it was a nice large hall, or when not roofed a fine open court or area. Of windows I could see nothing, as the walls are not high enough for that. East of this chamber is a smaller room, situated a little lower, and with a similar

mosaic flooring, the little cubes being all white. In front of both runs a very well made water-channel. Further east is another room or court, of which the southern wall is missing, and the pavement is like the others. In its north wall is an opening or door leading to a flight of steps, and in the eastern wall is a shallow, door-like recess, with a round hole going through the wall, as if a cock had once been fixed there for letting out the water from the adjoining cistern. For east of this place is a small but very nicely-built *bir* or cistern, with a square mouth in its vaulted roof, which is rather flat and made of hewn stones. On the top of this cistern there is round-about a low parapet wall, and also round the mouth—so that even this upper part might have been filled with water to a height of 10 inches or a foot. North of this cistern is a little pool or *musfai* (*i.e.*, a filtering place for the water coming down the hill-side), and on its eastern side is a pool of much larger size ($12\frac{1}{2}$ feet long by $7\frac{1}{2}$ feet wide), which has an outlet or channel in its south-western corner. This channel, as I suppose, was once connected with that mentioned above, but this is not certain. East and south of this pool and the cistern are still layers of earth like thick walls. Proceeding still further towards the east I came to more interesting remains.



PATTERN OF MOSAIC ON MOUNT OF OLIVES.

A very nice mosaic pavement made with cubes of different colours, of which I made a drawing, and at the same time procured a photograph showing the inscription. This pavement is 15 feet 2 inches long and 13 feet 10 inches wide, surrounded by a low wall about 15 inches thick, without indication of a former door. The western part of the north wall, which is still about 6 feet high, is plastered and formed into a kind of door-like recess. In the southern part of the pavement is a Greek inscription,¹ so placed that anyone wishing to read it must stand on the mosaic pavement itself with his face towards the south.

I suppose that under the pavement are some tombs of celebrated, or

¹ See p. 86, where the inscription is reproduced, with translation by Dr. A. S. Murray.

EXCAVATIONS MADE ON MOUNT OLIVET.

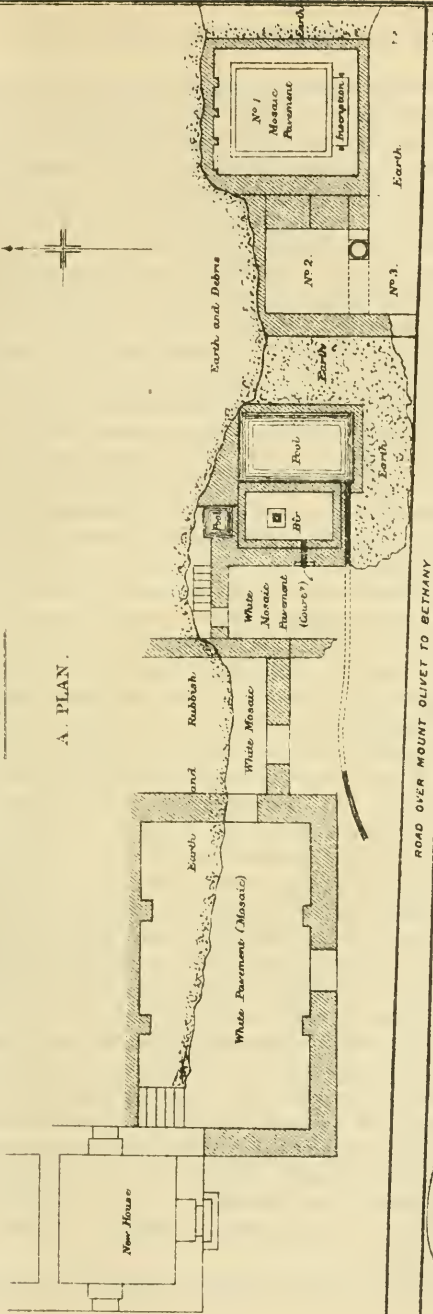
BY

BAURATH VON SCHICK.

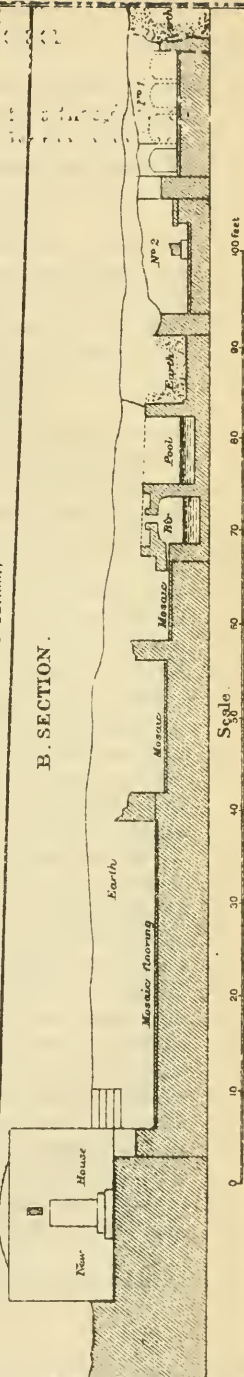
Sept. 1894.



A. PLAN.



B. SECTION.



18000
18000
18000

Year	1800	1810	1820	1830	1840	1850	1860	1870	1880	1890	1900
Population	5,308,000	7,240,000	9,637,000	12,866,000	17,069,000	22,321,000	28,143,000	33,974,000	39,818,000	45,734,000	50,509,000
Area (sq. miles)	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000	3,531,000
Density (per sq. mile)	1.5	2.1	2.7	3.6	4.8	6.3	8.0	9.6	11.3	12.9	14.3

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at least clerical, men, but an opening to them I could not find. Very likely it is under the broad stone bench (in part No. 2), although when one of the three large stone slabs there was removed by the proprietor, no opening appeared. Very likely the passage is filled with earth, in order to conceal it. Or may the opening be in the plastered recess in the north wall? No one can tell before the plaster is removed.

If this place was once roofed this can only have been done with wood, as the walls would never have sustained a vault. Very likely it was not roofed in, or only partly, which certainly was the case with place No. 2, on the west of the place of the pavement. Between the two is a stone bench, and near to this, the basement of a marble pillar still *in situ*. The flooring of this place (No. 2) consists also of mosaic, in white, black, and red marble cubes, in a pattern shown in No. 2 on Plate II.

In front of this ante-room with its pillar, is another mosaic flooring in a pattern shown under No. 3. It is not made of small cubes but of pieces of marbles, shaped so as to form the pattern. As I could see only a small part of this flooring, the rest being covered with earth, I cannot tell whether the pattern is repeated again and again throughout the whole pavement or only a few times in the middle of the room or court.

It is quite clear that these buildings, pavements, tombs, and inscription have to be assigned to the earlier Christian period, and that in the Crusading time they were already lying waste and *covered with earth*, as no pilgrim in any of the many ages speaks of them. Even Felix Fabri, more than 400 years ago, who mentioned everything, and who passed here, does not mention them. In his "Pilgrimage" he describes, in Vol. II, Part I, p. 78,¹ *seq.*, just this road from Bethany to Jerusalem at full length, and says, amongst other things: "On this road," on which the Lord Jesus went on Palm Sunday, "we found scattered about many small pieces of squared and polished marble of divers colours, and a friar led us out of the modern road to a place where we found a field all paved with polished marble of divers colours," which he thought was the old road paved in this manner throughout its whole length by St. Helena. He does not say anything of buildings, and one might think he may have seen those now recently discovered. But that this is not the case is clear from his having come to Bethphage and further on to the Mount of Olives *after* he had seen such a paved field. Now in the neighbourhood of Bethphage there are several places where mosaic pavements are found, especially north of it, where there was once a large village or town, and very likely the friar brought the pilgrims to this site, as it is some distance from the road. That this was the case seems to be shown by the further words: "From hence we went forward and come to the place where once stood the village of priests, Bethphage . . . climbed up the ascent of the Mount of Olives and came to a region up which there is a steep ascent of nine

¹ According to the English translation issued by the Palestine Pilgrims' Text Society.

steps." This place is still recognisable, and about 700 feet east of the place of the new-found mosaic. Felix goes on to say: "When we had gone higher up from this place the tops of the towers of the Holy City began to show themselves." So he must have passed the very place, but does not mention the mosaics, which proves that at that time the remains were not only underground but unknown.

As this inscription is in Greek, and as those found by the Russians higher up on the top of the mountain are Armenian, it appears that the Armenians had in the early Christian time some of their many possessions in the Holy Land, on the top of the Mount of Olives, whilst the Greeks had theirs on the slope.

When I had ended my investigations I wished to see the tomb of the late Russian Archimandrite Antonin; so they brought me into the new Russian church (built on old foundations, as I have reported in *Quarterly Statement*, 1889, p. 176) and in its northern apse said, "Here, under this pavement lies the body of the late Archimandrite." A monument with an inscription will be put there later. Outside, north of the church, in the yard of a small convent, I saw another new tomb which has already a monument. Of the high tower and the Russian place in general, I have spoken at some length in one of my former reports, so I may go on to another subject.

New House on Karm Es Sajad, or the *virī Galilēi Hill* (see Plan C on Plate I).—In *Quarterly Statement*, 1889, p. 176, I explained that the northern top of the central part of the Mount of Olives is called so, and belongs to the Greek Bishop Epiphanius.

Now about ten days ago, when looking over to the Mount of Olives, I observed, to my astonishment, a new house on the northern top or *Karm Es Sajad*, near where I always hoped something will one day be found. So I went there in order to see and hear what had been found when the foundations for the new house were laid. There is an elevated platform of large size, and in the middle of it a cistern, inserted also in the Ordnance Survey plan $\frac{1}{100000}$, where the word "cistern" is put to it. At the west end of this platform the new house has been built, not upon but in front of it. It is two stories high, and through the windows one has a splendid view of the Holy City. The wall of the platform was on three sides laid bare and a trench dugged, but although some old masonry was found it was of no importance, being simply the remains of small houses. No large or costly stone was found, except a few hewn stones; all the others are unshaped and small. Yet a few *tombs* sunk into the rock were found. As some writers and the pilgrims say that there was once on the Mount of Olives a *fortress*—some putting it on the southern top, some on this, the northern—I had the hope that in this platform will one day be recognised the old fortress or castle, which is now *not* the case, and we must look for some other site. The workmen and also the Bishop said some more interesting things may be found east of the platform, as no digging has been done there until now. But I think the "castle" will not be found, as it would be too far back. Felix Fabri, over 400 years ago,

describes this platform as being at the time the same as now (Vol. I, Part II, pp. 481 to 483, English). He says that many think there was here a village called Galilee, "And it is a place suitable for a castle, and indeed there seem to have been some buildings there once; moreover, upon the top of it there is a cistern, and the whole place is delightful."

6. *Bethzur*.—In Joshua xv, 58, is mentioned as one of the royal cities of that time, Bethzur, in connection with Halhul and Gedor. These three cities still retain their names after more than 3,000 years. Bethzur was fortified by Rehoboam (2 Chron. xi, 7), and after the captivity people of Bethzur worked at the rebuilding of the walls of Jerusalem (Neh. iii, 16). In the Maccabean struggles Bethzur is repeatedly mentioned as a strong position of the Jews, and the boundary castle towards Idumea. In modern times the site is known, and was always known, even in the Middle Ages, and in the "Memoirs of the Palestine Exploration," vol. iii, pp. 311 and 324, its present condition is fully described, so that I have, as the result of my own visit to the place, nothing to add, except that I found the site so insignificant. I had expected extensive ruins of such an important place, but what exists to-day is comparatively rather modern. So I became convinced that the Bethzur of the time of the Maccabees occupied not only the hill on which the tower now stands, where the citadel may have been, but extended eastward, and stood partly on the high ground towards Nebi Jonas and the village of Halhul, so that the many springs, especially the copious ed Dhirweh, were *inside* of the fortifications, and that these fortifications shut up entirely the road to Jerusalem for those coming from the south, upon which circumstance rested the importance of the fortress. Owing to the many valleys going out from this height it was not easy for a military force to go round it, as the Jews could effectually hinder it. In so far the history of Bethzur is clear.

But in 2 Maccabees xi, 5, it is said that Lysias (the Commander of the Syrian troops) "came to Judea, and drew near to Bethzura, which was a strong town, but distant from Jerusalem about 5 furlongs, and he laid sore siege unto it." Observing this, Judas, with a number of Jews, went out of Jerusalem (v. 6—11), "marched forwards in their armour, having an helper from Heaven . . . and giving a charge upon their enemies like lions, they slew 11,000 (footmen) and 1,600 horsemen, and put all the other to flight," and Lysias fled away. Now in 1 Macc. iv, 29, *seq.*, we are told of a similar attack and siege of a Bethzur, situated (near Hebron) on the boundaries of Idumea, so both places are generally taken as one and the same, and the statement of Bethzur lying 5 furlongs distant from Jerusalem is regarded as a textual error. Schwarz¹ says (p. 78), one should read 15 miles and not 5. But the 5 mentioned are not miles but furlongs, and hence 15 has no value, the more so as the Onomasticon gives 20 miles from Jerusalem to Bethzur. According

¹ "Das Heilige Land." Frankfort-on-Main, 1852.

to the "Memoir of the Palestine Exploration Fund Survey" (p. 312), it is in reality 14 English miles—or 112 furlongs.

To me it seems there were at that time *two* Bethzurs, one in the neighbourhood of Jerusalem—where Judas smote 11,000 men and 1,600 horsemen—and another near Hebron, where Judas fought the next battle with Lysias one year later (1 Macc. iv, 34), in which were slain of the host of Lysias 5,000 men, and no horsemen at all—and after which Lysias returned to Antioch, and the Jews cleansed the Temple. But how could there have been two? It was so with many other cities in the country; for instance, Bethlehem,¹ Bethania,² Gilgal,³ Mizpeh,⁴ Ramah,⁵ Ataroth,⁶ and many others, besides the many Gibeahs, so it may well have been that there were also two Bethzurs, the one near Jerusalem, the other not far from Hebron.

Now, at what place is this Bethzur near Jerusalem to be looked for? A question on which I have often meditated.

As the name Betsur el Atikeh is borne by the ruins of a village situated on a hill in the Wady en Nar (or lower Kidron Valley below Bir Eyûb), I thought this might have been the place. But it is not a fit place for a castle, and is too much below the Holy City, and also too far distant (between 8 and 9 furlongs), so I doubted the matter, and thought that Abu Tôr (Hill of Evil Council) might be the place, a very fit one for a castle and for the protection of Jerusalem. But it is situated too near, only 2 furlongs from the ancient city. A friend of mine thought it might be the hill further south, where in the large map the word "Arab" stands, and which is marked "Râs el Mukabbir"—the meaning of which is, "hill-top of a proud man"; but it may also be derived from the Maccabeans. Here are cisterns and slight ruins, but the place is too far from the town, about 12 furlongs.

As "Ain edh Dhirweh," near the Bethzur in the neighbourhood of Hebron was, in the early Christian times, considered to be the "water" in which the Eunuch was baptised by Philip (Acts viii, 36-39), and as this site was later transferred to 'Ain-Hanniyeh (south-west), in the Valley of Roses (Wady el Werd), so Bethzur was also brought there. Some pilgrims apparently saw it in the Khirbet el Yehûd at Bittir, some nearer to the Ain. According to Brocardus, Bethzur was in the thirteenth century considered to be at Katamon, near Jerusalem, in the large map entered as "Kasr el Bramia." But this place is also too far from the city. North of the city we cannot look for Bethzur, as there was Scopus, and the heights there are also too far from the city, so we have, *nolens volens*, to look for it in the east, and there is the Mount of Olives, which, according to Josephus ("Antiq." xx, 8, 6), is 5 furlongs from the city,

¹ Judges xvii, 7; Joshua xix, 15.

² John xi, 18; John i, 23 (R.V.).

³ Joshua v, 10; 2 Kings ii, 2.

⁴ Joshua xviii, 26; 1 Sam. xxii, 3.

⁵ Joshua xviii, 25; Joshua xix, 29.

⁶ Joshua xvi, 7; Numbers xxxii, 3.

and ("Bel." v, 2, 3) had a place on it where formerly soldiers had their quarters, and Titus ordered the Tenth Legion to pitch their tents 6 furlongs from the town. So I come to the conclusion that the Bethzur near Jerusalem was situated on the Mount of Olives, and on its middle top, where now the village Kefr et Tôr stands. This idea is further supported by the following considerations:—

(1) The distance from Jerusalem exactly agrees with 2 Maccabees xi, 5, namely, 5 furlongs (*cf.* Joseph., *loq. cit.*).

(2) According to Professor D. Schlatter, "Jason of Cyrene Restored," Munich, 1891, p. 25, the present name, "Kefr et Tôr," is the exact Aramaic equivalent of the Hebrew Bethzur.¹

(3) (*a*) Some tower or village was always on the Mount of Olives, as is proved by its having been a Bama, or high place, as stated in 2 Samuel xv, 32, where David used to pray, and at such a place there were always houses.

(*b*) It is not likely that such a conspicuous and important place should be left unoccupied, the more so as it was

(*c*) In the district of Bethphage, or the hallowed ground, where the Jewish guests might lodge, cook, and eat, as if it were part of the Holy City itself, if they could not all find room in the City. So our Lord left the City in the evening, and spent the night with his disciples on the Mount of Olives, as there were there houses, huts, and other lodgings (Luke xxi, 37).

(*d*) The top of this mountain was the first beacon station, giving notice by fire to the country, that the New Moon had begun. Such a beacon station had always houses and other buildings.

(4) Akra, the Temple, and Bethzur, are repeatedly put together as the three strong places of the Holy City, for instance, 1 Macc. vi, 26, and xiv, 7.

(5) When Jonathan made peace with Alexander, we read, 1 Macc. x, 10-14: "Jonathan began to build and repair the City. And he commanded the workmen to build the walls of Mount Zion round about with square stones for fortification. Then the strangers, that were in the fortresses which Bacchides had built, fled away; insomuch as every one left his place and went into his own country. *Only at Bethzura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.*" As the Akra in Jerusalem had still a Syrian

¹ "Antiq." xii, 4, 11. Hyrcanus called his palace near Hebron "Tôr," which is equivalent to the Hebrew "Tzur."

[The Arabic equivalent of צור, a rock, is صُور, *Sûr*; but the top of the Mount of Olives is called by the Arabs الطُور, *et Tôr*, which means a mount. Many places in Palestine are so called; see Index and Name List, "Survey of Western Palestine." *Jebel et Tôr*, or *Tûr*, is also the native name for Mount Gerizim, Mount Tabor, and Mount Sinai.—ED.]

garrison, so they felt in some degree safe on the Mount of Olives, which would not have been the case in the Bethzur near Hebron.

(6) The great victory of the Maccabees over Lysias is much more plausible if he had the strong Holy City at his back when attacking Lysias on the Mount of Olives, and the retreat of the enemy was much more difficult from there than from the Bethzur near Hebron, where they could flee in every direction, but here only towards the east, *i.e.*, towards the wilderness.

(7) After Christ rose false Messiahs, amongst them an Egyptian, of whom we read (Joseph. "Antiq." xx, 8, 6): he "advised the people to go along with him to the Mount of Olives, and said that he would show them from hence, how at his command the walls of Jerusalem would fall down." So he made use apparently of the castle of Bethzur still standing there; but the Roman Governor Felix hearing this, came against them with a great number of horsemen and footmen from Jerusalem, and attacked them, killing 400 and taking 200 alive. But their leader escaped, so I think that on this occasion the castle was destroyed by Felix, and the place lost its importance, or rather gave place to another veneration of the spot, namely, by the Christians, and the building of the Church of the Ascension. But the name Bethzur was still preserved in the village or cluster of smaller buildings hanging round the old wall, and the new buildings.

(8) It may also be mentioned, that when Titus brought the Roman army before Jerusalem, he divided it, and put the Tenth Legion on this important place on Mount Olivet, at once recognising its importance in the siege, and in making the wall of circumvallation it was made use of (Joseph. "Bel." v, 12, 2). It is also remarkable, that the besieged Jews tried one day to break through here (Joseph. "Bel." vi, 2, 8).

In conclusion, I wish to say, that at the present village there are many rock-hewn cisterns, not only in the houses, but outside them, especially on the west side towards Jerusalem, and also on the northern side. These cisterns were of course once *inside* the fortification, and so the castle, if it was a square, may have measured about 600 feet on each side. Wherever one digs in the fields round the present buildings hewn stones are found.

7. *Montefioreh.*—The estate called by this name, lying just across the valley immediately west of Jerusalem, has long been occupied in its southern portion by a number of Jewish houses and a windmill, now disused. Recently, the northern portion has been laid out for the erection of new dwellings for Jews, one part being for Sephardim, and called Beth Yehudith, the other for Ashkenazim, called Beth Nathan. Roads (streets) have been run through the property, and the houses are built resting against one another in rows. An old building which existed there is to be turned into a synagogue.

GREEK AND OTHER INSCRIPTIONS COLLECTED IN
THE HAURAN.

By the Rev. W. EWING.

*Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,
of Caius College, Cambridge.*

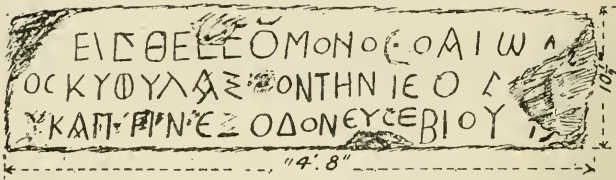
THE following inscriptions were copied in the Hauran by the Rev. W. Ewing, of Tiberias, and W. R. Paton, Esq., undertook to edit them. Mr. Paton, however, on going abroad had to relinquish the work, and his readings, notes, &c., have been incorporated with much advantage by the editors. The few occasions where his name is quoted form no criterion of the amount which he had done.

The editors desire to thank Prof. W. M. Ramsay for constant advice and assistance, as also Mr. Geo. Middleton, Lecturer in Latin in Aberdeen University, for revising the proof-sheets.

In continuation of the present collection, an attempt has been made to determine the boundaries of the provinces, Roman and Byzantine, in the district where the inscriptions were found. (*See p. 67, et seq.*)

The translations of some of the Arabic inscriptions are due to Mr. Thatcher, of Mansfield College, Oxford, and Prof. Margoliouth, of Oxford.

No. 1. On a lintel over a door leading into a cattle shed at Tsîl.



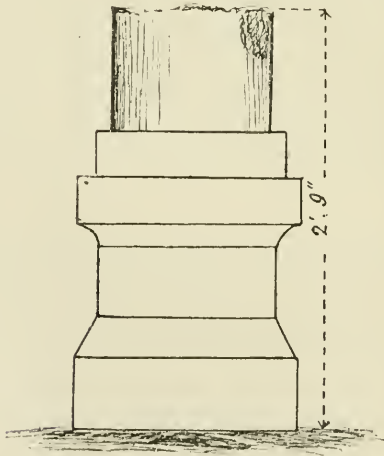
εἰς θεὸς ὁ μόνος ὁ αἰώνι-
ος. Κύριε, φύλαξον τὴν ἴσοδον
καὶ τὴν ἕξοδον Εὐσεβίου.

Cf. Wadd., 2646, 2662a, 2696.

The words φύλαξον τὴν ἴσοδον, &c., are taken from Psalm cxxi, v. 8.

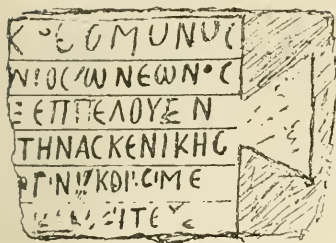
For a description of Tsîl, see G. Schumacher's *Across the Jordan*, p. 222 ff. The town always belonged to the province of Syria.

No. 2. Broken pillar on base at Tsîl. No inscription.

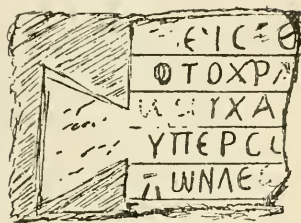


The stone was freshly turned up from the middle of the street.

No. 3. Over door of house
near Mosque, at Tsíl.



No. 4. In court of house,
at Tsíl.

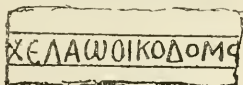


*εἰς θεὸς κ(ύριος) ὁ μόνος
ὁ τ' οὐράνιος τὸ[ν] νεῶν σ-
[ὄν?] φυλάξ(ει) ἐπὶ τέλους
ὑπὲρ σωτηρίας καὶ νίκης
τῶν δεσ[π]οτ[ῶ]ν Κονστ*

These apparently are two parts of the same stone, but owing to their bad condition the restoration is uncertain. The names of the Emperors cannot be deciphered, so that it is impossible to fix the date of the inscription. Probably Constantine followed τῶν δεσποτῶν; the plural shows there must have been two Emperors reigning at the time, so that the date is a late one.

"The one God, the Lord the only and heavenly, guard thy temple till the end . . . for the safety and victory of our masters Constantine. . ."

No. 5. In wall of Sheikh's house. SAHM EL JAULÂN.



. Ἀρ]χελάω οικοδόμο[ς].

For description of Sahn el Jaulân, see Schumacher, *Across the Jordan*, p. 91 ff. It appears to have always been in the province of Syria.

No. 6. On lintel over doorway in deep cellar, adjoining Sheikh's house.
SAHM EL JAULÂN.



ἦτ(ους) ἐβ. Ἰ(ησοῦς) Χρ(ιστὸς) Κ(ύριος)
... μη παρῆης ἡμᾶς.

The era used here is in all probability that of Damascus, which begins with the year 312 B.C. The 902nd year would thus be 590 A.D., which is the date of the inscription. It is remarkable to find the Seleucid era employed so far south of Damascus, and its use is conclusive proof that Sahn el Jaulân was connected with Damascus, and not with the province Arabia. There can hardly be any doubt that this place is the κλίμα Γαυλάνης of Georgius Cyprius.

In the centre of the stone a cross is inscribed.

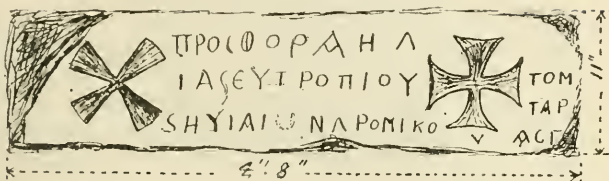
No. 7. At head of grave in 'Adwân ; dug up some five years ago.



Θάρσι
Θαδ-
δαίος
ἐτ(ῶν) μ'.

For a description of 'Adwân, see Schumacher, *Across the Jordan*, p. 119.

No. 8. Over doorway north end of Mosque. JĀSEM.



προσφορῇ Ἡλ-
 ία Εὐτροπίου
 Σημιαί? Ἀνδρονίκου.

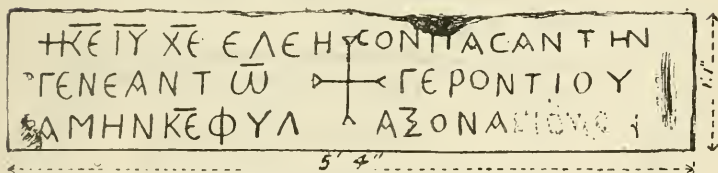
τὸ μ[αρτύριον? ἐρόριον?
 ταρ
 ασπ

A cross is inscribed on each side of the stone, which is incomplete on the right hand side, if not on the left also.

Mr. Paton conjectures in l. 3 *προνοίαι* for *προνοία*.

“By offering of Elias, son of Eutropios by the care of Andronikos(?) the chapel of the martyr.”

No. 9. South end of old Mosque. JĀSEM.

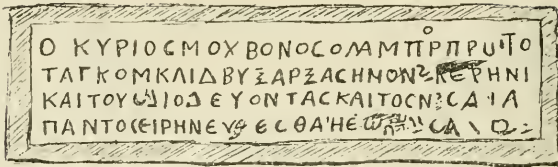


† Κ(ύρι)ς Ἰ(ησο)ῦ Χ(ριστ)ε, ἐλέησον πᾶσαν τὴν
 γενεὰν τῶ Γεροντίου.
 ἀμήν. Κύριε, φύλαξον α[ὐτούς].

The last line of the inscription is almost obliterated.

“Lord Jesus Christ have mercy on all the family of Gerontios :
 Amen. Lord guard them.”

No. 10. In court of house near old Mosque. JÂSEM.



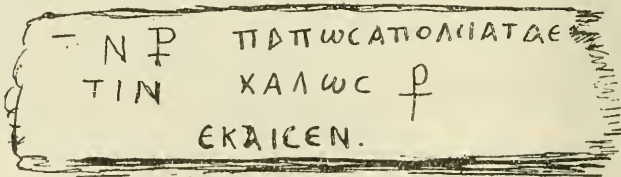
Ὁ κύριός μου Βόνος ὁ λαμπρό(τατος) πρώτο(υ)
τάγ(ματος) Κόμης καὶ Δοῦξ ἄρχας ἡμῶν ἐν ε[ι]ρήνῃ
καὶ τοὺς ἰδιοῦντας καὶ τὸ [ἴθνο]ς διὰ
παντός εἰρημεύεσθαι ἠσφαλίσατο.

Published from a better copy in *Archäolog. Epigraph. Mittheil. aus Oesterreich*, 1884, p. 181, and in *Revue Archéologique*, 1884, vol. iv. p. 264.

Bonus was dux Arabiae at the end of the 4th century (see Waddl., 2293a). He had apparently cleared the neighbouring desert of wild beasts and robbers.

“My Lord Bonus, most noble Comes of the first order, and Dux ruling us in peace, established the peace of the travellers and the nation for ever.” In *Rév. Arch.*, Μ.(Φλ) is read for μου in the first line. Waddington reads, in 2293A, ἐπὶ Φλ. Βόνος, so that this reading is probably the correct one.

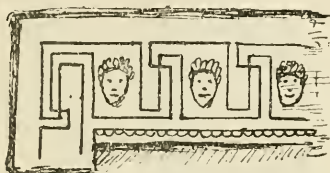
No. 11. Over doorway of Sheikh's house. JÂSEM.
The stone is very mutilated.



.....
καλῶς
ἐκτισεν

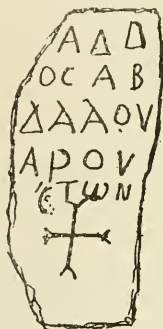
ρ is the monogram of Christ.

No. 12. Ornamentation on stone over doorway at UMM EL 'OSIJ.



Part of ornamental design which had probably formed the lintel of a door. It consists of a row of similarly formed heads separated and surrounded by a geometrical pattern.

No. 13. In stone heap near UMM EL 'OSIJ.



Θ]αίε-
αί]ος 'Αβ-
-εαλου-
άρου (?)
ετῶν

“Thaddaios son of Abdalouaros (?) — years of age.”

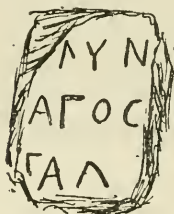
No. 14. In stone heap near UMM EL 'OSIJ.



'Αβ[δ]ελαθος
Μα[θηε]ου
ετ(ῶν)

“Abdelathos the son of Matheos — years of age.”

No. 15. In stone heap near UMM EL 'ŪSIJ.



Kov-
arōs
Γαλ-

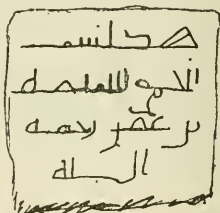
“The huntsman Gal—.”

No. 16.



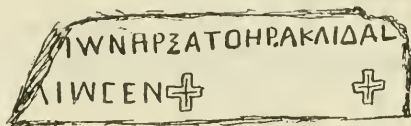
Ben Omar. God
have mercy upon him.

No. 17. In Graveyard at 'AKRABAH.



This was built by
(?) Salamah son
of Omar, on whom
God have mercy.

No. 18. Over court doorway near Sheikh's house, said to have been copied 30 years ago, and to have recorded the fact that King David had built the house. 'AKRABAH.

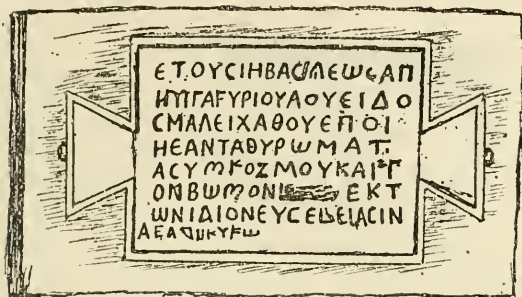


Naá]μων ἤρξαστο Ἡρακλίδας
ἔτε]λιωσεν

See No. 19.

“Naamon began (it) Heraklidas finished (it).”

No. 19. In roof of adjoining house, upside down. ἈΚΡΑΒΑΗ (Wadd., 2413b).

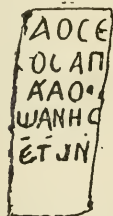


ἔτους ἰη βασιλέως Ἀγρ-
-ίππα κυρίου Ἀουδεῖδο-
-ς Μαλειχάθου ἐποί-
-ησαν τὰ θυρήματ-
-α σὺν κόσμου καὶ τ-
-ὸν βωμὸν ἐκ τ-
-ῶν ἰδίων ἐσεβείας ἱν-
-ακα Διὰ Κυρίῳ

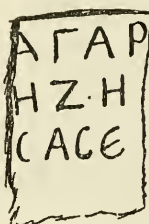
In Waddington's copy (after that of Wetzstein) the date is uncertain. Kirchoff conjectured IH, and the later reading of the stone confirms this. The inscription belongs to the reign of Agrippa II, the 18th year of which was 67 A.D. This date, together with that on No. 30, establishes the political position of Ἀκράβαη. The fact of its dating by Agrippa shows that it must have belonged to the province of Syria as formed in 63 B.C., and by the use of the Seleucid era (see No. 30) at a late date, it cannot have been in the part of Syria united to Arabia about 297 A.D. See Pt. II.

“In the 18th year of the reign of our Lord, King Agrippa, Aoudeidos the son of Maleichathos made for Zeus the Lord the doors and their ornaments and the altar at his own expense, from feelings of piety.”

Nos. 20 and 21. In Sheikh's Medafeh. ἈΚΡΑΒΑΗ.

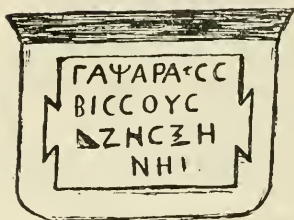


-δοσε-
[]ος Ἀπ-
-[ε]άλου
Ἰωάνης
ἐτῶν



-αγαρ-
η(?) ζή
σας(?) ε.

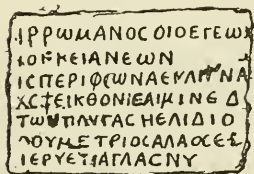
No. 22. On the end of a broken Sarcophagus at the fountain.
 ἈΚΡΑΒΑΗ.



Γαψάρα Σσ-
 βισσοῦς
 ζήσ(ασα) ξή'
 [μν]ησθ[ῆ]

"May Gapsara, daughter of Sebisses, who lived forty-eight years, be remembered."

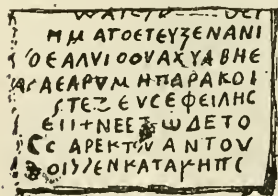
No. 23. In wall of house. ἈΚΡΑΒΑΗ.



1. Ἰρρω μὲν ὄσ[ι]οιο (or Ῥωμανός?)
2.
3. περίφρων
4.
5. [αὐ]τῷ ὑπ' αὐτῆς ἡελίοιο. ||
6. [. . .] οὐ μέτριος ἄλλος ||
7. ἀγλιὸν υ[ίου]. ||

The inscription must have been in hexameter verse, of which we have only parts—the ends of the lines—preserved.

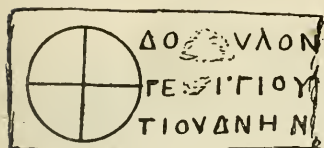
No. 24. By doorstep in same courtyard. ἈΚΡΑΒΑΗ.



1. εἶπευξεν
2.
3. παράκοι[τις]
4. τς Ζεὺς ἐφέιλησ[ς]
5.
6.
7.

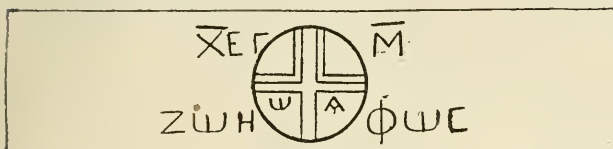
This and the previous inscription may be parts of the same, but the reading is hopeless.

No. 25. In wall. ΑΚΡΑΒΑΗ.



[Κύριε, ἀναπαύσον τὸν] ῥοδῶν
 [..... τὸν] Γε[ω]ργίου
 [..... Εὐστρα]τίου . ἀμήν

No. 26. Over house door. 'ΑΚΡΑΒΑΗ.



ΧΕ Γ Μ
 Ω Α
 Ζωή Φῶς

A cross in the centre is flanked by the omega and alpha (*cf.* Schumacher, *Across the Jordan*, fig. 101, p. 196). The meaning of the letters ΧΕΓΜ has been much debated. They are almost peculiar to Christian inscriptions of early date in Syria. (For an instance from Athens, see *Bull. Hell.*, II, p. 32.) Waddington (No. 2145) proposes as the full signification, *Χριστὸς ὁ ἐκ Μαρίας γεννηθείς*. De Rossi interprets the letters as *Χριστὸς Μιχαὴλ Γαβριὴλ*, an explanation which had suggested itself to Waddington also. (See *Bulletino di Archeologia Cristiana*, 1890, p. 42; also *Bull.*, 1870, pp. 18-31, 115-121.)

No. 27. Over court door. 'ΑΚΡΑΒΑΗ.



εἰ μὲν φιλέεις ἔρχεο ἡθόμενος
 εἰ ἢ φθονεῖς ἔρκεο τεκόμενος
 Α Ω

Within a circle in the centre is a cross, from which depend clusters of grapes, recalling in style forms of the holy tree on Assyrian and Phœnician monuments.

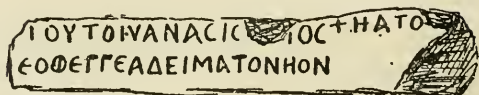
(The same wish registered in this inscription is conveyed by two lines of a metrical inscription, Wadd., 2145 = Kaibel 452:—

Βάσσοc Ἀβουρίοιο ποιήσατο τοῖc ἀγαθοῖc μὲν
 χάρματα τοῖc δὲ κακοῖc εὐράμενοc ὀδύνας

“Bassos, son of Abourios, made these things; devising them as joys to the good, but to the evil, woes.” W. R. PATON.

“If thou lovest, come rejoicing; but if thou hatest, look, and waste away.”

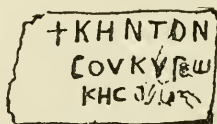
No. 28. In old dyke near threshing floor. ἈΚΡΑΒΑΗ.



..... τ]όδο Μάνασις [...]ιος + [...]. ||
 ν]εφεργέα εείμιτο νηόν. ||

This must have formed part of a metrical inscription dedicating a temple or church.

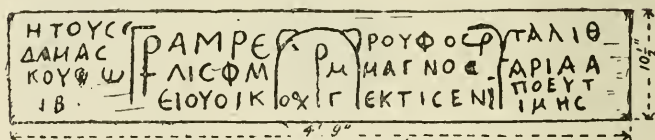
No. 29. In wall. ἈΚΡΑΒΑΗ.



+ ΚΗΝΤΟΝ
 ΣΟΥΚΥΓ (?) ΕΩ
 ΚΗC

This inscription is undecipherable.

No. 30. Over doorway. ἈΚΡΑΒΑΗ.



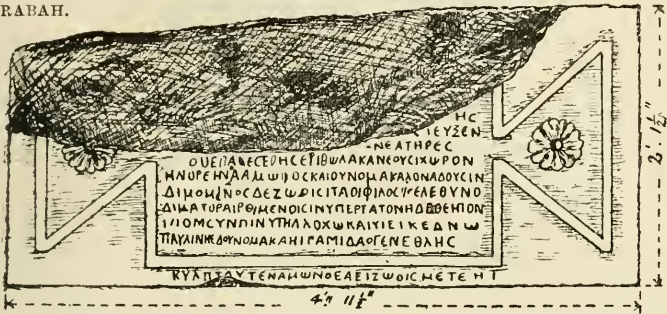
ἦτους Δαμάσ- κου α- ιβ'	<table border="1"> <tr><td>Ρ</td></tr> <tr><td>Τ</td></tr> </table>	Ρ	Τ	Ἀμπε- λις Φλα- [β]ίου οἰκο(εὐμνησ)	<table border="1"> <tr><td>Ρ</td></tr> <tr><td>Χ ΜΓ</td></tr> </table>	Ρ	Χ ΜΓ	Ῥοῶφος Μάγνου ἐκτισεν .	<table border="1"> <tr><td>τὰ λιθ-</td></tr> <tr><td>ἀμ. ἀ-</td></tr> <tr><td>πὸ Εὐτ-</td></tr> <tr><td>ίμης .</td></tr> </table>	τὰ λιθ-	ἀμ. ἀ-	πὸ Εὐτ-	ίμης .
Ρ													
Τ													
Ρ													
Χ ΜΓ													
τὰ λιθ-													
ἀμ. ἀ-													
πὸ Εὐτ-													
ίμης .													

The 812th year of Damascus corresponds to 500 A.D. (*cf.* No. 6). The use of this date shows that Ἀκράβαη remained in Syria after 297 A.D. (see No. 19, note). For the explanation of the signs ΧΜΓ, see No. 26, note.

Ρ is the monogram of Christ, and is repeated twice if not thrice.

"In the 812th year of Damascus. Ampelis, the son of Flavius, was the architect. Rufus, the son of Magnus, was the mason. The stones are from Eutime."

No. 31. On a heavy stone at the end of a Sheikh's tomb in the graveyard beside the Kasar, a building which resembles the Palmyrian tombs. 'AKRABAH.



-ης
[ε̄τ]ενξεν

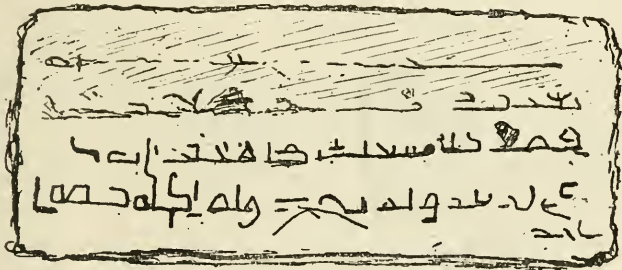
νεατήρες

οἱ ἐέ τε] Βα[χ]εσεθῆς ἐριβώλακι νέουσι χώρον
ἠγορέην [Ν]αάμωνος καὶ οὐνομα καλὸν ἄκουσιν
ἐ(ε)μι[α]μενος δὲ ζωοῖσι τὰ οἱ φίλος ἤθελε θυμὸς
ἐ(ε)μίματο [κ]αὶ φθιμένοισιν ὑπέρτυτον ἠδὲ θεῖτον
[γῶρ]ον (?) σὺν πινυτῇ ἀλόχῳ καὶ νιέτ κενῶ
Παυλίῃ ε' οὐνομα Κληγίμιδαο γενέθλης

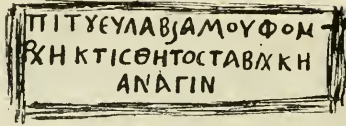
Κύλπτου δὲ Νάμωνος ἀειζώοισ(ι) μετείρη.

"The inhabitants of . . . and they that dwell in the fertile country of Bachesethe sing the valour of Naamon and his fair name. When he had built for the living that which his heart desired, he built for the dead also a lofty and splendid circle (?) for himself, his wise wife, and his dear son. Paulina was her name, and she was of the race of Cleigamidas. May Cylptus, son of Naamon, be among those that live for ever."

No. 32. In the city wall, south-west, near the ground. 'AKRABAH.



No. 33. At KEFR SHEMS.

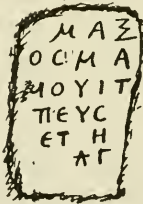


ἐπὶ τοῦ εὐλαβ(εστάτου) Ἰλμου φομ . .
 . . ρχ ἐκτίσθη τὸ στάβλον καὶ
 ἀλλάγιον.

ἀλλάγιον, *i.e.* ἀλλαγίον, usually ἀλλαγή. For στάβλον, *cf.* Wadd., 2161.

“In the time of the most reverend Amos, ruler of . . . (?), the stable and the stage was built.” The στάβλον καὶ ἀλλαγή were apparently an inn by the wayside where a change of horses was or could be made.

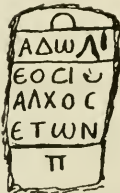
No. 34. At KEFR SHEMS.



Μάξι[ιμ-
 ος Μα[ξιέ-
 μου ἱ[π-
 πὸς
 ἔτη
 λγ’.

“Maximus, son of Maximus, a knight, (lived) thirty-three years.

No. 35. At KEFR SHEMS.



Ἰλωλι-
 [ς] Ὁσιό[υ]
 ἄλ(ο)χος
 ἑτῶν
 π’

“Adolis, wife of Hosios, eighty years of age

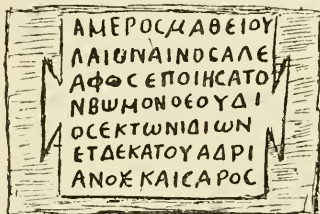
No. 36. At KEFR SHEMS.



Ἄγα-
 θῆ ἐτ-
 ενέυ-
 τα ἐτ-
 ὦν θ'
 [ἐ']του[s]

“Agathe died, nine years of age, in the year”

No. 37. EŞ ŞANAMEIN = AERE.

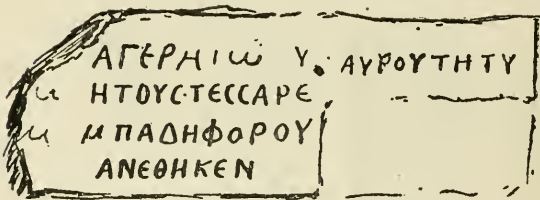


Ἀμερος Μαθείου
 καὶ Ὀναῖνος ἀθε-
 λφὸς ἐποίησα(ν) τὸ-
 ν βωμὸν Θεοῦ Δι-
 ὸς ἐκ τῶν ἰδίων
 ἔτ(ους) δεκάτου Ἀδρι-
 ανοῦ Καίσαρος

The date is the 10th year of Hadrian's reign, 126 A.D. There is another inscription given by Waddington of the year 190 A.D., which also dates by the reigning Emperor. Also No. 46 dates by the reign of Agrippa. This shows that Eş Şanamein, the ancient Aere, must have been in the province of Syria from its formation till at least 295 A.D. Although we have no date later than that year, Aere was apparently in Arabia, being called Hierapolis (*i.e.* "Ἡρα Πόλις) in the *Notitia*. For the identification of Eş Şanamein with Aere, see Wadd., 2413 f.

“Ameros, the son of Matheios, and Onainos his brother, made the altar of the god Zeus at their own expense, in the 10th year of the reign of Hadrian Caesar.”

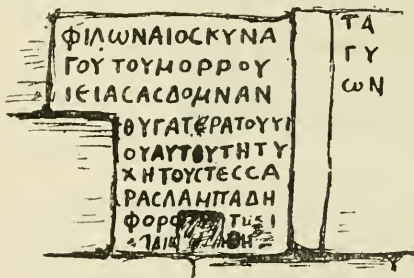
No. 38. (*Cf.* our No. 39.) Ες ΣΑΝΑΜΕΙΝ, a repetition of No. 39.



θυγ[α]τέρα τοῦ υἱοῦ αὐτοῦ τῆ Τύ-
 [χ]η τοῖς τέσσαρε[s]
 [λα]μπαδηφόρου[s]
 ἀνέθηκεν

No. 39. (Waddington, 2413 *g.*)

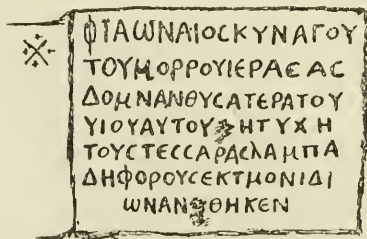
This inscription, together with No. 40, and also a fragment broken off a similar inscription, are all on the front of the temple over the old doorway. Ες ΣΑΝΑΜΕΙΝ.



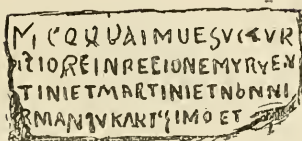
Φιλωνάιος Κυνα-
 γοῦ τοῦ Μόρρου
 ἱε[ρ]άσας Δόμναν
 θυγατέρα τοῦ υἱ-
 οῦ αὐτοῦ τῆ Τύ-
 χῆ τοῖς τέσσα-
 ρυς λαμπαδη-
 φόρ[ουσ ἐκ] τ[ῶν]
 ἱεῖω[ν ἀνέ]θηκεν

ιεράσμαι is the common word in this sense. I do not know any other example of the use of *ιεράω* for the middle. Liddell and Scott's *Lex.* does not recognise it.

No. 40. In wall, left corner, front (exactly 39). Ες ΣΑΝΑΜΕΙΝ.



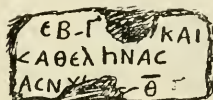
No. 41. In wall of court. ΕΣ ΣΑΝΑΜΕΙΝ.



M as miles legionis Cyrenaicae
 mortuus? missus? in exped]itione in regione M. . . . (or regionem? . . .)
 [cura Ius]tini et Martini, et Nonni
 [fratri ge]rmano karissimo et

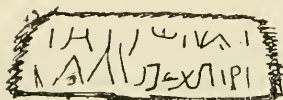
The Legio III Cyrenaica was stationed in Syria.

No. 42. In wall. ΕΣ ΣΑΝΑΜΕΙΝ.

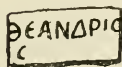


. και
 [κ]αθ' ἑλ(λ)ηνας

No. 43. In cattle court. ΕΣ ΣΑΝΑΜΕΙΝ.

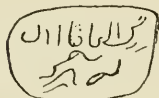


No. 44. In Sheikh's house. ΕΣ ΣΑΝΑΜΕΙΝ.

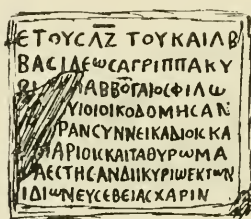


Θεάνδριο-

No. 45. By way side. Es ŞANAMEIN.



No. 46. In Sheikl's house. Es ŞANAMEIN.



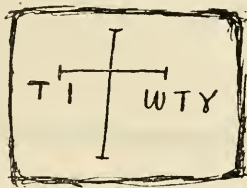
ἔτους λζ' τοῦ καὶ λβ' βασιλέως Ἀγρίππα κυρί[ου]
 . . αββογαῖος Φίλω[ρος καὶ οἱ] υἱοὶ οἰκοδόμησαν [τὴν θύ]ραν
 σὺν νεκαῖοις καὶ λεονταρίοις (?) καὶ τὰ θυρώματα ἔστησαν
 Διὶ Κυρίῳ ἐκ τῶν ἰδίων εὐσεβείας χάριν

This inscription has been fully discussed by Prof. G. A. Smith in the *Critical Review*, January, 1892. This copy is a little more complete than his. *κυρίου* was written in full; only two letters at most are missing before . . αββογαῖος, which seems to have been part of a Syrian name put into Greek form, perhaps Μαββογαῖος.¹

For the bearing of the date on the province see No. 37.

¹ In an unpublished inscription of Cappadocia, which will soon be published by V. Yorke, King's College, Cambridge, the name Μαββογέω occurs in the dative. Prof. Ramsay had suggested Μαββογαῖος as the mutilated name, but it is, in all probability, Μαμρόγεος. The name is a most interesting one. Mambug, or Mabug, is the Syrian name of Hierapolis (now Mambitch), near the Euphrates, in North Syria; and also the name or title of the goddess. From it comes the name for "cotton" in many Oriental languages (Turkish "Pambuk").—A. G. W.

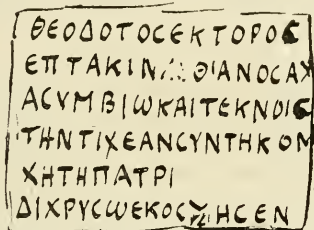
No. 47. Upside down in wall of court. ΕΣ ΣΑΝΑΜΕΙΝ.



τι ωτου

The letters are separated by a cross.

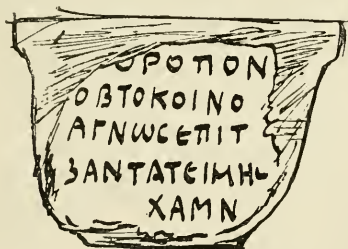
No. 47a. In niche in Temple. ΕΣ ΣΑΝΑΜΕΙΝ. (Wadd., 2413h.)



Θεόδοτος Ἐκτορος Ἐπτακιν[ε]θιανὸς ἅμα συμβίῳ καὶ τέκνοις τὴν Τιχέαν σὺν τῇ κόγχῃ τῇ πατρίδι χρυσοῦ ἐκόσ[μ]ησεν.

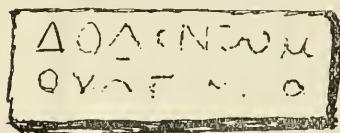
“Theodotus, the Heptakinethian, son of Hector, along with his wife and children, adorned with gold the statue of Τύχη, along with the niche, for his native place.”

No. 47b. Projecting from wall in Temple. ΕΣ ΣΑΝΑΜΕΙΝ.



- Line 1. ἐπίτ[?]ροπον [τοῦ Σεβαστοῦ]
 „ 2. τὸ κοινὸ[ν]
 „ 3. ἀγνώσ[ε] ἐπιτ[ροπεύ-]
 „ 4. σ[αν]τα τειμῆς [καὶ χάριν]

No. 48. In wall of court. EL BUSIR.



This inscription is quite undecipherable.

(To be continued.)

A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

ON the afternoon of Monday, August 15th, 1892, under a broiling sun, I set out from Safed, with two attendants, viz., Mohammed el Khudra, a man of some reputation in that mountain city, who was supremely satisfied as to his own abilities to act as guide, philosopher, and friend; and 'Abdullah, a youthful mukary, who bestowed all my goods for the journey on a rather lean-looking *kedish*, planting himself on the top of all, and sang, swore, and whistled the day in and the day out again: a happy-hearted lad, but, withal, in mortal dread of *Chirkas* (Circassian), Bedawy, and Druze, and when in their neighbourhood, ever trembling for the day that never came. Heading eastward, winding along through the groves of ancient olives that shade the northern steeps, we left the castle hill behind us, lying like a mighty mastiff in repose, clear cut in white against the dark purple of the Jermuk range beyond. Passing between the two beautifully-rounded grassy hills that guard the Damascus road, just where it reaches its greatest height, we plunged down the swift and narrow descent, with high precipitous cliffs on either hand, into the flat lands of the Upper Jordan valley. Red-legged partridges, like their more sober cousins at home, always nearest when the gun is furthest, literally swarmed over the grey crags to the right; impenetrable hedges of prickly pear fenced the tortuous approaches to the village on the left, while women and dirty children made believe to wash, puddling in the little stream that gurgled down the glen. In pleasing contrast with the monotonous brown of the surrounding country, the gardens, fruit trees, and young plantations of Ja'uneh, the Jewish colony, seemed to fall like a spreading cascade of emerald from the rocky side of Jebel Kan'an.

Hot and shelterless are the broad stretches in the Ghôr, marked here and there by the dark brown roofs of the Arabian "houses of hair," and by the groups of white flecks, that mark the presence of the shepherd



SKETCH MAP
 SHEWING THE ROUTES
 TRAVELLED BY THE REV. W. EWING

Routes April 1890.
 ----- March 1891.
 - - - - - Aug. 1892.

Scale
 0 1 2 3 4 5 6 7 8 9 10 Miles

--- Boundary of the Province of Syria & Arabia 106 A.D. - 296 A.D.
 - - - - - after 296 A.D.

and his gentle charge. Just over the brown knolls to northward we catch glimpses of sunlight sparkling on the "Waters of Merom"; beyond the long marshland, haunt of buffalo and boar, and alive with water fowl, both great and small, rise the sombre heights of the Jaulân, culminating in the gleaming shoulders of the mighty Hermon.

Riding in the burning sun, few things help better to beguile the time than the tales in which the Arab soul delights, and in the relating of which he excels. I have often been amused and interested to see with what eagerness a crowd of Arabs will gather to hear a story for the hundredth time, told by a master of the art. Men get a reputation for telling one story well, even as among ourselves the fame of a great singer is often chiefly due to the manner in which he sings one song. I asked Mohammed for a tale, and the ready tongue at once responded, with not one, but many, all racy of the soil we trod; for was it not just here that a Christian mukary returning from Damascus, overpowered with fatigue, had lain down to rest on this soft bank under the shady thorns, and in the gloom of swift-falling night, had fallen a prey to the devouring hyena? And not much further on, had he not himself only just escaped with his life from the jaws of bear, boar, or he knew not what thing of horror, in the darkness, all owing to the agility of the fine horse he rode? These are but the kernels of his tales: wrought out with all the wealth of Oriental fancy, they lasted long.

Long strings of camels, returning from Acre, whither they had carried the golden riches of the Haurân, with drowsy riders rocking on their backs, swung contemptuously past on their way to the fords, some distance south of the *Jisr Benât Ya'kûb*.

It was after sunset when we reached the bridge. Fed by his mighty springs the Jordan maintains a steady flow even at this advanced season; dark breadths of moving waters pass between the piers and under the arches, swirl round in foam-capped eddies, then break off in swift descent, between evergreen banks of waving oleander. In the hush of night the river's rush fills all the valley with a pleasant sound.

We turned northward towards a *makhâḍa* or ford, between the bridge and Lake Hûleh, where, near some Arab tents where we intended to sleep, we hoped to effect a crossing. Here my guide's local knowledge was invaluable. Coming opposite a rounded hill to the left we bore down upon the river, across the intervening meadow. The night was cloudless, and from the moonless sky the stars streamed down their fullest splendour. The deep water here flowed softly, tall, spectral weeds waving gently in the night breeze. Mohammed pulled up on the river's brink and called "'Isa, 'Isa," in a voice hardly above a whisper. Immediately on the opposite bank, in the dim light, a shadowy form appeared, and the owner of a voice peculiarly soft for a Bedawy, agreed to meet us at the *makhâḍa* and conduct us safely over. As we rode onward Mohammed explained that 'Isa, the chief of the local Arabs, was *sharik*, or partner of his own, who often came to Safed on business, and who would be sure to stretch a point to help us. Just below a slight fall the river widens

into a broad pool, a bushy peninsula from the other side reaching well into the middle. Above the reeds beyond, we could see the top of the soldier's tent, for here a guard was set; but the servant of the *Sultân* was asleep! Well up to the waist in the dark water, 'Isa's dusky figure approached to meet us. The bridles were removed from the horses' mouths; having tied up my saddle bags as high as possible, and instructed me to sit tailor-wise on the top of the saddle, 'Isa grasped the halter, and led my steed into the water. After many windings, avoiding treacherous holes in the river's bed, the flood sometimes threatening to carry us off bodily, at last he conducted us safely to the further bank. While waiting for my companions, the soldier, roused from slumber, shivering in the night air, accosted me with a few trembling oaths. My dress puzzled him; finally he became exceedingly deferential, supposing me to be a *Basha*. In this delusion he was assiduously encouraged by the ingenuous Mohammed; and forthwith we took our way to the encampment of 'Isa—only a few straggling tents on a bare knoll, about a hundred yards from the river.

The women, disturbed at midnight, got up with great good nature, collected straw and dry sticks for a fire, whose leaping flame soon shed a comfortable radiance over the faces of sheep and oxen that lay wondering around. Milk was brought and warmed; this, with the coarse bread of the Beduw and honey, made a meal by no means to be despised.

In mid-stream 'Abdullah's *kedish* had fallen, giving the poor fellow an involuntary bath at a most inconvenient hour. As he had no change of apparel, his case was all the more piteous; but by dint of using the fire in a thoroughly original fashion, he was in a fairly presentable case when the hour for riding arrived. Accustomed to all kinds of hardship these sturdy men of the road make light of troubles that would overwhelm us. One thing grieved him—the sugar had got wet, and not all the care he lavished on it could prevent it from crumbling and melting before his eyes.

The horses were tethered beside us. Stretching a cloak on the ground, I lay down to rest awhile, under the silent stars. The last thing I remember was the firelight on the features of an eager crowd, to whom Mohammed was retailing the news of the world, with evident relish of his own eloquence.

Before daybreak we were astir again.

As we climbed the hills to eastward in the growing light of the morning, a magnificent view was obtained of Lake Hâleh and its picturesque surroundings. As we rose higher the inequalities of the plain seemed to be flattened out, and Arab tent and threshing floor were clearly seen. Close by the mouth of the river the red-tile roofs of the new Jewish colony stood boldly out amidst incipient gardens and orchards. The lake itself lay like a sheet of silver, sending off between emerald banks, the shining thread of the Jordan. Over the marshes in the valley northward hung thick masses of whitish vapour, through openings in which we could see the green of the reeds, and patches of gleaming water.

The serried heights of the western mountains, stretching northward to the darker peaks of Lebanon and southward to the brow overlooking the Sea of Galilee, smiled softly to the sunrise, while the snow that still lay in the furrows that plough the sides of Great Hermon, responded to the sun with flashing light, hardly less brilliant than his own.

In the swift dawn of the Eastern day we were already far along the path which follows closely the line of the old Roman road, leading from the bridge, by way of *Kuneiterah* and *Sa' sa'*, to Damascus; the series of extinct volcanoes, the Jaulán hills, rising in front; the undulating plateau, torn by many a deep winding wady, and winter watercourse reaching to the borders of Gilead; over the western rim of this plateau the mighty hollow of the *Ghor*, the blue waters of Galilee reposing in calm beauty between the opposing heights: westward rose the mountains of Zebulon and Naphtali, passing southward into the gentle hills around Nazareth; Tabor, Little Hermon, and Gilboa, and beyond the great plain of Esdraelon, the highlands of Samaria.

From some of the higher points the scene presented was one of great interest. The rolling uplands of the Jaulán, as far as the eye could reach, seemed to be literally alive with camels. These patient ships of the desert, of all sorts and sizes, great and small, young and old, huge shaggy patriarchs, moving with unspeakable dignity, and light, sportive, gambolling calves, swarmed on every hand. Here, in this deep hollow, a regiment has taken shelter from the heat of the advancing sun; yonder, a battalion crowds among the sweet grass that surrounds the spring, hustling and jostling each other like a mob at the door of a theatre; wherever pasture, however meagre, was to be found, the brown hills were dotted with their yellow forms. Tall columns of blue smoke, rising gracefully in the quiet morning, marked the encampments of their masters. The burning suns had long since destroyed the scanty vegetation of the desert. These herds of camels form almost the entire wealth of the wandering *Arab*. To these uplands, cool and breezy compared with the vast solitudes of sand, where "much grass" is still to be found in the deeper valleys, they are fain to come with the growing heat of summer. Thus it has been from time immemorial; thus it seems likely to be for many a year to come. This annual overflow of the tides of barbarism from the far East sets dead against the efforts of incipient civilisation, indicated by an occasional patch of maize or field of wheat amid surrounding desolation. I asked why no attempt was made by the Government to put an end to it. The explanation was that the Beduw pay to the Government an annual tax of one *mejedie* per head of camel. This tribute, punctually delivered, represents a considerable portion of the revenue of the country; so there is a very natural unwillingness to interfere with it.

Reaching a slight eminence we found the valley before us filled with the dark spreading tents of the children of the East. 'Abdullah visibly quailed at the sight of this great portable city, with crowds of uncanny-looking inhabitants moving about in its temporary streets. Riding

forward, however, we passed through their midst, meeting with nothing but civility and courtly Arab salutations at their hands, coupled with invitations to turn aside and spend the day with them. Rough enough as to exterior they certainly were, but a kindliness showed through their genial offers of hospitality, the sincerity of which no stranger could mistake.

We pressed on until we reached the tumble-down village of *Ma'arah*. A copious fountain springs by the wayside, from under the ruins of an old building. Here we were tempted to rest. My morning ablutions were an object of absorbing interest to the motley group of villagers who swiftly gathered to scrutinise the travellers. A frugal breakfast of bread and milk, which the tatterdemalions readily brought us, thoroughly refreshed us. While we were engaged with this, we found the poor people were absolutely bubbling over with news, and greatly rejoiced to find fresh ears to listen to their story.

The Turks have given a home in this district to numbers of free-spirited Circassians who left their native mountains some years ago in order to live under a Mohammedan government. One of their strongest settlements in these parts is at *Kuneiterah*, on the Damascus road, about fifteen miles from *Jisr Benât Ya'kûb*. Bringing with them habits of industry, and some knowledge of agriculture, they soon changed the aspect of the country around their new home. They build dykes, plant hedges, make roads, prepare watercourses for irrigation: with wheeled vehicles, and improved implements of husbandry, they speedily secure returns from the soil, amazing to the ancient ignorant and indolent inhabitants. But unless the results of their labours were secured to them by some means against the troops of marauders that prowl around, they, too, might grow heartless and give up the hopeless struggle. The ordinary *Fellah* trembles at the approach of the Arab, and all that he hath he would gladly give to the wild man of the desert for sweet life's sake. He has little reason to labour hard simply to feed the robber. But the Circassian knows nothing of trembling, whoever approaches. They are trained to arms from their youth. Their weapons are vastly superior to those of the Arab; and every man of them is a dead shot with the rifle. They have established for themselves a reputation for perfect fearlessness; determined courage in conflict, and relentless severity in exacting vengeance when injured. Men think twice before attacking them. Even the Bedawy, from of old the terror of these lands, is learning to acknowledge the prowess of the Circassian, and to bend his proud spirit in the presence of his superior.

Some little time before our visit, the Arabs of the great tribe of *Wuld 'Aly*, coming westward, had chosen to assert their ancient rights and privileges in the matter of pasture, over the whole of these wide-stretching domains. They resented the intrusion of the Circassians, whom they regarded as interlopers; the cultivated fields represented so much land simply stolen from them. To mark their sense of the injustice thus done them, they took two of the Circassians, whom they

surprised alone and unprotected, and stained with their life-blood the soil which they and their fellows had appropriated. There the *lex talionis* is in full force. The Circassians were at once on the alert, and on the very night before our arrival six of the Arabs had paid with their lives for the cruel folly of their tribesmen. This, the villagers assured us, had fired the wrath of the Beduw almost to frenzy; the country was practically in a state of war, which rendered it extremely unsafe for travellers.

Notwithstanding friendly remonstrances, we remounted and rode on; turning soon, we pursued our course in a south-easterly direction. Passing many enormous herds of camels, we saw, in the head of a broad valley, the largest Arab encampment I have ever seen. It was a veritable city of goats' hair; and the hum of its busy life reached us in the distance. In the open spaces before the tents women were churning butter, swinging energetically the milk-filled skin between the legs of the tripod; others were making flour, grinding the wheat between two circular stones, the upper of which was turned by means of a wooden handle inserted near the edge, the grain being put in through an aperture in the centre; others, again, were transforming the flour into great sheets of bread; while the music of mortar and pestle might be heard from some shady tent, where the coffee-loving Sheikh would provide a cup of the coveted beverage for his friends.

Certain green-coloured tents, of the shapes commonly used by travellers, stimulated a natural curiosity. They turned out to be the "shops" of merchants from Damascus, who make it their business to supply the Arab with such luxuries as they can tempt him to purchase. Coffee and tobacco, which is used almost exclusively in the form of cigarettes, have now become really a necessity. Tea is a luxury pretty well beyond their reach; a pocket-mirror, however indifferent the glass, is a treasure. These merchants take payment in kind, the Arabs not being over flush of cash; *samn*, or clarified butter, is the chief article of commerce. Troops of donkeys, with great sweating skins of *samn* on their backs, may be seen constantly during this season, heading towards the cities, where the merchants realise a splendid profit. This can hardly be grudged to men who, going forth unprotected into the wilderness, trusting themselves absolutely in the hands of the barbarians, certainly put their possession of courage beyond all question.

As we continued our journey Mohammed entertained me with the story of an adventure which befell him here in his youthful days. He was then *Kawass* to the French Consul in Safed, and rode his beautiful grey mare. The Arabs have always a keen eye for a good horse. Suddenly he was set upon by five horsemen, and but for the almost supernatural performances of that magnificent grey he must inevitably have perished. I am disposed to think there was some truth in this story, for it contained fewer oaths than usual, and concluded with one of the most fervent *el hamdulillahs* I ever heard him utter.

It was approaching mid-day when the hill of *Er Ruzaniyeh* hove in

sight, the black ruins which cover its summit looking very black in the perpendicular rays. To the east lay a large encampment, the tents being ranged in a double row running from north to south. The dwelling of the Sheikh was sufficiently indicated by its size, covering about four times as much ground as those of his subordinates. Among the Arabs a man's dignity is frequently expressed by the number of *'Awamid*, literally "columns," but in reality wooden poles, required to support his

بيت الشعر — "house of hair." One object in having a larger tent is to provide accommodation for strangers, whom the hospitable soul of the Arab can hardly endure to see passing his tent-door. They love to be known as men كشير الرماد — "of much ashes"—the heap of ashes by his "house" affording a fair index to the extent of the owner's hospitality.

The encampment was one of Turkomân Arabs, presided over by the good Sheikh Mustapha, a man of portly presence and genial manner. With great heartiness he bade us welcome under his roof, adding the usual formula in addressing me, بيتي بيتك — "my house is yours."

We found that in a like liberal spirit he had just assured a number of mukaries that his house was *theirs*, and in truly oriental fashion they had taken possession, stretching themselves under his spreading cloth of hair during the great heat of the day. They cheerfully made room for the new comers, and after some eight hours in the saddle we were glad enough to rest awhile, especially as the generous Mustapha at once provided us with delicious fresh milk. Just before dropping off for an hour's sleep, I heard my veracious attendant, Mohammed, beginning a tale of his master's greatness and dignity, which grew to enormous proportions before we had travelled far, in the telling of which, especially as it developed in his skilful hands, he seemed to find a keen delight. I remonstrated, but in vain. My business was to see the country, going where I would; but all minor matters of management must be left to him. I had to learn to answer to the title بايك — "Baik," a dignity which clung to me in the wilds of barbarism, but deserted me on our return to civilisation! By and bye, having heard it a few times, I knew when the tale was coming. A peculiar clearing of the throat, a direct address to the man of most consequence in the company, يا سيدي البايك — "O my master, the Baik"—forthwith I discreetly made my escape, to find invariably on my return a new deference in the manner of all!

The mukaries were hearty fellows, bound for Safed, and they willingly agreed to carry thither letters for my friends. These written and despatched, we listened to the entreaties of Sheikh Mustapha, and resolved to spend the night with him. I wandered among the houses on the hill, finding many fragments, bits of carved stones, broken columns and old lintels, but no inscriptions to tell of their past. These fragments

are built into the walls of the modern huts, which are used simply as shelters for the cattle ; their masters prefer the open wholesomeness of the tent.

Crowning the hill which bounded our vision eastward stood *Er Rumsanîyeh*. Following Mustapha's directions we set out to spend the afternoon among the ruins there. These have been fully described in Mr. Schumacher's book on the Jaulân. While we were yet in the midst of the stony waste we were agreeably surprised to meet two Safed acquaintances who had come hither to do business among the Arabs. They rode with us to the base of the hill, then turned southward to a few poor looking tents, the occupants of which were to sell them *samm*.

On our return we saw the spot where a poor Bedawy had lost his life, a few tatters of his garments, torn in the struggle, still lying about. That same night, not far from the same place, a Circassian bullet laid another wanderer low. Descending into Wady *Ghadîr en Nuhas* near by a spring we found a huge dolmen, the top stone measured roughly 8 feet by 3 feet 6 inches by 2 feet 3 inches. The Beduw call these rude monuments of the dim past sometimes *Kubâr el Awwalîn*—the graves of the ancient inhabitants ; sometimes *Kubâr Bêni Isrâil*—the graves of the children of Israel, to whom, through all the desert, is attributed great personal strength and irresistible prowess in war.

(*To be continued.*)

SYRIA AND ARABIA.

BY A. G. WRIGHT, ESQ.

I.—FORMATION OF THE PROVINCES OF SYRIA AND ARABIA.

It was in the summer of 64 B.C. that Pompey completed his victorious Eastern campaign by entering Syria, and at once annexing it as a Roman province. The district over which he established the authority of Rome extended, roughly speaking, from the Upper Euphrates and the Gulf of Issus to Egypt and the Arabian desert, but its exact boundaries are uncertain ; this is due to the fact that after dethroning Antiochus, the last of the Seleucid monarchs, Pompey parcelled out the land so that it was in part merged in large city districts and in part left in the hands of native rulers, subject to Rome, whose continual embroilments caused uncertainty of the exact line of frontier.

The Syrian nationality and language extended only as far south as Damascus ; to the east and south-east of that city were the Arabs, to the south the Jews, while the west was occupied by the Phœnicians. In the

¹ Plut., Pomp., 39 ; App., Syria, 49,70.

Syrian, Phœnician, and Judæan States, however, there was a large number of Greek towns which had been founded as a rule under the Seleucid dynasty. A political difference existed in the province in addition to this national one, since the southern part had been for a considerable time under the dominion of the Ptolemies, while the northern part was under that of the Seleucids. It is to this difference of empire that the twofold division of the province of Syria is due. The year 152 B.C. was followed by the protracted wars of the Seleucids, which resulted in the breaking up of the whole territory. For the Maccabæans not only recovered their freedom, but also obtained a number of Cœle Syrian towns, and in many places the larger cities established their independence, while smaller dynasties sprung up in all quarters.

It was according to these divisions of the country into districts depending on large towns situated in them, that Pompey organised the new province. The following are known to have been among these towns, either from direct authority, or from their use of the year 64 B.C. as the provincial era :—

In Upper Syria—

Antiochia.
 Seleucia in Pieria.
 Apamea.
 Laodicea.
 Cyrrus.
 Hieropolis.
 Beroëa (modern Alep).
 Epiphania (modern Hemath).
 Balanea.
 Aradus.

On the Phœnician coast—

Tripolis.¹
 Byblus.
 Sidon.
 Tyrus.
 Dora.

On the Samaritan and Philistine coast—

Turris Stratonis (Cæsarea).
 Joppe.
 Jamneia.
 Azotus
 Ascalon.
 Anthedon.
 Gaza.
 Raphia.

¹ Ruled by Dionysius.

In Cœle Syria—

Laodicea ad Libanum.

In the Decapolis—

Hippos (or Antiochia ad Hippum).

Gadara.

Abila Leucas.

Dium.

Kanata.

Scythopolis.

Pella.

Gerasa (or Antiochia on the Chrysoroas).

Philadelphia.

District of Damascus.

In the last century before Christ this district was ruled from Petra, the seat of an Arabian (Nabataean) dynasty, to whom the people of Damascus had voluntarily submitted through dread of Ptolemaeus of Chalcis. Six monarchs of this family reigned over the district of Damascus, in the following order :—

(1) Harethath (Aretas Philhellen), 95–50 B.C.¹

(2) Maliku (Malchus or Malichus), 50–28 B.C.

(3) Obodas, 30–7 B.C.

(4) Harethath Philodemus (Aretas II), 7 B.C.–40 A.D.²

(5) Maliku (Malchus), 40–75 A.D.³

(6) Dabel (Zabelus), 75–106 A.D.

These kings, however, were merely nominal rulers, being subject and tributary to Rome. In the year 106 A.D., when the province of Arabia Petraea was formed, Damascus was placed under direct Roman authority, and was united to the province of Syria.

District of Judæa.

Judæa formed part of the province of Syria as organized by Pompey in 63 B.C. The Maccabæan dynasty, under whose dominion it had been, ended in the person of Aristobulus, whom Pompeius brought to Rome after the capture of Jerusalem, and exhibited in his triumph. Hyrcanus, the brother of this monarch, was left in Judæa as *ἀρχιερεὺς καὶ ἐθνάρχης*, a position which combined both sacerdotal and judicial powers, and which was afterwards confirmed by Cæsar. The organisation of Judæa was fashioned on a plan similar to that of the whole province of Syria.⁴ In

¹ Came into possession of Damascus in 85 B.C.

² His daughter was married to the tetrarch Herodes Antipas.

³ Son of the former. He fought in the army of Vespasian against the Jews. (See Joseph., Bell. Jud., 3, 4, 2.)

⁴ See p. 68.

the year 40 B.C. an attempt was made to restore the fallen monarchy. Antigonus, the last of the royal house, and son of the dethroned Aristobulus, in company with the Parthians, whose aid he had obtained, made an attempt to overthrow Hyrcanus and place himself on the throne. At first his efforts proved successful, but in 39 B.C. Ventidius drove the Parthians from Judæa and in the following year Sosius, the legatus of Antonius, recaptured the whole district and put Antigonus to death. On the death of Hyrcanus, Antonius and Octavian entrusted the kingdom to the Idumæan Herodes, surnamed the Great, and a legion was quartered for his support in Jerusalem. The soldiers took the oath both to Cæsar as general and to the king. Herodes was responsible to Rome for the payment of the tribute and the disposition of the auxiliaries. His position was, in reality, that of a procurator (*ἐπίτροπος*) of the Emperor with the title of king.

Herodes died in 4 B.C., leaving five sons, among three of whom the kingdom was apportioned. None of them, however, assumed the title of king.

(a) Archelaus, with the title of *ἐθνάρχης*, held the chief division, namely, Judæa and the frontier districts in the north and south, Samaria and Idumæa. An exception was made in the case of the Greek towns Gaza, Gadara, and Hippos, which were hereafter merged in the province of Syria. In the year 6 A.D. Archelaus was dethroned by Augustus on his brother's accusation, and banished to Vienna. His territory was taken over by the Emperor's legatus in Syria, Publius Sulpicius Quirinius, and was henceforward directly administered by a *procurator cum jure gladii*, who was subordinate to the governor of Syria, and bound to render him military assistance when required. From 6 A.D. till 41 A.D. the following procuratores held office:—

1. Coponius, 6 A.D.
2. M. Ambivius, 10 A.D.
3. Annius Rufus, 13 A.D.
4. Valerius Gratus, 15 A.D.—26 A.D.
5. Pontius Pilatus, 26 A.D.—35 A.D.
6. Marcellus, 35 A.D.
7. Maryllus, 38 A.D.—41 A.D.

(β) The north-east district, including Trachonitis, Auranitis, Batanæa, Gaulonitis and the Ituræi, was given to Philippus with the title of *τετράρχης*. This territory formed the poorest stretch of land in the whole district. The town of Cæsarea Paneas was built by this ruler, and dates from the year 3 B.C. (*ἔτος τῆς πόλεως*).

After his death, in 34 A.D., his empire was incorporated in the province of Syria.

(γ) Galikea which, according to Josephus, contained 204 towns, and Perea, fell to Herodes Antipas, who ruled as *τετράρχης* from 4 B.C. till 39 A.D., and was banished in the last year of Caligula's reign to Lugudunum.

Some years later these three districts were reunited. Herod the Great, besides the three sons already mentioned, left other two: Antipater and Aristobulus. The son of Aristobulus, Herodes Agrippa, or as he is officially named, M. Julius Agrippa, became acquainted with Caligula at Rome, and obtained from him in the year 37 A.D. the tetrarchy of Philip-pus. This was followed by his acquisition of the tetrarchy of Herodes Antipas in 39 A.D., and finally, through favour of the Emperor Claudius, of Judea and Samaria in 41 A.D. His brother Herodes obtained the kingdom of Chalcis. In this way the whole empire of Herodes the Great was again administered by a single ruler. Agrippa was succeeded on his death, in 44 A.D., by his son Herodes Agrippa II, also called Marcus Agrippa who, owing to his extreme youth, was not invested with his father's tetrarchy,¹ but in 49 A.D. received the district of Chalcis which his uncle had had. Then four years later he received from Claudius the tetrarchy of Philip-pus with the title of king, and finally in 55 A.D. obtained, from Nero, Tiberias and Taricheae in Galilaea, and Julias in Peraea.

Agrippa II fought on the side of Rome in the Jewish war, receiving a wound at Gamala. Coins of his reign are found dating as far as 95 A.D., but his death took place in the year 100 A.D. He was the last king of Jewish race.

Arabia.

In the year 105 A.D., Trajan, in the person of Cornelius Palma,² the governor of Syria, brought under the sway of Rome the tract of land extending east of Palestine to the Red Sea, and including the towns of Bostra in the north, and Petra in the south.³ The district thus annexed formed the province of Arabia in which, after that time, a provincial era was common, the first year of which began with the 22nd March, 106 A.D.⁴

In the time of Hadrian, the town of Petra, the old residence of the Nabataean monarchs,⁵ from which the country,⁶ and later the province,⁷ took the name of Arabia Petraea, had the title Ἰαδριανὴ Πέτρα μητρόπολις on its coins; but afterwards Bostra alone was the residence of the governor of the province, and the headquarters of the legio III Cyrenaica.⁸

¹ Hence the double date found on ours, No. 46, G. Smith, "Critical Review," January, 1892.

² (Dio. Cass., 68, 14.)

³ (Ammian 14, 8, 13, huic [Palaestinae] Arabia est conserta Hæc quoque civitates habet inter oppida quædam ingentes Bostram et Gerasam atque Philadelphiam).

⁴ Usually expressed as ἔτος τῆς ἐπαρχίας; see ours Nos. 60, 66, 79, 85, &c.

⁵ (See p. 69).

⁶ (ἡ Ἀραβία ἢ ἐν Πέτρα; Dioscorides, De Mat. Med., 1, 91.)

⁷ (Ἀραβία Πετραία; Ptolem., 5, 17; ἡ κατὰ τὴν Πέτραν Ἀραβία; Agath. Geog., 2, 6.)

⁸ Vide Wadd., 1927, 1933, 1942, 1944, 1945, &c., and ours, Nos. 110, 131, 162, &c.

This town must have received many other marks of favour from Trajan since it called itself *νέα Τραϊανή Βόστρα* : under Severus it was a Roman colony, and under Philippus had even the rank of a metropolis.¹

In addition to these towns must be mentioned Adraa (el Dera'ah) and Philippopolis,² the latter of which Philippus Arabs raised between 247 and 249 A.D. to the status of a town,³ and also made a Roman colony.

The province was under the control of a Legatus Augusti pro Prætoro of prætorian rank,⁴ and an imperial procurator.⁵ About the year 295 A.D. it received an addition in the shape of the districts of Auranitis, Batanea, and Trachonitis, and, probably, at the same time, two towns of the Decapolis, Gerasa and Philadelphia.⁶

In the fifth century Arabia was divided into two parts, Bostra being the capital of the northern division, and Petra that of the southern, which took the name of Palæstina Salutaris, or Palæstina Tertia.⁷ A warm discussion, however, has arisen as to the date of the division, owing to the fact that the Verona list⁸ mentions the new province as Arabia Augusta Libanensis.⁹ Kuhn argues that this must be treated as a later interpolation, and places the separation of Palæstina Tertia from Arabia in the last years of the fourth or the first years of the fifth century.¹⁰ Czwalina, on the other hand, considers that when the districts of Auranitis, Batanea, and Trachonitis were added to Arabia, the northern part, with Bostra as capital, received the distinguishing title of Arabia Augusta Libanensis, while the southern part, of which Petra was the head, was still called simply Arabia. Then after the fourth century, when the southern part took the title of Palæstina, the name Arabia Augusta

¹ *Vide* Wadd., 1907, notes.

² Aur. Viet., Caes., 28.

³ In this period falls the *ἔτος πρῶτον τῆς πόλεως*; *vide* Wadd., 2072.

⁴ Most of the governors we know of ruled Arabia as consules designati; *cf.* Wadd., 1944, 1945, 1959.

⁵ *Vide* Wadd., 1794.

⁶ Ammian, 14, 8, 13, quoted above. Gerasa belonged during the reigns of Trajan and Antoninus Pius to the province of Syria (*vide* Wadd., 1722); Philadelphia had on its coins even under Alexander Severus the inscription **ΦΙΛΑΔΕΛΦΕΩΝ ΚΟΙΛΗΣ CΥΡΙΑΣ** and Ptolemy places both towns in Syria, 5, 15, 23. For discussion of this question see pp. 76, 77.

⁷ *Cf.* Hierocl., p. 721, and Procop de Aedif., 5, 8. The Not. Dign. Or., p. 9, mentions under the fifteen Dioceses of the West, one Arabia and three Palæstinæ, namely, Palæstina, Palæstina Salutaris, and Palæstina Secunda. Also in an ordinance of the year 409 A.D. (Cod. Theod., 7, 4, 30), "per primam secundam ac tertiam Palæstinam."

⁸ The words of the Verona list are, "Arabia item Arabia Augusta Libanensis."

⁹ (The preceding historical sketch is adapted from Marquardt's "Römische Staatsverwaltung," Vol. I²; Berlin, 1881.)

¹⁰ Kuhn, p. 715; also pp. 700, 701, "Neuen Jahrb. f. Philol. u. Pädag.; Berlin, 1877.

Libanensis became superfluous, and the northern part was simply called Arabia.¹

Bormann considers that the words "item Arabia" are an interpolation, and that besides the province of Augusta Libanensis, which he identifies with Phœnice Libani, there was only one province of Arabia.²

Marquardt at first (followed by Nöldeke), punctuating as Bormann, considered that there were three provinces, viz., two provinces of Arabia and the province of Augusta Libanensis, which he also identified with Phœnice Libani.³ But later, Marquardt seeing that there was no support for this view from any other source, gave it up, and adopted the view of Kuhn.⁴

Von Rhoden considers "item Arabia" a meaningless addition of the scribe, or "Augusta Libanensis" a later interpolation.⁵

Mommsen recognized in the words two provinces, one province of Arabia, and one province of Arabia Augusta Libanensis, which he took to be not only the province which had Bostra as its capital, but also "Phœnice Libani," which was formed in the year 400 A.D.⁶

Ohnesorge holds that when the provinces of the East were reorganized by Diocletian, and the addition made to Arabia about 295 A.D., the newly added part, and in fact the whole east and north-east district, was called like the rest, Arabia, but afterwards, owing to its personal connection with the Emperor, received the title Arabia Augusta Libanensis. Under Constantine it was called Palæstina Salutaris, and later, on the division of Syria Palæstina, it had the title Palæstina Tertia.⁷

II.—THE BOUNDARY LINES OF SYRIA AND ARABIA.

As has been already explained in the historical sketch of these two provinces, their boundary lines were quite different during the two periods 106 A.D.—295 A.D., and from 295 A.D. onwards.⁸ From 106 A.D. till 295 A.D. the boundary line of Syria and Arabia was that which was formed when Cornelius Palma, the legatus of Trajan, annexed the new province of Arabia in 106 A.D. But when in 295 A.D.⁹ the districts of Auranitis and

¹ "Ueber das Verzeichnis der Rom. Prov. von J. 297;" Wesel, 1881, p. 17, ff.

² "De Syriæ Provinciæ Romanæ partibus;" Diss. Inaug.; Berlin, 1865, p. 27 ff.

³ Marquardt, I, p. 268.

⁴ *Idem*, 1², p. 434.

⁵ "De Palæstina et Arabia," Inaug. Diss.; Berlin, 1885.

⁶ "Verzeichnis der Röm. Prov., Aufgesetzt um 297;" Abhandl. d. K. Akad. d. Wiss., Berlin, 1862.

⁷ "Die Römische Provinz-liste von 297," Teil I; Dinsburg, 1889.

⁸ See p. 72.

⁹ This date can be fixed only approximately, but 295 A.D. or 297 A.D. is probably correct. See, however, p. 77.

Gaulanitis were taken from the province of Syria and incorporated in that of Arabia, the boundary line must have been correspondingly altered. Except in the case of a very few places which we know from other sources,¹ to have been in one or the other province at a certain time, there is no means of fixing these two lines except by consideration of the inscriptions found throughout the districts.

These inscriptions give us a clue by the use of different methods of dating the year in which they were inscribed. We find that places which were in Syria dated by the current year of the ruling emperor's reign, while places in Arabia used the provincial era, viz., 106 A.D., or, as it is commonly called, the era of Bostra, since Bostra was the capital of the new province. To the north the era of Damascus, or the Seleucid era (312 B.C.), was used, but only two inscriptions in the district under consideration have their dates so reckoned.² The province to which a town belonged at any time may thus be ascertained, provided the inscriptions found in it cover a sufficient period to furnish proper evidence.

Thus a place which was in the province of Syria from its foundation till the year 295 A.D. can be known by its inscriptions dating by the reigning emperors during that period. If the dates thus reckoned extend past 295 A.D., then such a place cannot have been transferred to the province of Arabia when the addition was made to it in 295 A.D., but must have still remained in Syria. If, on the other hand, the date is reckoned by the year of the reigning emperor until 295 A.D., and afterwards by the era of Bostra, we may conclude that the town was in Syria till 295 A.D., and was then transferred to Arabia. Lastly, if a town dates its inscriptions both before and after 295 A.D. by the era of Bostra, it must have been in Arabia from the formation of that province in 106 A.D. onwards.

Now if all the towns in the district had inscriptions bearing dates which covered a long enough period to allow of their being judged by the above considerations, the task of finding the two boundary lines would be a comparatively easy one. But, unfortunately, this is not the case. While very many of the inscriptions have no date at all upon them, others which have dates belong only to such years as allow us to fix the position of the town during a particular period, and not during the whole time under consideration.

From an examination of the inscriptions of Waddington in this district, together with those published here, the towns which yield inscriptions bearing dates may be thus classified :—

¹ Among such places are Philippopolis ; see p. 76, and Dionysias.

² These are Salm el Jaulân (No. 6) and 'Akrabah (No. 30).

(a) Those which use the provincial era from 106 A.D. onwards.

NAME.	DATES, A.D.
Qreya	139, 295, 355, 389, 538.
Sahwet el Khudr ..	171, 344, 305.
Ayoun	272, 289, 263, 340, 309.
Salkhad	252, 497, 322, 345, 351, 369, 377, 392, 601.
'Ormân	152, 341, 358, 419, 251.
Melah es Sarrar..	164, 315, 411, 466, 644.
Adraa	See Wadd., 2070 <i>e</i> .
Turra	See Wadd., 2070 <i>p</i> .
Kanata	253.

These must have been in the province Arabia from its formation.

(β) Those which use the provincial era only after 295 A.D.

NAME.	DATES, A.D.
Djmirrin	543.
Migdala	362, 414.
Mothana	343, 342, 350.
Sumet el Barradân ..	534.
Meschquouq	350.
Harise	419.
Oum er Roummân ..	364, 366, 468.
El Muarraba	336.
El Hiyat	578.
El Hit	354.
Kherbet el Aradyi ..	351.
El Malka	397, 533.
Busan	322, 365, 386, 401, 341, 573, 582.
Saleh	359, 426, 566.
Mdjemir	516.
Et-ta-li	538.
Kuteibe.. .. .	575.
Nahite	356, 385, 623.
Doroa	565.
Deir Eyoub	641.
Nedjran.. .. .	563.
Busr el Hariri	517.
Damet el Alyah	432.

(γ) Those which date the year by reigning Emperor till 295 A.D.

NAME.	DATES, A.D.
Deir-esch-Sehair	Reign of Agrippa I or II.
Shukha	270.
Jumeineh	178.
Siā	Inscription to Herod the Great. ,, in time of Agrippa I.
Atil	Inscriptions in honour of Antoninus. Caracalla and Geta.
'Ahry	96, 140, 169, 121, 155, and two inscriptions of reign of Commodus.
Jerain	157.
Zebireh	213.
Mismie	162-169, 169, and inscriptions in honour of Commodus and Septimius Severus.
Lubbein	69, 157, 233.
Khabab	181.

(δ) Those which date by reigning Emperor till 295 A.D., and thereafter by the provincial era.

NAME.	DATES BY YEAR OF EMPEROR, A.D.	DATES BY PROVINCIAL ERA, A.D.
El Mouschenef ..	Inscription of reign of Agrippa I, 171, 189	335, 492.
El Kufr	176-180	321, 392, 583, 720, 350, 652.
Canatha	124, 170	
Harran	209	397, 568.
Ezra	Inscriptions in honour of Caracalla and Severus	312, 515.
Sūr	69, 161	326, 564.

(ε) There are certain places which cannot be included in any of the above lists, but must be examined separately :--

1. Philippopolis. According to the general opinion this town must have always been in Arabia, as it was founded in that province by Philippus Arabs between 247-249 A.D. (see p. 72). Eckhel and Waddington identify it with the modern Shukhba (see Wadd., No. 2072); but if this is correct, it seems to lie outside the probable bounds of Arabia before 295 A.D. Suweida to the

south of Kunawat has also been suggested as a possible site, but is liable to the same objection. 'Ormân, east of Salkhad, was proposed by Burckhardt as the site of Philippopolis, an inscription having been found there on a monument erected by a *Βουλευτῆς Φιλιππουπόλεως*. The geographical position of 'Ormân fits in with the course of the boundary lines, but Waddington objects to the identification on the grounds (1) that the inscription quoted, though found at 'Ormân, may have come from some other place, as an exactly similar one was found by him at Schaqra; (2) that the ruins at 'Ormân are those of only a small town, while those at Shukhba are very extensive.

2. Amra. An inscription (Wadd. No. 2081) found at this place sheds some light on the date of the addition of the districts of Trachonitis, Auranitis, &c., to Arabia by Diocletian. Waddington writes thus of it:—"The date of the inscription (295 A.D.) is important, inasmuch as it is the oldest example of the use of the era of Bostra which I have met with in the southern part of the Haurân. This district did not form part of the Nabataean kingdom nor of the first province of Arabia; but in the great alteration of the province which took place in the time of Diocletian, Batanaea and Trachonitis were detached from the ancient province of Syria, and annexed to the new province of Arabia, which retained Bostra as its capital, but lost Petra and all the southern portion of the old Nabataean kingdom. The use of the era of Bostra at Amra in this inscription shows that the change had already taken place in 295 A.D." This places the date of the change earlier than 295 A.D. or 297 A.D., the generally accepted dates.
3. Nemara. As no inscription from this place has any date, it is difficult to determine whether it lay in the ancient as well as in the new province of Arabia.
4. Hebran. As the inscriptions here date indiscriminately by the year of the reigning Emperor or by the provincial era, the town must have lain on or near the border line of the old province of Arabia.
5. El Afineh. One inscription mentions Cornelius Palma, and must be of the date 104-108 A.D. The town apparently was near the border of the old province of Arabia.
6. Akrabah dates in 67 A.D. by reigning Emperor, and in 500 A.D. by the Seleucid era. Hence we may conclude that it was not included in the new province of Arabia.
7. Sahn el Jaulân dates in 590 A.D. by the Seleucid era, so that it was probably not incorporated in Arabia in 295 A.D.
8. Tsíl. Only one inscription (Nos. 3 and 4) has a date, which is by the reigning Emperor: the Emperor's name cannot be determined with certainty, but is probably Constantine. Tsíl does not appear to have been in Arabia after 295 A.D.

9. Bostra was of course always in Arabia from its formation in 106 A.D. onwards.
10. Aere (= Es Sanamein). This place is in all probability to be identified with Hierapolis (*i.e.*, Ἱερα Πόλις) in the Notitiae (see Wadd., No. 2413 f. Also ours, No. 158 A, where the inhabitants are called Ἀρηήσιοι). If this is the case, it must have been taken into Arabia on the reorganisation of that province by Diocletian, though lying somewhat to the north of what seems the natural boundary line. The map of the district shows what appears to be a lake and watercourse near the town, and surmising that its proximity to a source of water in an otherwise arid district might have justified its inclusion, I consulted Mr. Ewing as to this point. He writes:—"What appears in the map as a lake at Es Sanamein is in reality but a marsh, and the watercourse was quite dry when I visited the place in August, two years ago. From the hill-side above Kefr Shems I followed the line of an old aqueduct, which had evidently carried water from some point in the north-west to Es Sanamein. With the exception of Sheikh Sa'ad, where there is a copious spring, the whole district must always have been what it is now, almost entirely dependent on cisterns for water supply. Es Sanamein, with its aqueduct, and the stream which still flows; the greater part of the year in the watercourse, coming down from the heights under Great Hermon, must have been rich in water compared with other places; and on this account might well have been included in the province, even if somewhat removed from the direct line."
11. Jasem has an inscription (ours, No. 10) to Bonus dux Arabiae, who was governor of the province at the end of the 4th century, hence it is possible that this town may have been included also in the new province of Arabia.

We may now draw our conclusions as to the position of the various places according to the lists in which they are classified:—

- (a) The towns in this list must have been in the original province of Arabia from 106 A.D. onwards.
- (β) The towns in this list must have been in the province of Arabia after 295 A.D., but we cannot tell from their inscriptions whether they belonged to the province of Syria or to the original province of Arabia before that date.
- (γ) The towns in this list must have been in the province of Syria until 295 A.D., but we cannot tell from their inscriptions whether they remained after that date in Syria or were incorporated in Arabia when it was extended in 295 A.D.
- (δ) The towns in this list must have been in Syria until 295 A.D., and then been incorporated in Arabia.
- (ε) This class has to be considered in detail as above.

We see then that classes (a) and (δ) can be placed in their

provinces at the two different periods with the greatest certainty, but classes (β) and (γ), while for one period their position is certain must, for the other period, be allotted to the two provinces according to the general run of the boundary line at the time as gathered from classes (α) and (δ). An endeavour has been made in accordance with these principles to fix the boundaries of the two periods, for the result of which the map facing p. 60 must be examined. The original boundary line, *i.e.*, that which held from 106 A.D. to 298 A.D., is indicated by the dark line, while that which existed from 295 A.D. onwards is shown by the dotted line.

The following is a classified list of the dates found on the accompanying inscriptions only :—

NO. OF INSCRIPTION.	WHERE FOUND.	DATE A.D.	RECKONED BY THE REIGNING EMPEROR.
3-4	Tsil	uncertain	<i>ὑπὲρ σωτηρίας κὲ νίκης τῶν δεσποτῶν</i>
19	'Akrahah	67	<i>ἔτους ἡ βασιλέως Ἀγρίππα (i.e., Agrippa II).</i>
37	Es Sanamein *	126	<i>ἔτους δεκάτου Ἀδριανοῦ Καίσαρος.</i>
46	Es Sanamein *	81	<i>ἔτους λζ' τοῦ καὶ λβ' βασιλέως Ἀγρίππα (i.e., Agrippa II).</i>
52	Khabab	303	<i>ὑπατίας Διοκλητῆσανοῦ τὸ ἦ' καὶ Μαξιμιανοῦ τὸ ξ'.</i>
56	Khabab	213	<i>ὑπατίας Σεουήρου τὸ δ' καὶ Β]αλζίνου β'.</i>
59	Khabab	181	<i>ἔτους 5' Κομόδου Καίσαρος.</i>
61	Sûr	161	<i>ἔτους ιε' Μ. Αὐρηλίου Ἀντωνίνου.</i>
65	Sûr	69	<i>ἔπει κ' (Agrippae II).</i>
69	Lubbein	233	<i>ἔτους ιβ' κυρίου Καίσαρος Ἀλεξάνδρου.</i>
70	Lubbein	157	<i>ἔτους ια' κυρίου Μ. Αὐρ. Ἀντωνείνου.</i>
89	'Ahyr	121	<i>ἔτους ε' Ἀδριανοῦ.</i>
93	'Ahyr	176-192	<i>(ἔτους) Κομόδου κυρίου Καίσαρος.</i>
94	'Ahyr	140	<i>ἔτους γ' Ἀντωνείου Σεβαστοῦ.</i>
104	'Ahyr	155	<i>ἔτους θ' Μ. Αὐρ. Ἀντωνείνου.</i>
105	'Ahyr	176-192	<i>αὐτοκράτορος Κομόδου κυρίου.</i>
109	'Ahyr	96	<i>ἔτους α' κυρίου αὐτοκράτορος Νερούα.</i>
133	Kanawat	124	<i>Τραϊανῶν Ἀδριανῶν ἔτους η'.</i>
135-136	Sia	37-44	<i>ἐπι βασιλέως μεγάλου Ἀγρίππα.</i>
149	El Kufr	176-180	<i>αὐτοκράτορα καίσαρα Μ. Αὐρ. Ἀντωνείωφ (and Commodus, name [revised]).</i>
154	Hebran	156	<i>ἔτους ιθ' αὐτοκράτορος Ἀντωνείνου Σεβαστοῦ.</i>
158	Hebran		

* Es Sanamein is the ancient Aere.

No. of INSCRIPTION.	WHERE FOUND.	DATE A.D.	RECKONED BY THE PROVINCIAL ERA.
60	Sûr	326	ἔτους διακοσσιάστου εἰκοστοῦ πρώτου τῆς ἐπαρχείας.
66	Sûr	564	ἐπι τῆς ἰβ' ἡμέρᾳ, ἔτους νηθ' τῆς ἐπαρχείας.
79	Damet el Alyah	432	ἔτει τκζ'.
81	Harran	568	τοῦ ἔτους υξγ'.
84	Harran	397	ἔτους σϞβ' τῆς ἐπαρχείας.
85	Harran	397	ἔτους σϞβ' τῆς Βοστρονήων.
150	El Kufr	720	ἔτους χιε'.
151	El Kufr	350	ἔτους σμε'.
153	El Kufr	652	ἔτους φμξ'.
159	'Ormân	341	(ἔτους) σλς'.
161	"	245	ἔτει ρμ'.
162	"	334	ἔτους σκθ'.
163	"	152	μξ'.
164	"		

No. of INSCRIPTION.	WHERE FOUND.	DATE A.D.	RECKONED BY SELEUCID ERA.
6	Salm el Jaulân	590	ἔτους ςβ. (902nd year.)
30	'Akrabah	500	ἔτους Δαμάσκου ωιθ'.

The following is a list of the towns through which Mr. Ewing passed, and from which he obtained the inscriptions. They are in the order of his journey, the same order having been observed in the arrangement of the inscriptions :—

Tsíl	from which come	Nos.	1-4.
Sahm el Jaúlân			”	”	5 and 6.
‘Adwan	”	”	7.
Jâsem	”	”	8-11.
Unm el Osij	”	”	12-15.
‘Akrahah	”	”	16-32.
Kefr Sheus	”	”	33-36.
Es Sanamein	”	”	37-47B.
El Busir	”	”	48.
Khabab	”	”	49-59.
Sûr	”	”	60-66.
Lubbein	”	”	67-71.
Jerain	”	”	72 and 73.
Damet el ‘Alyah			”	”	74-79.
Deir Dama	”	”	79A and 79B.
Harrân	”	”	80-87.
‘Âlry	”	”	88-109.
Nejrân	”	”	110-116.
Rîmet el Luhf	”	”	117-126.
Murduk	”	”	127-132.
Kanawât	”	”	133 and 134A
Sia’	”	”	135-144.
El Kufr	”	”	145-153.
Hebrân	”	”	154-158.
‘Ormân	”	”	159-172.
Busrah	”	”	173-181.
Der‘an	”	”	175-182.
El Manarah	”	”	183.
El Lejâ	”	”	184.
Shakhba	”	”	185.
Seffurieh	”	”	186.

The remarks as to the condition or present position of some of the stones on which were the inscriptions are also derived from information supplied by Mr. Ewing.

HEBREW INSCRIPTION FROM NEAR THE ASH-HEAPS
AT JERUSALEM.

AN old Hebrew inscription, said to have been found on a marble slab in a tomb near the ash-heaps north of Jerusalem, having been submitted to M. Clermont-Ganneau, he has kindly sent the following note respecting it :—

פסוי בר 1
 ? ?
 אהרן דמן 2
 ? ?
 אבורן 3
 (sic)
 ניהן נפשה 4

This is an epitaph terminating with the well-known formula, נפשה נרח (line 4), "rest his soul"; נרח is here incorrectly written ניה.

The name of the deceased (line 1) is written פסוי, *Phesoi*, which has no known counterpart in Hebrew onomastics. I suspect it is the name יוסף, *Joseph*, written backwards. This paleographical oddity recalls certain cryptographic customs mentioned in the Talmud.

I do not quite know what to make of the words that follow, אהרן בר, "Son of Aharon." The last letter but one in line 2 is of an unusual shape and is very doubtful; the second letter in line 3 might be a *kaph*, and the *daleths*, of course, may just as likely as not be *resches*.

1. (*Joseph*) son of
2. *Aharon*
3.
4. *Rest his soul*.

The doubtful words in lines 2 and 3 denote perhaps the title, function, or origin of the deceased.

ST. CUTHBERT'S CROSS.

By AUBREY STEWART, Esq., M.A.

I HAVE been reading Major Conder's paper in the *Quarterly Statement* for July, 1894, and find, on p. 205, that he falls into the common error about a Maltese cross.

I have looked at the Assyrian King in the British Museum, and see that what he wears on his necklace is what heralds call a St. Cuthbert's Cross; no connection with Malta. I enclose sketch.

71, MORNINGTON ROAD, N.W.



ST. CUTHBERT'S CROSS.



CROSS PATTEE.



MALTESE CROSS

THE SWASTICA.

By WILLIAM SIMPSON, ESQ., M.R.A.S.

THE Swastica, known also as the Gammadion and the Fylfot, has received some notice in the last two *Quarterly Statements*. From this symbol being often classed as a cross, Herr Schick having done so, it may be as well to give the latest knowledge that has appeared upon it. Professor Wright states that numbers of them were found in excavating the Hopewell Mound, in Ohio, U.S.A.; and that no explanation of its connection with those found at Troy can as yet be offered by Americans. The finding of the Swastica in America gives a very wide geographical space that is included by the problem connected with it, but it is wider still, for the Swastica is found over most of the habitable world—almost literally “from China to Peru”; and it can be traced back to a very early period. The latest idea formed regarding the Swastica is, that it may be a form of the old wheel symbolism, and that it represents the solar movement, or perhaps in a wider sense the whole celestial movement of the stars. The Dharmachakra, or Buddhist wheel, of which the so-called “Praying-wheel” of the Lamas of Tibet is only a variant, can now be shown to have represented the solar motion. It did not originate with the Buddhists, they borrowed it from the Brahmins, and it can be traced back in the Brahminical system to the *Veda*, where it is called “the wheel of the sun.” I have lately collected a large amount of evidence on this subject, being engaged writing upon it, and the numerous passages from old Brahminical authorities leave no doubt on the matter. The late Mr. Ed. Thomas, who has done so much for Indian numismatics, was the first to point out in the “*Numismatic Chronicle*,” 1880, vol. xxii, pp. 18–48, that on some coins the wheel with spokes was replaced by the Swastica. He also showed

that in some of the Andhra gold coins the place of the figure of the sun was taken by the Swastica; and farther, that in the devices of the 24 Jaina Tirthankâras, in one of them, where the sun is absent, there is a Swastica. This is in India. To this has to be added a discovery by Professor Percy Gardner, who has found that some of the coins of Messembria, the city of Midday, in Greece, have the name of the town in this form **ΜΕΣϞ**, in which it will be seen that the part of the word which means day, or when the sun shines, is represented by the Swastica. These details will be found in a letter published in the "Athenæum," of August 20th, 1892, written by Professor Max Müller, who affirms that it "is decisive" as to the meaning of the symbol in Greece. This evidence may be "decisive" for India and Greece, but it does not make us quite certain about other parts of the world; still it raises a strong presumption that its meaning is likely to be somewhat similar wherever the symbol is found.

It is now assumed that the Triskelion, or Three Legs of the Isle of Man, is only a variant of the Swastica. The Triskelion, it has been shown by Mr. John Newton (*see* "Athenæum," 10th September, 1892), was brought from Sicily and taken to the Isle of Man by Alexander III of Scotland, in 1266. There are many variants besides this in which the legs, or limbs, differ in number; and they may all be classed as whorls, and were possibly all more or less forms intended originally to express circular motion. As the subject is too extensive to be fully treated here and many illustrations would be necessary, to those wishing for further details, I would recommend a work just published, entitled "The Migration of Symbols," by the Count Goblet D'Alviella, with an introduction by Sir George Birdwood. The frontispiece of the book is a representation of Apollo, from a vase in the *Kunsthistorisches Museum*, of Vienna; and on the middle of Apollo's breast there is a large and prominent Swastica; in this we have another instance going far to show its solar significance. While accepting these new interpretations of the symbol, I am still inclined to the notion that the Swastica may at the same time have been looked upon in some cases as a cross. That is a pre-Christian cross, which now finds acceptance by some authorities as representing the four cardinal points. The importance of the cardinal points in primitive symbolism appears to me to have been very great, and has not as yet been fully realised. This also is too large a matter to deal with here. All I can state is, that the wheel in India was connected with the title of a *Chakravartin*—from *chakra*, a wheel—the title meaning a supreme ruler, or universal monarch, who ruled the four quarters of the world, and on his coronation he had to drive his chariot, or wheel, to the four cardinal points, to signify his conquest of them. Evidence for other ceremonies of the same kind in Europe can be produced. From instances such as these I am inclined to assume that the Swastica, as a cross, represented the four quarters over which the solar power by its revolving motion carried its influence.

GREEK MOSAIC INSCRIPTION FROM MOUNT OF OLIVES.

With translation by A. S. MURRAY, Esq., LL.D.



The Greek inscription on the more recently found mosaic reads :—

**ΥΠΕΡ ΑΝΑΠΑΥΣΕΩΣ ΕΥΣΕΒΙΟΥ ΠΡΕΣΒΥΤΣ
ΘΕΟΔΟΣΙΟΥ ΔΙΑΚΗ: ΕΥΓΕΝΙΟΥ ΕΛΠΙΔΙΟΥ
ΕΥΦΡΑΤΑ ΑΓΑΘΟΝΙΚΟΥ ΤΩΝ
ΜΟΝΑΖΟΝΤΩΝ.**

*Ἑπὲρ ἀναπαύσεως Εὐσεβίου πρεσβυτέρου
Θεοδοσίου διακόνου Ἐγγενίου, Ἐλπιδίου,
Ἐὐφράτα, Ἀγαθονίκου τῶν
Μοναζόντων.*

“For the repose of the Presbyter Eusebius, the Deacon Theodosius, and the Anchorites Eugenius, Elpidius, Euphratas, Agathonicus.”

The Anchorites, or Monazontes, are mentioned in an inscription, C. I. Gr., 8,607.

NOTES ON THE "QUARTERLY STATEMENT."

P. 277. The story of Abu Zeid is connected with the Jordan Valley. The "dish of Abu Zeid" and the legend of his feast are noticed in the "Memoirs of the Survey of Eastern Palestine," vol. i, as I collected the legend from the Arabs in 1881.

P. 288. The Jewish travellers in Palestine did not cease to arrive after the time of Benjamin of Tudela (1160 A.D.). Isaac Chelo (about 1330) and others visited the holy places in the fourteenth and fifteenth centuries. Their works, and a valuable essay on the Khozars (who had Jewish kings) will be found in Carmoly's "Iteneraires," which should be read in connection with the paper here published.

Rabbi Benjamin (whose work was used in preparing the memoirs) is wrong not only about Carmel but also about Ramah (which he places at Ramleh) and about Shiloh, which he places at Neby Samwil. The Capernaum which he mentions is not that of the Gospels but the Capernaum of Geoffrey de Vinsauf, on the sea shore south of Haifa, now called *Kefr Lâm*. *Kakon* (*Kakûn*) for Keilah is another glaring error of this writer, as is Gath at Cæsarea.

C. R. C.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Executive Committee have appointed Mr. Archibald Campbell Dickie, A.R.I.B.A., to go out to Jerusalem and assist Dr. Bliss in the work of excavation, and in drawing plans, sections, &c. Mr. Dickie left London on March 15.

Dr. Bliss's fourth report of the Jerusalem excavations, published in this number, shows that the wall has been traced for a considerable distance further since the report given in January. It is hoped to receive very soon intelligence of the direction which the wall takes south of the Jewish Cemetery, where it had already been picked up, when Dr. Bliss's last letters were dispatched.

Dr. Bliss's description of the remains of a church on the Mount of Olives, which he has examined and excavated at the request of His Excellency Hamdy Bey, is of much interest. There seems to have been a conventual establishment there, and it was a portion of this that Herr von Schick saw and described in the *Quarterly Statement* for January last.

The discovery, under the place of the high altar, of what Dr. Bliss regards as the reliquary of the Saint to whom the church was dedicated, is remarkable.

Besides his reports printed in the present number, Herr Bauath von Schick has forwarded an essay on the Church of the Ascension, with plans and restorations.

Herr von Schick reports that further excavations at Jacob's Well have been made, but are at present stopped owing to some question as to the right to the property. The church has been found to have had three apses.

Among other minor notes, Herr von Schick reports that a find of gold coins is said to have been made at Beisan, and that the road to Jericho is so far finished that carriages can now go down and even proceed as far as the bank of the Jordan.

The Golden Gate has been surrounded inside the Haram by a wall, and visitors are no longer allowed to enter it. The rubbish in "Solomon's Stables" has been brought up and spread out on the surface of the Haram Area, by which means the level at the south-eastern part has been raised some three feet.

From the Journal of the German Palestine Society we learn that it is proposed to establish a number of stations for meteorological observations throughout the country; one of the first class at Jerusalem, and others at Gaza, Saron, Bethlehem, Nâblus, and other places where reliable observers are in residence.

There is no reason to doubt that the observations conducted for many years under the auspices of the Palestine Exploration Fund at Jerusalem may fairly be taken to represent the meteorology of the Hill Country of South Palestine, and those at Saron that of the Western Plain. The observations now being made for the Fund by Dr. Torrance at Tiberias are accumulating valuable information respecting the climate of the shore of the Sea of Galilee.

The following have kindly consented to act as Honorary Local Secretaries:—

Rev. Professor George Adam Smith, D.D., 22, Sardinia Terrace, Glasgow.
 James Glen, Esq., 12, Blythswood Square, Glasgow, *Hon. Local Treasurer*.
 Rev. Charles Druitt, The Vicarage, Charmouth, Dorset.

Mr. Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map:—

"A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol d'oiseau* of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy

such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable."—*The Times*.

"There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem."—*Daily News*.

"By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites."—*Manchester Guardian*.

"It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land."—*Cambridge Tribune*, U.S.A.

"I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it."—Professor GEORGE ADAM SMITH, Free Church College, Glasgow.

"It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen."—The Very Rev. Dean HOFFMAN, The General Theological Seminary, New York.

"All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness."—HAY. M. LE BACHELET, Biblioth, St. Heliers, Jersey.

"It is exceedingly effective and instructive; it has already excited great interest and evidently conveyed a vivid impression of the physical character of the country to many who were quite ignorant on that subject before. I expect to find its value constantly more apparent as points of Biblical geography arise in the course of instruction. I feel sure it is a most important addition to the apparatus for Bible instruction."—Rev. ARTHUR BROOKS, Rectory of the Incarnation, New York.

"The copy of your new Raised Map of Palestine was delivered yesterday and I have had it put up in my Form Room next to the Plan of Jerusalem. I am very much pleased with it, and I beg to congratulate you on the completion of so great a work. Such a map makes the study of the geography of the Holy Land more interesting than ever, and impresses the main features of the country more deeply on the memory."—The Rev. G. STYLE, Giggleswick School, Yorkshire.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—CHARLES BAILEY, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible Students and Sunday School Teachers will come and study it."—W. H. RINDER, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. GOODYEAR, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. ALLEN, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. HUTTON, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. DOUGLAS FERRIER, Free Church Mause, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. THOMAS M. B. PATTERSON, Hamilton, N.B.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1s. 6d., in cloth, 2s. 6d., post free; non-subscribers, 2s. and 3s.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee are pledged never to

let any copies be subscribed for under the sum of seven guineas. A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. See list of Publications.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from December 27th to March 23rd, 1895, was—from annual subscriptions and donations, including Local Societies, £654 5s. 6d.; from all sources—£879 1s. 3d. The expenditure during the same period was £742 11s. 3d. On March 25th the balance in the Bank was £453 10s. 0d.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesya, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1894.

RECEIPTS.		EXPENDITURE.	
	£	s.	d.
To Balance in Bank 31st December, 1893—			
Net Balance	£397	13	10
Subscriptions paid in 1893 in advance for 1894	20	14	0
	418	7	10
Donations and Subscriptions	1,778	16	0
From Lectures	126	18	5
From Sales of Books	400	18	6
From Sales of Maps, Photographs, Slides, Casts, &c.	330	10	3
By Exploration			1,050
Printing and Binding, including the <i>Quarterly Statement</i>			548
Maps, Lithographs, Illustrations, Photographs, Slides, Casts, &c.			283
Advertising, Insurance, Stationery, and Sundries			68
Postage, including <i>Quarterly Statements</i> , Books, Maps, Parcels, &c.			132
Salaries and Wages			359
Office Rent, Gas and Coals			234
Subscriptions paid in 1894 in advance for 1895	£51	8	6
Net Balance	325	17	9
	377	6	3
Balance in Bank 31st December, 1895	377	6	3
	£3,055	11	0

Examined and found correct,

W. MORRISON, *Treasurer*.

TREASURER'S STATEMENT.

The Subscriptions and Donations to the work of the Fund during the year 1894 amounted to £1,778 16s. 0d., an increase of £204 2s. 0d. over the amount received in 1893.

From Lectures there is an increase of £110. The sale of books, maps, and the various publications brought in £731 8s. 9d., as against £832 16s. 3d. expended on their production, to which should be added the postage. The amount spent on Exploration is £1,050.

The *Quarterly Statement*, which is issued free to annual subscribers of 10s. 6d. and upwards, cost for printing and illustrations over £450.

ASSETS.	£ s. d.	LIABILITIES.	£ s. d.
Balance in Bank.. ..	377 6 3	Printing, Lithographing, and Current Expenses	567 13 6
Stock of Publications on hand, Surveying In- struments, Show Cases, Furniture.		Exploration.	
In addition there is the valuable library and the unique collection of antiques, models, &c.			

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst,
Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. New subjects will be announced in July.

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1894.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows:—

- (1) *Work in and around the Holy City.*
- (2) *Work outside the Holy City.*
- (3) *Popular Lecture upon the General Results obtained by the Fund.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

FOURTH REPORT ON THE EXCAVATIONS AT
JERUSALEM.

By F. J. BLISS, Ph.D.

THE present report must be necessarily a short one as my last brought up the account of the work to December 12th, and we closed the excavations for the winter on December 31st. Between those dates the rain and storms were so severe that the actual number of working days was only eight. But fortunately these eight days were full of interest and resulted in discoveries of importance.

My last report closed with the annoying fact, that the wall, traced up to that time for over 1,000 feet, had entered the great Jewish Cemetery which extends along the slopes to the south of Jerusalem. A break in the tracing of the wall was unavoidable, but how long that break was to be it was impossible to tell, as the cemetery occupies the critical ground to the west of Siloam, at any point of which the wall might turn to the north-east to make the bend around the Pool to its north, a course which many archaeologists believe in, thus interpreting Josephus' statement that the first wall at the Gate of the Essenes "turned and advanced with a southern aspect above the Fountain of Siloam, where it again inclined, facing the east." The maximum break, thus, might be 700 feet, as a glance at the map will show, and the minimum about 275 feet, according to the direction the wall might take. I knew that by making a trench outside the cemetery to the east at right angles to the direction of the wall as it enters the cemetery, we must eventually strike it again, unless, indeed, the wall happened to be entirely ruined at that point. But such a trench would have to be 450 feet long and might pass through the lands of a dozen different proprietors, all of whom must be arranged with. Accordingly I decided to work on the first and simplest assumption, namely, that the wall did *not* change its direction, but came out of the cemetery on the same line in which it entered. This line was almost on the line of the minimum distance across the cemetery. So I made a trench across the desired spot, in the field below the high terrace, which is the south limit of the cemetery, 350 feet beyond the spot where the wall was last seen at its entrance. I also placed another gang of labourers some 150 feet to the east, where a scarp was visible forming an angle which I thought might be the base of a tower. Our first gang deepened their trench to the rock and then extended it 30 feet further north to the limit of the cemetery terrace. And immediately under this terrace masonry was found emerging from the cemetery! So far, so good, but of course the masonry might be anything. Continuation of the work, however, put the matter beyond all doubt. It was our old wall again, with almost exactly the same characteristics it had when last seen above. I had felt sure of meeting the wall again, but to see it at the exact point

where it entered the cemetery and to find it at the exact point where it emerged therefrom was beyond my highest hopes. A slight change in direction had occurred at some point in the cemetery, which accounts for our finding the wall about 30 feet north of the line. When entering it pointed south, $71\frac{1}{2}^{\circ}$ east; when emerging it pointed south, $86\frac{1}{2}^{\circ}$ east. We traced it for 14 feet and then temporarily closed up the trench, as the end of the season had come. There it lies, ready for me to trace it further before this report shall have gone to press. I was thus able to take my holiday with a quiet mind, which I would not have had if I felt that the wall was still hiding from me somewhere under that extent of graves.

The wall here is not built directly on a scarp. The rock slopes down irregularly, and between it and the lower course of the wall, rubble, built with mud, has been placed. Four courses are still preserved. The lowest is irregular in base; the other three, beginning from the bottom, measure in height respectively 1 foot $10\frac{1}{2}$ inches, 1 foot $7\frac{1}{2}$ inches, and 1 foot $11\frac{1}{2}$ inches. These are about the same height as the courses of the wall when last seen above, which measure 1 foot 8 inches, 2 feet, and 1 foot $9\frac{1}{2}$ inches. The wall is here 9 feet thick. At the gate it is 9 feet, and beyond Tower II, 8 feet; there it was not measured at the base, where it may be 9 feet. The stones, like those above, have irregular, projecting bosses, and comb-picked drafts of irregular width. No mortar was observed. The only difference between the masonry here and that of the work above is that the courses are slightly set back one from the other, whereas the face of the wall above is perpendicular, the stones here are not as square as the others, and they have not been at a later time repaired with the surface plaster which covers the drafts above. But in general the appearance is the same and the differences only such as may be observed in different parts of any modern wall. To my statement of the identity of the wall I am glad to add the valued testimony of the learned Dominican Fathers, who paid me a visit before I closed up, and who follow every step of the work with deep interest.

While it is a great relief to have picked up the wall again, its further course is not quite clear. Some bend must come soon, for it is at present pointing along a line which falls outside of a steep scarp, on which, unfortunately, there is no masonry. The Pool of Siloam is now considerably to the north-east of the point to which we have traced the wall. I believe that the wall crosses the southern limit of the Old Pool and then runs up Ophel to join Warren's wall. Against this militates the natural interpretation of the words of Josephus. But I cannot get over my argument that the *raison d'être* of the Siloam Tunnel was to bring water from a point outside the city to a point within the city. Josephus gives a general, not a scientific, description of the appearance of the wall. "Above" does not necessarily mean "to the north." One looking down from the heights of the "Upper City" on to a wall which crossed along the southern end of the Old Pool and then ran up the steep crest of Ophel, might easily have described it as "advancing east above the Fountain of Siloam, where it again inclined to the north," especially if what we call the Old Pool was

then called by the name of Siloam. However, it is a comfort to feel that my business is not to follow theories, but to follow the wall.

One thing seems sure, and that is, that my wall is to join that of Warren, on Ophel. I think that time might be saved next season by picking up his wall, if possible, beyond the point where he found the interruption and work south to join the work, which will still be pursued on my wall.

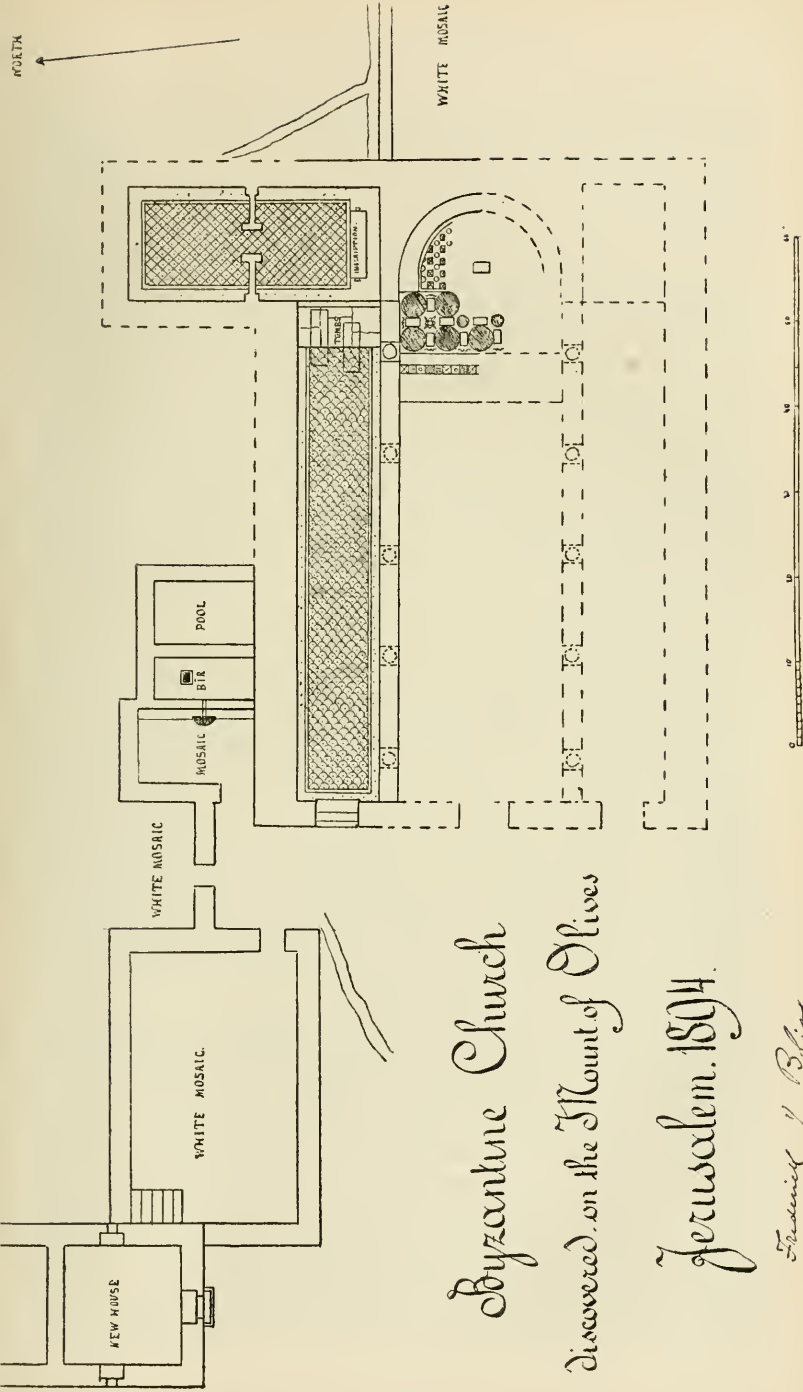
I was much interested in Canon Dalton's notes on my work in the January *Statement*. As his views were based only on my first and second reports, it would not be fair to discuss them, now that more material is before him which might lead him to modify them. For example, the difference between the main masonry of the wall before and after Tower IV; the latter, with all the work east, being more Jewish in appearance, is noteworthy. I am not yet prepared to agree with the *dictum* held by many, that Hadrian's wall followed the line of the present wall. I think that the upper masonry of my wall, up to a point between Towers III and IV, may be the work of either Hadrian or Eudocia on older foundations represented by the lower rough course (or courses at Tower I) and the rubble such as is found in Warren's Ophel wall. I hope to settle later whether Hadrian's wall (if it be his) branched off or not to Burj el Kebrî. The masonry at Tower IV and beyond may have been older work repaired by Eudocia, whose re-building is at these points destroyed. I agree with Canon Dalton that all scarps possible should be studied, but those not in connection with actual walls should be regarded with certain degree of scepticism. For example, the steep west slope of the "Upper City" shows a series of scarps on the various terraces, any one of which resembles the scarp for a wall, but all of which could not have been such wall-bases.

I concluded my report on December 12th with the remark that I hoped that week, at the request of Hamdy Bey, to superintend a small excavation in the Mount of Olives. Accordingly, for five or six days I had a small gang of men at work there. The work might well be called the cream of excavating. Usually, before anything valuable can be found, the excavator has to accomplish the long and weary task of removing the overlying *débris*. In this case almost all this tedious work had been done before, and it was left to me only to carry out the hints which were given by what had already been uncovered. On pp. 32-36 of the January *Statement*, Herr Schick shows how, in digging for foundations for new houses on the slope some 500 feet to the south of the Russian Tower, the owners of the land discovered various chambers, mosaics, and cisterns. His plan represents the condition of things in September. I visited the mosaic inscription and secured a photograph, also in September, but I did not take particular note of the other remains. Comparing his plan with the state of the place as I found it on December 14th, I find that a few changes had taken place, as the owners had somewhat increased their excavating, with the result that some new things had been uncovered and some of the former chambers had been buried again, probably by the

newly removed *débris*. I can make this clearer by comparing my plan with his. To the north of his chamber, at the west of the Bir, he marks a flight of steps, this had been buried again when I made my plan. I also saw no trace of the small pool north of the "Bir," nor did I observe the large pool to the east of the "Bir," though I have taken the liberty of adding this to my plan, as well as the "New House," which I did not measure. Further excavations had shown that the chamber with the inscription extended further towards the north, the wall which he naturally took for its north limit being only a thin partition in the middle of the chamber. To the west of this chamber he marks another mosaic "No. 2." On my plan this is seen to belong to the north aisle of the church. When I began work, this had already been uncovered west from what Herr Schick calls the "broad stone bench" (above the "tombs" in my plan) for a distance of some 45 feet, together with the wall to the north between it and the "Bir" pool, &c., which, according to my measurements, come somewhat north of the place they occupy in Herr Schick's plan.

Such, then, was the condition of things when I began my work. My primary object was to find the tombs of the men who, according to the inscription (*see January Quarterly*, p. 86) were buried near the spot. At the same time I determined to follow out the suggestions given by the partly excavated walls. I had not then seen Herr Schick on the matter, but it seemed probable to me, as it did to him, that they were to be found under the "broad stone bench." We removed one layer of slabs, only to find another layer below. But these turned out to be the covers of two tombs. The one to the south had, I think, been opened before. It was 5 feet 11 inches long and 2 feet broad. It was dug in the clay and lined with slabs which were plastered. The tomb to the north had never been opened. It was of the same width, but longer, being 6 feet 5 inches. In the south-west corner was a vase of glass, slightly broken at the top, owing, probably, to the falling of the plaster. Remains of two skeletons were found. These were very much decayed, but two spinal vertebræ were found, and portions of the finger bones, &c. The heads were evidently to the west. From the narrowness of the tomb it looks as if the bodies had been first buried elsewhere and removed here as skeletons. The proprietors told us that other tombs had been found under what would have been the south aisle of the church.

On the morning that I began work, however, it had not been guessed, either by others or myself, that we were on the site of a large church. The place was puzzling: the inscription suggested a mortuary chapel, but why should it face to the south? But before noon a meaning for the whole thing suddenly flashed upon me. And it turned out, with a few modifications, to be the true meaning. I based my plan of search for this church on four facts: (1) the chamber with the inscription; (2) the long mosaic to the west of it, with its thick wall to the north; (3) the base of the column, still *in situ*, with two similar bases found lying near, but not *in situ*; and (4) the indications, which are described by Herr Schick, of a



Byzantine Church
 Discovered on the Mount of Olives

Jerusalem, 1894.

Fredrick Bliss

different sort of pavement, in coloured marbles, to the south of the column-base. With my mind's eye I saw the inscription chamber as the north transept, the long mosaic as the north aisle, the base of the column as one of a series dividing aisle and nave, and the marble pavement, which was 1 foot higher than the aisle-mosaic, as the floor of the chancel.

With this plan in view, I had now definite spots to place my diggers.

First we found the end of the long mosaic with the door in the west wall, with steps leading down into the aisle, and curiously enough a tomb just outside the door. We then found a line of slabs 2 feet 3 inches wide between aisle and the probable nave, upon which the column base rested, and inferred the other columns. In trenching for the apse we found the east wall of the church, and soon the foundation stones of the north part of the apse appeared. We also cleared the marble pavement and found that the pattern followed the circular line of the apse. We thus recovered the central east and west axis of the church. But I was anxious to recover the south wall, for though the plan of the church was now clear I wished for the satisfaction of seeing all the walls that were left. The church, however, was badly situated for the preservation of its south part. Built on the side of the hill, the *débris* in which it was buried formed a slope above it. Above the north end of the inscription chamber the *débris* must be over 15 feet deep, while over the floor of the nave it is only 9 feet, and over the place for the south aisle it is barely 2 feet. In fact the Bethany road probably once ran through the south aisle itself. Moreover, I think it possible that if any indications here remained they were unwittingly destroyed by the previous excavations. However that may be, our trenches failed to reveal any traces of the south part of the church. In my plan the unbroken lines indicate the parts actually seen, and the dotted lines the parts inferred.

In general it may be seen by a look at the plan that we have here a church in the midst of a conventual establishment. I do not need to add anything to Herr Schick's clear description of the buildings to the north. From my plan it will be seen that there was building to the east as well, with a white mosaic. As my time was limited I did not pursue the work at this end any further. At the north of this mosaic with wall may be seen water channels for the roof drainage.

I shall now give details of the church. Its inside length, west and east, measured along the aisle and inscription chamber from west wall to east wall, is 72 feet 4½ inches. The rectangular distance from the north wall to the central east and west axis, as determined by the apse and marble pattern, is 21 feet 7 inches, giving 43 feet 2 inches as the whole width. The aisles are 9 feet 10 inches broad, the lines of slabs for the columns 2 feet 3 inches, leaving 19 feet 5 inches as the width of the nave. The east and west walls are only 3 feet thick, but the north wall appears to be thicker, though this was difficult to determine owing to the chambers built against it. The walls appeared to me to be of very rude construction, much mud and mortar having been used with the stones and the whole plastered over. I was struck on seeing similar walls

around the Byzantine mosaic near the Damascus Gate by the fact that such a beautiful piece of work should be enclosed by so rude walls. At the Mount of Olives I felt the same wonder.

In the inscription chamber the thin partition is built over the patterned mosaic. The thickness, which I have exaggerated on my plan, is in reality only 4 inches. Hence it could not have reached to the roof. It was apparently once lined with marble slabs. A similar thin partition also separated this chamber from the north aisle. This was probably the sacristy of the church. My reason for not inferring a chamber of equal depth at the south is found in the slope of the hill which does not allow space for it. As said above, I first supposed this to be a transept, but my finding the east wall and the apse so far in disproved the idea.

The mosaic of the north aisle has a pattern, within a border, evidently meant to represent peacocks' feathers. Like the mosaic of the last-mentioned chamber, it is made of small cubes of stone—red, black, and white. It extends for 2 feet 3 inches under the "stone bench." The tombs may be seen to extend partly under the mosaic. Owing to the great amount of accumulation above them, these mosaics have been perfectly preserved.

The line of slabs between aisle and nave is also completely *in situ*. I send a photograph of one of the column bases. The proprietors had excavated most of the aisle but left the earth lying above the nave, as a valuable olive tree stands there. I made a cutting to find what the pavement of the nave might be, but at that point it was gone.

The chancel pavement is about 1 foot higher than the aisle and on a level with the sacristy. The pattern drawn by Herr Schick occurs in the line of squares to the west. The line which I have drawn to indicate the termination of the elevated chancel, about half way between the two pillars, was suggested by the remains of a step. This pavement was laid in marble of red, yellow, green, and white. I send the facsimile in colours of all that remained, measured and painted by Mr. Sandel. A matrix of potsherds had been laid in the native clay and the pavement placed on that. The cleaning of the pavement was a delicate operation, as the pieces were very loose, many of them missing, and it was necessary to employ much care lest the pattern be lost. Part of it I cleaned with my small penknife! From the painting it will be seen that the central large circle in the second line is filled in irregularly with bits of white marble. Mr. Sandel suggested that there might have been in this circle some picture or Christian symbol destroyed by the Saracens, who then rudely filled up the place.

Just about in the centre of the apse-circle we made a most interesting discovery. On my plan it is represented by a rectangle. It was a cutting in the clay, lined with marble slabs, the slab to the east having an opening, against which another slab rested, forming a sort of door. Its west slab lay on the north-and-south diameter of the apse-circle, and its centre was only 1 inch south of the east-and-west diameter of the circle. Hence it occupies a position under the place of the high altar. It was covered with slabs of limestone. In other words, it appeared as a sunken marble

box with a limestone covering. The inside measurements of the box were 1 foot 2·5 inches east and west, 1 foot 8·75 inches north and south and 1 foot 0·75 inch deep. Part of its interior was occupied by a square stone 3·75 inches high. The other part was raised to the same height by several small slabs. Resting on this tiny platform were the two objects which I photographed, placing them on the base of one of the columns



which divided aisle and nave. They were not in the centre, nor placed parallel to the sides of the box. No. (1) is a plain vase or vessel of soft limestone. It has a square top and bottom, and sloping sides. At the top it is 5·8 inches square, at the bottom 5·2 inches. It is 5·2 inches high. The sides are one-half an inch thick and the depth inside is 3·5 inches. It is quite without ornamentation. No. (2) is difficult to

describe, but the best idea can be gathered of it from the photograph. It has a resemblance to a tiny base of a pillar, but I do not think that is what it is. It is 7·7 inches high and its base is 4 inches square. It was found placed on its side, with the line of its top parallel to one side of the vase which it almost touched. The vase was found standing squarely on its base.

The slabs which covered this sunken "box" were found broken in, but I concluded that this was due to the weight of accumulation and not to violation. For, notwithstanding their unsymmetrical position relative to the "box," the objects had evidently been placed as we found them. Owing to the breaking in of its cover, the "box" was filled with earth, and the vase as well. There was nothing in it besides.

The position of the "box" directly under the place for the High altar, marks it as the reliquary of the saint to whom the church was dedicated. The vase may once have contained some small bones, or a clot of blood. The opening at the east end, which has a slab laid against it, is 8·5 inches high, and as the vase is only 5·2 inches high, it is quite possible that there was some means for getting at the opening from the floor of the church, so that on feast days the precious relic could have been taken out for exhibition to the people.

The proprietors showed me a door sill, with sockets, holes for bolts, &c., measuring 6 feet 10 inches on the inside which they said they found *in situ*. The place they pointed out came in the south wall of the church. The chambers to the north are from $4\frac{1}{2}$ to 6 feet higher in level than the aisle of the church, and the mosaic outside to the east is 5 feet lower than the aisle. I should mention that both the inscription chamber and the chamber near the "New House" have circular depressions in the mosaic at one corner, 1 foot 6 inches across, meant to collect the water while the mosaics were being washed. This feature occurred in the mosaic near the Damascus Gate.

From the form of the church, the character of the letters in the inscription, the manner of mosaic, and the material of the walls, I conclude that we have here a conventual establishment of early Byzantine times, perhaps the fifth or sixth century. Herr Schick gives good reasons for supposing that the place was ruined and buried at the time of the pilgrimage of Felix Fabri. At any rate it is an interesting discovery. The place was so far from my field of work at the wall that I doubt if I should have made the discovery had it not been for the suggestion of Hamdy Bey, to whose interest, thus, we owe the recovery of the church. This enthusiastic Director-General of the Imperial Museum shows a constant readiness to assist us in every way, and personally I feel most grateful to him.

Our work on the Mount of Olives was a pleasant change, and it was agreeable to have so good results in so short a time. The proprietors received us cordially. Here, as elsewhere, I felt the value of the presence of Ibrahim Effendi, our Commissioner. His ancient family is well known about Jerusalem, and the proprietors received him as an honoured patron.

They took great interest in the progress of the work, and kept serving coffee not only to us but to our workmen. The last two or three days we were working both here and near Siloam, so my hands were quite full. But the glorious air and views quite compensated me for the additional fatigues.

On January 3rd I closed the works and ran down to Cairo. We had lost so much time by rain that it seemed best to call a halt. As my trip gave me some interesting archæological experiences, I may be pardoned if I refer to some of these before closing this report.

One day was rich in reminiscence. Finding that Dr. Petrie was too far away for a visit, I thought that the next best thing to seeing him would be to see the spot where he had taught me so much. So one day with a friend I took train for Wasta, and soon I found myself once more crossing the valley of the Nile with my eyes fixed on my favourite Pyramid—the Pyramid of Mejdûm—that had presided over my beginnings in the art of digging. We arrived about noon, and at once climbing the slope of *débris* that buries the lower part of the Pyramid, we took our lunch. It was the perfection of days, and brought out to perfection the simple elements that make the eternal beauty of an Egyptian landscape. On the one hand, the yellow desert, sparkling with myriads of tiny black pebbles—on the other, the brilliant green valley, dotted with mud villages, rising like islets from the verdure, warmed by the sun to a rich, chocolate brown; then, beyond this, the Nile with its white sails; then, another strip of green, suddenly ending, as it begins, with the yellow desert.

From this high point of vantage I reviewed all my experiences of four years before. Here, just below, I had seen Petrie mark out a trench on a perfectly flat surface and set a man at work to find a wall; and what was the indication? Simply that his keen eye had observed that the tiny desert pebbles ceased here in a long, straight line parallel to the Pyramid side. In three hours we returned, and the wall about the Pyramid had been found! Then I looked into the great cutting he had begun before I left, in search for a Temple at the east side, and remembered the skill with which he removed the great stones which were lodged in the *débris*. Beyond I could see the place where he had followed the mud-brick walls of the buried Mustapas. Still further away to the south lay the Roman camp where he had given me my first lessons in the history of pottery. And there was a pleasant satisfaction which I know Dr. Petrie will share with me in my being able to recall how each lesson had borne distinct fruit. Within a month after leaving him I was sorting pottery and tracing buried brick walls at Tell el Hesÿ. At Jerusalem I too have been guided to observe slight surface indications, with the result of finding the long-lost wall. Even the great cutting, with its dangerous stones, was parcelled in my Jerusalem work, when I cleared out the fosse full of great stones fallen from the tower.

Then we visited the tomb of Ra-Hotep, where I had studied Petrie's book on Tell el Hesÿ. Here I was shocked to find the damage the beautiful painted bas-reliefs had suffered during the last four years.

Though very small, it is one of the most beautiful tombs in Egypt. Later I called the attention of Brugsch Bey, the director of the museum, to it, and I am pleased to say that he promised to have a door put to it.

Brugsch Bey kindly gave me a letter to M. de Morgan, and another day with the same friend I paid him a visit at the Pyramids of Dashûr. He received us cordially, showed us his plans, and I was most struck by his enthusiasm and clear, scientific methods. He sent a man to show us through all the excavations. He has at present 300 men at work, and is making his way into the heart of two pyramids. It was interesting to note the place where the famous jewels had been found. I confess that two conditions of his work filled me with envy—he directly represents the Government, and his work lies where there are no landowners. What a privilege to work where archæology can be purely archæological, and where a cabbage crop and a cauliflower field do not complicate the matter. Then, too, he works in the blessed Wilderness; but this privilege I had for two happy years, and I hope it will be my lot again to lead the desert life. My mind, that day, was full of comparisons. Excavating near a city is necessarily attended with great difficulties, but we are fortunate that in our present mission these have been minimised.

Another contrast between digging in Egypt and digging in Syria was brought out vividly by a visit to the museum. The dry climate and the preserving sand have filled those great halls with their treasures. The regiments of soldiers, about ten inches high, of painted wood, each soldier as individual as if he were carved from life, bearing in their hands the spears of battle, the colours as fresh as the day, thousands of years ago, when they were painted—could the like of these, which were recently found in a tomb of Assiout, ever be found in a Syrian tomb? Our worthy chairman, Mr. Glaisher, will point to his meteorological tables for an answer. It is not lost time, when we are despondent about the lack of finds in Syria, to indulge in these reflections. The Syrian civilisation may have been far richer than we can ever know.

At 'Helwan I saw something that had a direct bearing on my Jerusalem work. In wandering over the hills at the back of this desert health-resort, I came upon some men at work in a large limestone quarry. This was situated in a small ravine; the stone had been cut away at either side, leaving two perpendicular, tool-marked cliffs facing each other. I was looking down from above, and struck by the likeness to my own "Outer Scarp," I descended for a more careful examination. In my report in the *Statement* for October, 1894, p. 248, I gave several reasons to disprove that my scarp was a quarry. The 'Helwan Quarry showed my reasons to be invalid. Here were the same unbroken lines, but much longer even; here were the same smooth faces, worked with the long chisel marks, and standing to even a greater height. The work of the men showed the process by which the "scarp" was being deepened before my eyes. A small groove was made along the base of the scarp, this was deepened for a couple of feet and widened for a few inches; then the mass of rock thus separated was cut up and taken off. The scarp preserved its unbroken

slightly rounded face, only it was a couple of feet deeper than before, I even noticed the same short turnings which occur in my scarp, at F, I, K, &c.

On p. 13 of the *Statement* for January, 1895, I made another remark about the scarp. I said: "Another suggestion may be made: although the scarp in its present condition was fashioned for defence, yet it may have followed the general line of an earlier quarry." I am now prepared to alter that remark, and say: Although the scarp was clearly used for a defence outside the wall, it evidently follows the line of a quarry. The question is merely one of priority. Was it an old quarry whose steep sides and convenient lines were taken advantage of as an outer defence when the wall was built? Or was it the quarry from which the stones of the original wall were cut, worked with the design of leaving an outer defence, generally parallel to the wall, and leaving a platform outside the gate?

The "inner scarp," that uncovered by Maudslay, shows more evident design in its working, as it has the two tower bases, the one on which the school is built and the other which I uncovered just outside the cemetery. But whatever the intention, the scarp was produced by the rock being *quarried away*. It is merely a question of Tweedledum and Tweedledee. In the fosse which belongs to this inner work I have pointed out the blocks of rock which remain in the unfinished work, just as they might remain in an unfinished quarry.

February 18th, 1895.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan*.—The old church on the Muristan had no proper foundations, hence its decay; whereas the Church of St. Anne, founded on rock, which was built at nearly the same time, is still standing. In the place where the old entrance stood, in the northern wall, with a round arch over it, with figures of the twelve months, tombs were found, their bottoms only about 8 feet under the surface of the road on the north, or about 4 feet under the surface of the flooring of the former church. These tombs are, of course, Christian, although no cross or anything of the kind was found: they are built into the rubbish with small stones, and covered with flat stones. The bones are still there, and one skeleton measured 2 metres or $6\frac{1}{2}$ feet long. In number they are half a dozen, but there may be more not yet discovered. The architect, Mr. Groth, agrees with me that before the later church was built there had been already one there before, built in an easier way, and covered with a wooden roof and tiles, the walls of which they had to strengthen at the time when the church was arched. To the new strengthening parts they made foundations 5 to 6 feet deeper than the former ones, but not deep enough to give the building stability. It is hoped that in a few months the founda-

tion work of the church now being erected (or restored) will be finished, having occupied $1\frac{1}{4}$ years' time, and involved an immense expenditure of money.

2.—*Excavations inside the New Gate.*—Inside the town, at its north-western corner, just inside the New Gate, was till recently a void piece of ground,¹ the greater part belonging to the Greek Convent. One of the Greek monks is now, with consent of the Convent, building there along the road a row of shops, and behind them some other apartments, magazines, stables, cisterns, &c., and over these rooms to be let for lodgings. When digging for foundations they found several walls, running chiefly from north-west towards south-east, but of no special interest. But in a line with the present city wall, behind the School Brethren, and running from west to east, was found a much stronger wall 8 feet thick, consisting of large but not well-dressed stones, resting on a pavement, which consisted of large and thick flag-stones fitted together very exactly, so that one became convinced that it was rather ancient and older than the wall mentioned. It is about 8 feet under the present surface, and under it the rock was found, and in some places the flag-stones were missing, and the rock cut there to a smooth level with the pavement. I got the impression this pavement had been once the flooring of a somewhat large court which was surrounded by buildings. About 45 feet more north, or nearer to the gate, another still stronger wall was found. The southern wall stood on the pavement, but the northern seemed to be at the end of it; but I could not decide this properly on account of the rubbish. There were also found a few carved stones once belonging either to capitals on square piers or pilasters, or perhaps forming a kind of cornice in a somewhat grander building. Such stones may be seen used again on the inside of the present city wall—west of the spot I speak of, and near the south side of the mosque standing there in the very corner of the modern wall. Hence, when the present city wall was built in 1542 by Sultan Soliman, the said building had been already destroyed.

I send a drawing of a fragment of a tile with a lettered stamp on it. In itself it has no great value, but it may help to decide other questions.

3. *An old Pool west of the City.*—The new Jewish colonies are extending along the Jaffa road and west of the city out to the valley in which the Convent of the Cross is situated. I had, in connection with these colonies, to measure and divide into shares several pieces of ground south of the Jaffa road, extending downwards towards the Convent of the Cross, and observed a little way down the valley a level piece of ground, which I found to have been once a round pool, encircled for two-thirds of its extent by rocks, of considerable height towards the hillside, and walled up towards the valley below with very ancient, but now greatly dilapidated, masonry of square stones. The average diameter of this pool is nearly 400 feet, the thickness of the layer of earth on its bottom unknown, but

¹ See Ord. Survey Plan $\frac{1}{2500}$, and *Quarterly Statement*, 1889, p. 62.

I ordered a man to make a shaft in the centre, in order to ascertain the depth and the condition of the bottom, whether cemented or not. In the rock towards the north-west is a cleft, as if it had been once the source of a spring, but now dry. On the eastern height, not far from the pool, is a ruin and a cave, or rather a sunken court in the rock, and on one of its sides is an opening like that of a Jewish rock-cut tomb. People told me that some time ago sarcophagi were found in it, and removed. On the western height is a cistern, and further down another one, and also a ruin. The people have no proper name for the place, but call it simply the "Hosseini's Pool." Hosseini is the name of a noble family in Jerusalem, so this name is rather a modern one. I am wondering that we have not any notice of this pool, either in the Bible or in profane writings.

4. *Reckoning of time among the Armenians.*—It is perhaps not generally known that the Armenians have their own peculiar mode of reckoning dates. They count from the date of the first Armenian, who, they say, lived in the time of Shem, 4,386 years ago. Also they use a second reckoning, starting from the year 551 A.D. I became acquainted with this by noting on an inscribed slab the dates 1834 and 1283, which I thought indicated that the stone was put into its present position in the year 1834, and was then 551 years old. But the Secretary of the Convent told me this is not so, but the date 1283 indicates that according to the Armenian reckoning which corresponds to 1834 A.D.¹

5. *The Armenian Cross.*—With reference to Major Conder's objection to the opinion that the Jerusalem Cross came from the Armenians (*Quarterly Statement*, 1894, p. 206), the Secretary said to me, "Whatever others may have had, I know that always, in all the centuries, the Armenian Cross had one beam longer than the others. That the Latins have it also, is no proof that we had it not."

REPORTS FROM GALILEE.

By Dr. G. SCHUMACHER.

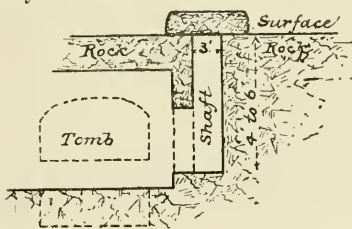
THE excavations on ancient sites carried on by native explorers with the object of finding articles of value, extended not only over the district between the seashore and the Jordan, but also over Jolán and 'Ajlun; during a period of more than two years the Turkish Government placed

¹ In the year 351 A.D. a certain Andreas, of Byzantium, drew up an Easter-table for 200 years. Towards the end of that period it was found to deviate considerably from the astronomical indications, and a new adjustment had to be made. This was done in 551 A.D., and ever since then the Armenians have reckoned from that year. See Ideler, "Lehrbuch der Chronologie," Berlin, 1831, p. 439.—[E.D.]

no obstacle to these proceedings, especially as the diggers confined themselves to the opening of old tombs and the antiquities they found there, such as ancient glass ware, earthenware lamps and tear bottles, jars, coins Roman and mediæval, bracelets and other ornaments of comparatively little value. But as "l'appetit vient en mangeant," the explorers commenced a regular trade with European and native antiquarians. Their operations extended, especially along the brow of Mount Carmel between Haifa and Cæsarea, which is honeycombed with ancient rock hewn tombs, excavations were made on a large scale, and small boats anchored along the coast to smuggle away the results. At length the local Governors have been instructed to stop these excavations entirely.

Regarding the tombs opened, their plans differ very little from each other: an entrance, with semi-circular top, of $2\frac{1}{2}$ to 3 feet in height and 1 foot 8 inches to 2 feet wide, generally closed by a slab of limestone, led to a square room of 10 to 15 feet each way and about 6 feet in height; in each of the three perpendicular walls opposite to and adjoining the entrance we find loculi and kokim pierced into the soft rock. Amongst the fifty-four tombs opened on the site of Ten'ameh, near Tell es Samak, the greater number contained but two loculi under arcossolia in each wall; others only one, and some three.

In a few instances the entrance, instead of being on the side of a rock cliff, was formed by a shaft leading from the flat surface of the rock vertically 4 feet or more down to the door of the sepulchral room. In such cases no stone door was discoverable, the shaft having been closed on the surface (*see sketch*). The shaft showed a square section of about 3 feet each way.



SECTION OF ROCK-CUT TOMB.

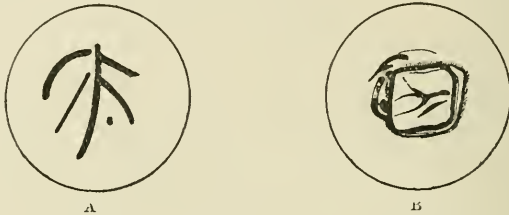
On the eastern slope of Tell es Samak, a tomb was closed with a marble door, $2' 2'' \times 1' 10''$ and 3 inches thick; having a cross



engraved on its front. Any number of marble fragments were excavated at Tell es Samak, a proof of wealth.

1. *Glass Ware.* The most interesting article brought to me is a round piece of green glass, with Aramaic characters on its sides. I consider it to have been a weight, and enclose a wax impression of the

letters. One end of the glass was broken, and the piece fitted on again by a thin solution of gum-arabic; this procedure will not have affected the original weight considerably; the gum may just rebalance the weight of the few very small glass chips missing. The glass is supposed to have been found in a tomb near Râs en Nakûra, 8 miles north of Acre, near the sea-coast; it has diameters of $3\frac{3}{4}$ inches and $3\frac{5}{8}$ inches, not being precisely round, and an equal thickness of $\frac{5}{8}$ of an inch English, its periphery is rounded off; the two flat sides bear on the obverse the following characters (A of sketch), and on the reverse (B of sketch), the



other lines on the reverse seem to have been produced in preparing the glass. In comparing these characters with Professor Euting's "Tabula Scripturæ Aramaicæ," and with Levy's excellent book on Jewish coins,¹ the obverse seems to represent the Hebrew letters ש, י, and ל, and on the reverse there seems to stand the letter י.

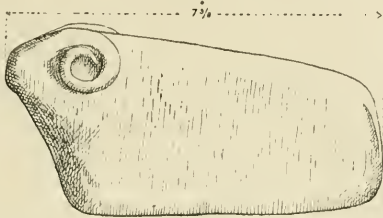
The exact weight of this glass is 275·20 grammes, or 3,492·29 English grains (taking the English pound at 453,592 grammes = 5,760 grains; 1 gramme therefore equalling 12·69 grains). According to Levy (*op. cit.*, p. 156), the weight of a shekel of Simon varies between 14·33 grammes as a maximum and 13·46 grammes as a minimum; our weight being 275·20 grammes, represents therefore the twenty-fold of a shekel of 13·76 grammes, or four of the Syrian (or Hittite) "Netzogs," of 5 shekels, described by Professor Flinders Petrie, in "An ancient Hebrew weight from Samaria," *Quarterly Statement*, 1890, pp. 267, 268; but our Netzeg would be equal to 873 grains instead of 627, the weight determined by Professor Petrie.

To judge from the look and the characteristic silver skins appearing on its surface this ancient glass must be genuine.

2. Several fragments of other ancient glass of a dark-green colour have been shown to me. They contain inscriptions and stamps in Arabic and Cufic characters, most of them illegible to me; they also represent weights of an early Arabian period, but being fragmentary I cannot determine them. I inclose impressions of the inscriptions, which partly seem to recite Koranic sentences, partly represent stamps of some high official. They are noted as found near K'akûn, in the plain west of Nâblus.

¹ Dr. M. A. Levy, "Geschichte der Jüdischen Münzen," 1862, pp. 136, 137.

3. *Stone antiques from Yâzar*.—I inclose the sketch of an interesting stone idol, 7 $\frac{3}{8}$ inches long, which was found by the German colonists in ploughing land near the village *Yâzar*, situated a few miles east of Jaffa on the Jerusalem road. The idol—for this it must have been—shows a ram's head and horns and sort of a tail, but no feet nor any other limb; the work, although very primitive, is not without skill; it is made of a



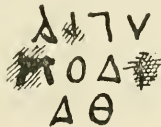
bluish-grey hard limestone, weighs 1,082 grammes, or 2.38 lbs., and is doubtless genuine.

4. *Seals*.—I inclose an impression of a hæmatite ancient Arab seal which I read : “billah muzaffar ben 'Alâd } (hu),”
or 'Allân }

بِاللَّهِ
مُزَافَّرَ بْنَ عَلَادٍ [or عَلَانِ] هُوَ

which, for its ancient characters, is interesting. The dots are omitted on the seal. I am doubtful about the reading of the last word, but I interpret : “Through (the mercy of) *God*, *muzaffar* (the victorious) *Son of 'Alâd* (the severe), it is *he*” (or : he is it). According to Weil, “Geschichte der islamitischen Völker,” p. 423, the Muzafferides were in the fourteenth century (1380) the princes of the Persian Irak and Chuzistan. Whether this seal had any connection with that family can hardly be answered.

A second impression also I transmit, an impression of Greek characters engraved on a copper ring, which was found in the Haurân, near Ketr Hârib.



5. *Tantârah*.—It will probably interest your readers to learn that “*el burj*,” the so-called “tower” of *Tantârah*, situate about a mile north of the present village on the rock precipice bordering the ancient site and sea, collapsed on the 15th of January, nothing remaining of this important landmark, so familiar to all acquainted with the neighbourhood of Cæsarea,

but a heap of *débris* and foundation walls. (*Vide* my report in *Quarterly Statement*, 1887, p. 84, and *Memoirs S.W.P.*, Vol. II, p. 7.)

6. *Beisan*.—In sinking trial pits for the railway company last December, the Italian workmen struck an underground channel, cut into the soft rock on the northern bank of the Jalûd river, opposite Beisan. The channel or cistern was plastered, 5 to 6 feet high, and 3 to 5 feet wide, and had a total length of more than 100 feet. It leads around a slope, and had an outlet towards the hill plateau, Tell el Mastabeh, above it. The top of the cistern was round. No antiquities were found. Below the ruins of the ancient bridge, Jisr el Maktua', opposite Tell el Husn, near Beisan, the Mudir of the imperial farms has constructed a new handsome stone bridge at the crossing of the high road leading from the Jisr el Mujâmi'a to Beisan. The bridge has two spans of 16 feet 6 inches each, leaving sufficient waterway for the Jalûd river. The town of Beisan, since being created the head place of the Sultan's farms in the Jordan Valley, is rapidly growing; paved streets, a sîk or market place, barracks, Government mansions, and a large khân have been built, and I am told that the construction of twenty magazines for storage of grain and an inn ("locanda"), to meet the requirements of native tourists, have already been sanctioned by his Majesty. The extensive garden adjoining the Mudir's residence contains hundreds of poplar trees and rare specimens of oranges and other Syrian fruit trees. The sanitary conditions of Beisan have not much improved, but the large plantations of Eucalypti will doubtless lead to a reduction of the fevers now prevailing.

About twenty yards to the south of Khân el Ahmar (Beisan) I have been able to trace the columns of a large basilica or temple. The main axis runs due east and west, the eastern end is not traceable, hence no apse discoverable, but the western abutment shows five aisles, viz.: two on the north of 13 feet 3 inches width each, a central nave of 26 feet 6 inches, and two southern aisles of 13 feet 3 inches width; prostrate columns and corinthian capitals are scattered about the place, and to judge from the mouldings and other ornaments built into the walls of Khân el Ahmar, this building, erected in the thirteenth century, must have been built of the materials of the basilica or temple.

BETH-DEJAN.

By P. J. BALDENSPERGER, Esq.

SOME notes about this large village may be of interest to readers of the *Quarterly Statement*. They were collected on the spot, and some supplementary notes added.

The modern name Beth-dejan is evidently derived from the ancient village or town of Daghoon, situated about a mile and a half west of the

present village on the way to the modern settlement of Rishon PZion, founded in 1881 by Russian-Jewish refugees. The modern village may have been peopled some 150 years ago. Daghoon was inhabited by Moslems, whilst Beth-dejan, which then had another name, was inhabited by Christians, probably of the Greek Church. The Christians were industrious, making baskets and mats, whilst the Moslems chiefly lived by robbery, having a good situation for that purpose, between the high roads between Jaffa and Jerusalem and Jaffa and Gaza. In consequence of their vagabond life snails infested their gardens and lands, whilst the lands of their Christian neighbours were thriving, but the Christians had to strive hard against their oppressors. One day, probably during the governorship of Jezzar Pasha, two men met at the limits of the lands—a slight elevation—called Abu Sweda, أبو سويدا, the place of the plum tree, now marked by a Nubk tree, called also Sidr. The men had to settle a frontier dispute, and the Christian being stronger killed the Moslem, in consequence of which the Moslems fell on their Christian neighbours unawares, killed and dispersed the men, excepting such as turned Moslems, and kept the women for themselves. They then abandoned their village, Daghoon, to the snails, and settled in Beth-dejan, to which place they gave this name. The churches were turned into mosques, and the industries changed hands; the modern mosque of Sidna Sa'ad el-Ansâr, سيدنا سعد الانتصار, is very probably a corruption of Nasâra=Christians.

Some very fair faces are still found in Beth-dejan, and are probably of crusading descent. Although I have collected these notes in Beth-dejan, the inhabitants, as well as those of Deir-Abbân, pretend to know nothing about the story.

The population of Beth-dejan may amount to 2,500 souls, there being 500 paying men—*i.e.*, paying the tax—عداد 'Adad, "numbering." The village is situated about half a mile east of the Jerusalem carriage road, and west of the railway. It is about five miles from Jaffa. The inhabitants are very industrious, occupied chiefly in making mats and baskets for carrying earth and stones. They own camels for carrying loads from Jaffa to Jerusalem, cultivate the lands, and work at buildings, &c., in Jaffa or on the railway works. The women flock every day to Jaffa, and on Wednesdays to Ramleh—to the market held there, with chickens, eggs, and milk. They have a very bad reputation, *see Quarterly Statement*, October, 1893, p. 309.

The Jewish colony of Rishon PZion also affords the Dejanites plenty of work, in planting vineyards and as domestic servants.

The lands of the village do not all belong to the villagers. In consequence of the introduction of legal Government deeds—Koshan, كوشان—introduced early in the seventies of this century, many of the villagers, to escape the trifling tax for the legalisation of deeds, had their lands given to the Effendis of Jaffa, so that many villagers have now no land

at all, but work the lands of the Effendis and share the produce. About one-third of the lands belong to the Effendis, one-third to private villagers, and one-third to the villagers in general. This refers only to the arable lands. The olive trees and enclosed gardens are private property, and extend in a broad line westward away over the Jerusalem road, towards a watch tower built for protection in the time when Mustapha Abu Ghosh reigned *en maître* over almost all Judea. An olive tree here, near the road, is shown where General Buonaparte sat, in 1798, overlooking his army encamped in the groves.

The village is situated on a hill, or rather on the slopes. The vestiges of a castle crowned the top of the hill, but it is now almost covered by houses. Below the Kala'a is a closed cavern. I was not admitted, for fear of "stirring the spirit," for, of course, the cavern is haunted, *marsudé*, *مـرـسـودـة*, and contains a treasure, like every such place. The owner would not even talk about it, fearing lest the intrusion of a stranger might prove fatal to him and his family—examples of which are plenty!

The village has five Jawamé, *جوامع*, pl. of *جامع*, or prayer-houses :—

East, Sidna Sa'ad el Ansâr

سيدنا سعد الانتصار

In centre, Jamé el Sheikh Marzuk

جامع الشيخ مرزوك

West, Jamé Ahl el Ghad u Sa'ad
wa Se'ed

جامع اهل الغاد وسعيد

North, Jamé Muhamet el Zawani

جامع محمد الزواني

East, in the cemetery, Sheikh
Ethman

شيخ عثمان

Besides these five prayer-houses, the centre one of which is mostly used for ordinary prayers, a grave of a Sheikh was discovered a few years ago beside the road. The owner of the field had a dream: someone threatened to choke him. He awoke, and when he saw it was a dream slept again. He dreamed again, but did not heed. A third time he was threatened, and then asked, "Who are you?" So his visitor revealed himself as Sheikh Imhamad, the son of Sidna Sa'ad el Ansâr, and bade him dig in such a place, and he would find the grave. On the morrow he took several witnesses, and on digging discovered the grave, which is now honoured, and has a lamp lit at it every evening. There is at present only a stone to mark the grave, but it will by-and-bye become a real Jamé. The villagers have water from a byara, or Persian wheel-well. To the north-west of the village is a large swamp during winter and spring, where the animals of the village drink, but when summer comes this swamp causes malarial fever. The inhabitants sometimes fall sick *en masse*.

Every portion of land, whether belonging to private persons or to the village in general, has a name ; an undulation of land, slope, hill, lowland, and so on, suggesting the denomination. The following names may prove interesting, as showing how they are chosen from the nature of the soil, the form, the situation, and so forth.

North, and extending to Yásûr, we find them thus :—

Ilmatâbel	المتابل	Seasoning place.
Il-Shurtân	الشرطان	The conditions.
Il-'Eran	العران	The habituated (?) or the naked (?)
Sanura	سنورة	(Sunara) is a fishing hook. Sanura is a cat or a Prince.
Sabatté	سبته	Wickerwork basket.
Karasin	كراسن	The vetches (?)
Il-Jazeier	الجزائر	The islands.
Comassié	كواسيه	The arched.
Bistan	بستان	Garden.
Werba	وربه	Space between two ribs — or span.
Im'héte	امحيت	The walled.
Ilmutawasit	المتواصت	The central.
Ilwasata	الوصاته	The centre ones.
Barâdi	برادى	Reeds.
Il-tkeiek	التكايك	The earthenware fragments.
Ish-Shamiat	الشاميات	The northern ones.
Abu 'l Karadeesh	ابو كراديش	The barley-bread place.
Teioun	طيون	A plant "Golden rod."
Il-Hanawieh	اليناوية	The congratulating place.
Abu Slimân	ابو سليمان	Father of Solomon (also a nickname for the fox).

Towards the east :—

Bast Abu Shkeef	بصت ابو شكيف	The marsh of the cavern.
Shlul-el-Tut	شلول التوت	The field of mulberries.
El-Khanat	الخانات	The inns.
Runjasie	رنجسية	Place of Narcissus.
Abu 'l 'Ejoul	ابو العجول	The place of calves.
El-Hashash	الحشاش	The intemperate (smoker).
El-Za'zura	الزعرورة	The hawthorn tree.
Abu-r-Rus	ابو الروس	The place of heads.

The man who told me these names says that in this place, called "place of heads," a sarcophagus with two heads was formerly seen, but is now buried, as it hindered the ploughing. The place is about midway between the Jaffa road and Safurieh, beside the road leading from the main road to the village.

Towards the west :—

El-Kalashie	الكلاشيه	The place of sickles (?).
Ras-el-Hôd	راس الحدود	The upper part of the pit.
Bassa-esh-Sharkie	بصا الشرقيه	The eastern marsh.
Ashabeer	اشابير	The spanned.
Mawakriéh	مواكريه	The place of holes (of quadrupeds).
El-Thmanié	الثمانية	The doubled.
Bassa-el-Gharbiéh	بصا الغربية	The western marsh.
Muktal-'Ali Agha	مقتل علي آغا	The killing-place of Ali Agha.
Dannané	دنازه	Humming place.
Birket Hadj Elmad	بركت حدج احمد	Haj Elmad's pool.
Suttûhh	سطوح	Plain surface or roofs.
Khameisú	خمايسه	The fifth party.
Mesh'alie	مشعليه	Torch place.

Towards the south :—

Abu Swéde	أبو سويد	The plum tree place.
Abu Hattab	أبو حطب	The wood.
Bissar	بيسر	Piles (?).
Frewat	فريوات	Furs.
Wad Sa'doun	وادي سعدون	Sa'doun's valley.
Teiré	طائرة	The flying (a lofty tree on a hill).
Mitba'a	متبعه	The Hyena's cave.
Hikr 'Eed	حكر عيد	'Eed's field.
Wad-e-Sharki	وادي الشقي	The eastern vale.
Tawalek	طوالق	The divorced.
Kalimbé	كلمبه	(?).
Zeidé	زايدة	The increased.

South-west :—

Dahret-el-Hassa	دهرت الحصة	The pebble hill.
Dahret-el-'Asfoura	دهرت العصفورة	The sparrow's hill.
Jort-el-Baloot	جورت البلوط	The oak depression.
Mitrada	مطرادا	The charging place.
Abu-el-Sakan	أبو السكن	The ashy place or hill.
Shakhloub Saleh'	شخلوب صالح	Saleh's overthrow.

Many of these names are modern, many belonging to the site of some wood, building, or wall, long ago disappeared. A very few have names dating probably very far back, so that the very name is incomprehensible ; the Congratulating place, for example, must have been where the villagers and their next neighbours usually met on festivals of some kind. The Wood, of course, once has been, so the Oak depression. Bissar and Kalimbé seem strange names.

THE IDENTIFICATION OF THE CITY OF DAVID— ZION AND MILLO.

By SAMUEL BERGHEIM, Esq.

IT is, I believe, generally accepted by all interested in this subject that :—

1. Jebus, the Jerusalem at the time of David, consisted of two parts :—
 - (a) The stronghold—which was not inhabited by the Israelites ;
 - (b) The other division, where some Israelites (Benjamites) dwelt together with the original inhabitants—the Jebusites.
2. That the stronghold was taken by David, and became the City of David, and called Zion.
3. That Zion and the City of David are one and the same place.
4. That Millo was in and formed part of the City of David or Zion.

The main question then is :—

Where was this stronghold, and, therefore, where the City of David called Zion ?

So many arguments and views have been put forward, some supported by weighty reasons both scientific and historical, that it would seem almost presumptuous for me to start a fresh theory. But I would, as an old resident at Jerusalem—and basing my convictions on certain facts—venture to ask for a small space in the *Quarterly Statement* to explain my views.

Neither names of places nor customs have undergone much, if any, change. This is a well accepted fact, and I therefore need not occupy space to prove it.

We are distinctly told :—

1. That the City of David was the stronghold, and called Zion.
2. That this Zion was the highest of all the hills of or in Jerusalem.
3. That Zion was called the upper city.

I.—The *north-west* corner of Jerusalem contains the foundations of an ancient fort, castle, or tower, shown on the Ordnance Survey Map as Kala'at al Jalûd, and this name is rendered there "Goliath's Castle."

The translation of "al Jalûd" as Goliath is absolutely erroneous. Jalûd does not mean Goliath, nor can the two names bear the same construction.

Jalûd means strong, mighty, impregnable, and should be so translated. Kala'at al Jalûd—the castle of the strong—the impregnable castle—or alone, al Jalûd—the stronghold.

The quarter or street round this Kala'at al Jalûd is called Harat al

Jawaldé—the street or quarter of the people or inhabitants of the stronghold, or, literally, the quarter or street of “the strongholders.”

The stronghold had a fosse (Heb. tzinnor) on its west side. This fosse has been identified (*see* Plan of North-west Corner, *Quarterly Statement*, 1892, p. 18).

The City of David, Zion, occupied two hills—or rather two knolls on one hill—one on which the stronghold was situate being higher than the other on which the rest of the city was built. That part of the city which occupied the higher hill was called the upper city, the other, occupying the lower, was called the lower city. The upper part round the Harat al Jawaldeh is still called El Hara el Foka—the upper street or quarter, in contra-distinction to the lower part now occupied by the Church of the Sepulchre, the Muristan, the Coptic Convent, &c., and still called El Hara e' Tahta—the lower street or quarter.

The hill of Zion is described as the highest of the hills of Jerusalem. The upper knoll on which al Jalûd stands is 2,580 feet above the level of the Mediterranean Sea, and is actually the highest point in the city.

One side of the hill is described as scarped or precipitous. The south-western side of the hill below al Jalûd is still called “El Wa'riyeh” (*see* Ordnance Survey Map), which means the scarped, rocky, or precipitous, and the declivity is certainly very great even now, over 50 feet in a stretch of less than 500 feet, and the level of the ground at present is over 100 feet above the site of the original street.

Zion is described as occupying the north and also the north-west portion of the city. Al Jalûd answers to this description.

The lower knoll of Zion was levelled or reduced in height during the Hasmonean period. This lower knoll, at the foot of which is the present Church of the Sepulchre, is still called Khôt el Khankéh. Moslem tradition of recent times ascribes the name to a mother of one of the Sultans, a Validé Khan, who is supposed to have endowed a college there, and it has since been called Khankéh.

This explanation is not of sufficient value to require attention, but it is remarkable that the word Khankiéh means a knoll or prominence that has been cut down, lowered, or levelled. Khôt el Khankieh, *i.e.*, “the site of the place or prominence that was levelled.”

David built a wall round Zion enclosing Millo, which formed the lower portion of Zion, and was afterwards called the lower city, but at the same time formed part of the city itself, that is of Zion the City of David.

This wall was frequently repaired and strengthened by successive kings of Judah. It had on its north-west end a gate called Gennath, leading to the upper market place, and to the descent to Silla.

This gate is placed by most writers on the topography of Jerusalem (amongst them such well-known authorities as Major Conder and Mr. Schick), and I think quite correctly, near the present Jaffa Gate. It led to the gardens and also to the stairs leading up to or down from the City of David to Silla, or *vice versa*.

It is a fact worth noting that the street leading straight down from this point is still called Sueket 'Allon—the street of the ascent, and that it is remarkably steep. The word 'Allon is not an Arabic one, but is a transformation or corruption of the Hebrew, *Mualoth*, or '*aloth*, ascent—stairs.

This street of 'Allon, starting at Gate Gennath at a level of 2,528 feet, goes down in a straight line to the edge of the hill above the Tyropeon Valley to a level of 2,450 feet, and then across the valley (formerly, no doubt, over a causeway or viaduct—Wilson's Arch) to Bab el Silsileh.

The name of this gate of the Temple or Haram enclosure has been wrongly translated. Silsileh does mean a chain, but only so because a chain resembles running water in its continuity. The right translation should be—fountain—running water—a water conduit.

This water conduit does exist, even to the present day, under this gate, as shown in the Ordnance map, and the word Silla is evidently from the more ancient one, sehl—flow, flowing. M'Silla seems to be Ma Silla, the water of the flowing—the water conduit.

Joash was slain at Millo, in or near the stairway 'Aloth or 'Alon—leading to Silla M'silla—the water conduit.

II.—Millo. To strengthen Millo a second wall was built *inside* the City of David.

Between the two walls Hezekiah made a pool called by Josephus Amygdalon, "of the stronghold." This inner pool was fed or supplied by a pool which he made outside the City of David by a conduit, which entered the city at the *west side*.¹

The present pool, called the Upper of Gihon and Ma Milla in Arabic, is connected by a conduit with the pool between the two walls, and, in fact, is its source of supply.

This water conduit is shown on the Ordnance Survey Map. *Ma Milla* is supposed by some to derive its name from an early Christian saint of the name of Mamilla, who built a church near the place. The words are, however, so thoroughly local that this is not worth a second thought. The saint probably built a church near the pool, and took her name from the locality. Ma Milla should, I think, be correctly translated as the "Water of or for Milla," or Millo, the transposition of "a" into "o" being a common one.

¹ That the stronghold ("house of the mighty"), the sepulchres of David and some of his successors, and the pool that was made (Hezekiah's), were contiguous, is clearly shown in Nehemiah ch. iii, v. 16.

The walls of Jerusalem were rebuilt in Nehemiah's time in sections or apportioned parts, one following the other ("after him builded," "from," "to"), and the part that Nehemiah, the son of Azbuk, undertook to build, and did build, enclosed the stronghold (house of the mighty men), the pool that was made, and the sepulchres of David.

This outer pool, then, was made to supply the one made by Hezekiah inside the walls. The latter being situate in Millo, the appellation given to the former would be quite natural. *Birket Ma Milla*, i.e., the pool of the water for Millo. There should, therefore, be no difficulty in recognising the present Birket Hamam al Batrak as occupying part of Millo.

It was near this conduit connecting the two pools, that the Assyrian Rabshakeh stood and talked to the men on the wall, near the Fuller's Field.

Taking these facts into consideration, there seems to me little room left for doubt that the City of David, viz., Zion, including Millo, occupied the north-west portion of the City of Jerusalem.

The first wall, I believe, started at al Jalûd, then on to the end of the scarped side opposite the so-called Tower of David, or Hippicus, near the present Jaffa Gate, and then in a straight line down the 'Alon to the south-east corner of the Muristan, and then onwards in a straight line to the present Damascus Gate, and then round, along, or just outside the present north wall to al Jalûd.

Recent excavations show the remains of such a wall, near al Jalûd, marked C on plan illustrating recent discoveries, near the top of 'Alon, marked B on plan, in the Khan el Zeit below the Church of the Sepulchre and the Coptic Convent, marked E, and outside the present north wall above the Damascus Gate, marked D.

The second wall to strengthen Millo was inside the first wall, see Conder's Map of Ancient Jerusalem; also Schick's (*Quarterly Statement*, July, 1893, p. 191).

The tombs of David and Solomon, as well as of the Kings of Judah buried with them, would necessarily be within the first wall enclosing the City of David. The ancient Jewish tombs now enclosed within the present Church of the Sepulchre (and within the first wall as indicated) offer in every way the required features; and little, if any, room can be left for doubt that they are the very sepulchres of David, and some of his successors. This view is, I am gratified to find, held by Major Conder.

The theory, then, as to the tomb of Christ being within the present Church of the Sepulchre, becomes untenable.¹

¹ See Plan of Jerusalem to illustrate recent discoveries, published by the Palestine Exploration Fund.

THE JULIAN INSCRIPTION IN THE METROPOLITAN
MUSEUM OF ART, NEW YORK.

By the Rev. Professor T. F. WRIGHT, Ph.D.

AT the meeting of the American Oriental Society, held March 29-31, 1894, Professor Isaac H. Hall, Curator of the Metropolitan Museum, gave an account of a small bronze object which he likened to the head-end of a tenpenny cut nail. Upon the larger end is a figure resembling an equestrian soldier. The length of the object is 3·7 centimeters. A hole passes through it. An inscription covers the four sides, two of the sides having one line each, and the other two having two lines each. Professor Hall read thus—

1. ΑΓΙΟΣ ΚΥΡΙΟΣ
2. ΙΟΥΛΙΑΝΩ
- 3a. ΤΩ ΔΟΥΛΟΥΣ
- b. ΟΝΤΩΦΟΡΟΗΤΙ
- 4a. ΟΚΑΤΟΙΚΩΝΕΝΒΟΗΘΙΑ
- b. ΤΩ ΥΨΙΣΤΩ ΒΟΗΘΙ

Professor Hall put this into modern type and separated the words thus:—“*Ἅγιος κύριος | Ἰουλιάνω | τῷ δούλου | σοῦ τῷ φοροητι | ὁ κατοικῶν ἐνβοηθία | τῷ ὑψίστῳ βοήθι.*” He spoke of the difficulty in the word *φοροητι*, suggesting that it probably means “supporter” or “furtherer,” and saying that he took *τῷ ὑψίστῳ* as a dative of manner or degree.

A possible translation was this: “Holy Lord, who dwellest in help, help most loftily Julianus the supporter of thy servant.”

In closing his note Dr. Hall said, “For what purpose the object was made or used, or what more nearly was the purport of the inscription, I cannot determine.”

Upon reading this note in the proceedings of the Society, I noticed with much interest that the inscription apparently contained a quotation from the Ninety-first Psalm, which begins in the Greek, ‘Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου. Psalm 90-1 in LXX, our 91st.

I knew that a tomb near the Damascus gate of Jerusalem bears the inscription—

‘Ο ΚΑΤΟΙΚΣ ΕΝ ΒΟ ΤΟΥ ΥΥ

which must be read as a quotation of that verse. See *Quarterly Statement*, Palestine Fund, 1890, pp. 158 and 306. And see the inscription, No. 2672, of Waddington. This seemed to give a clue to a part of the inscription.

The inaccuracy of all such inscriptions is remarked upon by every writer as due to the fact that Hebrews used a language, in writing which they had little facility.

As to the difficult word *φοροητι*, I believe that it may be regarded as in the same construction as the final *βοήθι*. That word we must, of course,

render by "help," imperative. This is the commonest word in such inscriptions. No doubt it is a reference to a phrase found in Psalms lxxix, 9, cix, 26, cxix, 86, and elsewhere. In Waddington's collection of Syrian inscriptions I have noted in forms of petition *βοηθήτω, βοήθει, βοηθῶν, βοειθῶν, βοηθός, βοήθι, βοήθησοι, βοηθοῖ, ἐροήθησεν, βοθέσας, βοηθήση, βοειθῶν, βοήθ, βοηθῶ,* and so on in many other places.

Why the Seventy introduced this word in translating Psalm xci, 1, is not plain, but they did so, and thus the word occurs twice here without design.

The simplest rendering of the whole is to make *φοροητι* equivalent to *φορεω* in 2 Aor. imp., = "be favourable" :—"Holy Lord, be favourable to Julian, thy servant; thou that dwellest in the secret place of the Most High, give him aid."

If we modify the translation in order to make use of *τῶ* in 36, we must follow Dr. Hall more closely and say :—"Holy Lord, to Julian who has been favourable to thy servants, give aid; thou that dwellest in the secret place of the Most High."

As to the use of the object it is undoubtedly an amulet, to be worn upon the neck suspended by a cord through the hole.

People also wear a blue bead suspended from the neck to defend them from the Evil Eye. Seals were often so hung, and are so worn to-day. See Kopp's *Palæographia Critica on Amulets*.

If we seek to go any nearer to this Julian we must think first of the emperor, commonly called the Apostate. It is a striking fact that Julian should have so favoured the Jews that they might well pray for him. To him, upon his ascending the throne and renouncing the Christianity of his uncle, Constantine, the Jewish religion appealed as a national cult, abounding in sacrifices such as he delighted in. When he learned that it could not be restored unless the temple were rebuilt, he gave orders that this be done, and in a letter to the nation he expressed pity for their misfortunes, condemned their oppressors, praised their constancy, declared himself their gracious protector, and expressed the hope that, after his return from the Persian war, he might come to Jerusalem and worship the Almighty God. See Gibbon, Milman, Neander, Graetz.

This letter was received with delight, and crowds gathered to rebuild the temple. At the same time they persecuted the Christians, called by Julian "the Galileans." Julian was almost worshipped, and could his request, "Address your fervent prayers for my empire to the Almighty Creator of the universe," have gone unheeded?

The temple was not rebuilt. The purpose of the Jews was thwarted by portentous events. Julian never returned from the Persian war. He reigned less than two years, and died in 363. But for some months at least he was undoubtedly an object of Jewish prayer. Is this equestrian soldier the emperor? Is the mark of which Professor Hall speaks as resembling a lion some legion-emblem of dragon, or wolf, or boar?

But "Julian," as may be seen from the inscriptions already collected, was a common name in Palestine and Syria. On two graves near Beyrout

the name is found. At Bozrah, over Jordan, a Christian bishop of that name was famous. At the same place there is an inscription to the honour of a cavalry officer of that name. Another Julian was governor of Syria under Antoninus Pius, and he might be thought of as possibly our man. There was, however, a commander of cavalry at Palmyra by this name. Finally, there is a monument near Antioch to a Julian of the eighth legion.

Had this inscription been found upon a tomb we should be obliged to exclude all Julians but the one resident near that place. As it is the case of an amulet, and as the cost of it would put it out of the reach of common people, I am inclined to think that we are in possession of a relic of the time of the Emperor Julian and of the temporary enthusiasm which was roused among the Jews over the promised restoration of their temple.

CAMBRIDGE, MASS., U.S.A.

THE MOSAIC WITH ARMENIAN INSCRIPTION FROM NEAR THE DAMASCUS GATE, JERUSALEM.

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

THE mosaic recently found at Jerusalem and published in the *Quarterly Statement* (1894, pp. 258-259), does not seem to me Byzantine, as Dr. Bliss is inclined to suppose (p. 261). In the drawing of the birds I do not find the degradation of forms so characteristic of Byzantine art. On the contrary, there is much that reminds me of a late classical spirit, such as we expect in the period between Constantine and Justinian (A.D. 321-560). The general design of a great plant or tree growing out of a vase recalls a mosaic from Carthage now in the British Museum, which can hardly be later than the early part of the 6th century, while again, the birds enclosed among the branches remind one in a measure of the early Christian sarcophagi. The domed building within one of the spaces suggests the Church of the Holy Sepulchre, and is not unlike the representation of it given on coins of a king of Jerusalem in the 12th century, though its outline is far more classic and refined on the mosaic. It is true that the habit of enclosing animal forms within circles formed by foliage was very frequent in Byzantine work, but equally it had been there derived from late classic times when drawing was far purer, and more like that of the new mosaic. The difficulty at present is to reconcile this view of an early date with the Armenian inscription, which forms apparently an original part of the mosaic.

With reference to this difficulty, a distinguished Armenian scholar, the Rev. S. Baronian, of Manchester, has, in a very courteous letter to myself, discussed the various possibilities. He points out that the

Armenian alphabet was invented early in the 5th century (about 406 A.D.), and that paleographically the present inscription would, from the simplicity and grace of the characters, suggest a comparatively early stage in the history of that alphabet. Next, referring to another mosaic, with fragmentary Armenian inscriptions, found at Jerusalem in 1871, and also decorated with figures of birds and grapes, Mr. Baronian observes that in this instance the inscription indicates the tomb of Schouschanic, mother of Artavan. He proceeds: "Schouschanic (which means 'a little lily') was a name used and known in our history during the 5th century. More important, however, is the name of Artavan. In general, the manner of designating a person in such inscriptions was to add the names of the parents; here the opposite method of adding the name of the son shows that the latter must have been a well known personage in the East, and that, in fact, it must have been he who had erected the tomb. From these considerations I venture to accept as very probable the opinion of the Bp. Astouadzatour Ter-yohannesiantz, who, in his 'Chronological History of Jerusalem,' more especially that of the Armenian convent of St. James in that city (Ed. 'Jerusalem,' 1890, 2 vols., in Armenian), says that this Artavan was the Artabanes of Procopius ('Vand.,' iv, 28), and Jornandes ('Success.' 149, 3), the slayer of Gouthar in Africa (A.D. 546), for which act he received from Justinian the governorship of Africa, where he officiated for some time. This Artabanes is described by Procopius ('Persian Wars,' ii, 3) as an Armenian, and a son of John the Arsacide." So that the age of Justinian would suit the inscription, and as that age was famous for its mosaic work, as Mr. Baronian remarks, we might be prepared to accept that date for the mosaic.

Should, however, the style of the mosaic point to an earlier period, Mr. Baronian suggests that this view might find some support in the name of "Esvaghan," which occurs on another Jerusalem mosaic discovered some years ago, if Bp. Astouadzatour is right in claiming this "Esvaghan" as identical with the king of that name mentioned among others by the historian Moses of Chorene ("Hist.," iii, 54), where he states that Mesrob, the inventor of the Armenian characters, had gone on a visit to that king at his request, and had invented a special alphabet for the nation. That would go to show that the Armenian inscriptions on the Jerusalem mosaics may very well be nearly contemporary with the first introduction of the alphabet. Mr. Baronian quite allows that there are certain difficulties with this name of Esvaghan as it occurs in the mosaic. But these difficulties, I gather from his letter, would be surmounted if we could positively, on the strength of the workmanship, assign the mosaics, as I am at present inclined to do, to about the time of Justinian, or a little before that.

The word for word translation of the inscription as given by Mr. Baronian, is: "For memory and salvation—of all the Armenians whose names knows Lord."

GREEK INSCRIPTION FROM NEAR TRIPOLI FOR-
WARDED BY DR. HARRIS.

With Explanation by A. S. MURRAY, LL.D.

ἔτους ηλϋ' μηνὸς Ἀπ·λλαίου ζκ' ἐγεννήθη
Κουράς ἢ καὶ Ἀντιγόνα θυγάτηρ Δημη-
τρίου τοῦ καὶ Εὐτίχου ταρειχοπώλου
μητρὸς Ἀγάθης Σωκράτους· οἱ ταύ-
της γονεῖς ἀνέθηκαν μνήμης χάριν
ζήσασαν ἔτη θ' μεταλλάξασαν διὰ
τοῦ ζμύ του . . . Ἀπελλαίου ε'

..... θανατο . . .

“ In the year 438, the month Apellæos 27th day, was born Kouras, called also Antigona, daughter of Demetrios, called also Eutichos, a dealer in salt fish, and of her mother Agathe, daughter of Socrates. Her parents have erected this to her memory, she having lived 9 years, and having died in the year 447 (the month) Apellæos 5th day . . . ”

The year 438 of the Syrian or Saleucid era, which began in 312 B.C., would be about 126 A.D. in our reckoning. The girl whose epitaph this is, lived, the inscription says, nine years. The last line of the inscription had referred to her death, possibly in some way expressive of the grief it had caused, but only a few letters remain. The name Eutichos, or Eutiches, is a late form of Eutychos, or Eutyches. Instead of the accusative in line 6, the grammatical construction required the dative, but such slips were quite common in those days; as was also the formula with which a second name was introduced ἢ καὶ or τοῦ καὶ, which I have translated “ called also.” In some instances we find the full formula ὁ καλούμενος.

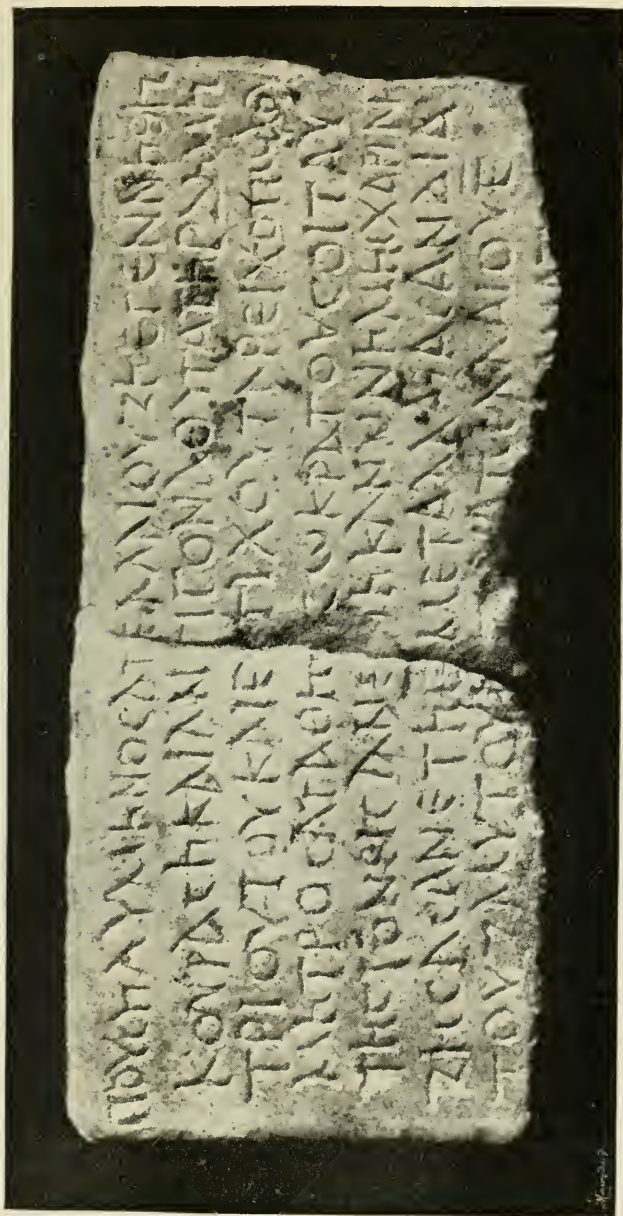
ST. CUTHBERT'S CROSS.

By Rev. J. T. FOWLER, F.S.A.

HERE in Durham we do not know the cross with a round in the centre represented as “ St. Cuthbert's ” in the *Quarterly Statement* for January, 1895.

By the above term we understand two different things :—

1. A close representation of the pectoral cross found on the body of St. Cuthbert in 1827.



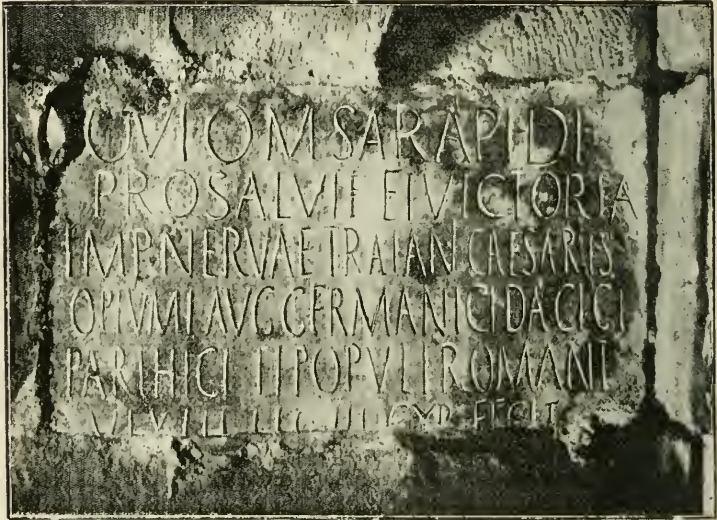
GREEK INSCRIPTION FROM NEAR TRIPOLI.

2. A cross *formee quadrate*, that is, with the four arms somewhat expanded from the centre to the ends, and with a square in the centre, as in the arms granted to the University of Durham at the time of its foundation. This cross is derived from one on the ancient seal of the Prior and Convent, which is not much unlike the actual pectoral cross in general form.

BISHOP HATFIELD'S HALL,
DURHAM.

LATIN INSCRIPTION IN THE WALL OF NEBY DAUD,
JERUSALEM.

(January "Quarterly Statement," p. 25.)



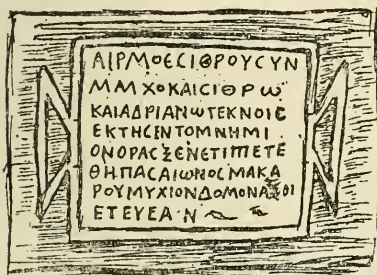
(J)OVI O(PTUMO) M(AXIMO) SARAPIDI
PRO SALUTE ET VICTORIA
IMP(ERATORIS) NERVAE TRAJINI CAESARIS
OPTIMI AUG(USTI) GERMANICI DACICI
PARTHICI ET POPULI ROMANI
VEXILL(ARIUS) LEG. III CYR(ENAICAE) FECIT. .

To Jupiter Sarapis, Best and Greatest, for the safety and the victory of the Emperor Trajana and of the Roman people, a standard bearer of the Third Legion (Cyrenaica) has made this.

A. S. M.

GREEK AND OTHER INSCRIPTIONS "COLLECTED IN
THE HAURAN.

By the Rev. W. EWING.

*Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,
of Caius College, Cambridge.**(Continued from p. 60.)*No. 49. Over door of Church, in process of building, 1892 (Wadd., 2513).
KHABAB.

Αἶρμος Σίθρου σὺν
Μάλχῳ καὶ Σίθρῳ
καὶ Ἀδριανῶν τέκνοις
ἔκτησεν τὸ μνημί-
ον. ὄργῃς, ξένε. τίπτε τε-
θήπας; αἰῶνος μακά-
ρου μύχιον ῥόμον α[ὐτ]οῖ
ἔτευ[ξ]αν

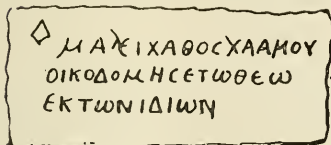
This copy appears to be better than Waddington's.

The differences in reading are: line 1—Γάρμος }
line 2—Σίθρῳ } Wadd.
line 7—νύχιον }

“Hairmos, the son of Sithros, with Malchus and Sithros and Hadrian, his children, built the tomb. Thou seest, stranger; why art thou astonished? They fashioned a secret abode for a happy eternity.” Khabab is identified by Waddington (No. 2512) as the ancient Ἀβιβα (*cf.* No. 56).

The inscription ends with two hexameter lines.

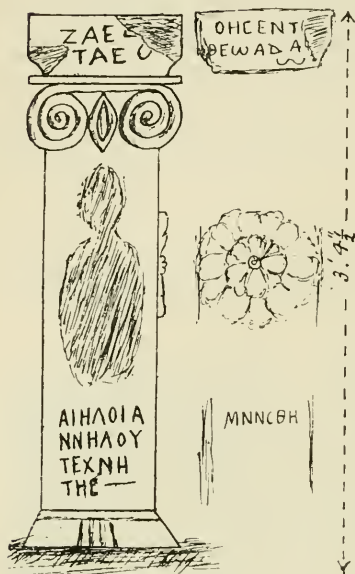
No. 50. Over door in native house (Wadd., 2515). KHABAB.



Μαλιχάθος Χαάμου
οικοδόμησε τῷ θεῷ
ἐκ τῶν ἰδίων

“Maleichathos, the son of Chaamos, built (this) for the god at his own expense.”

No. 51. In court of Sheikh's house. KHABAB.



On capital :—

Ζάεε[ος] Τάσο[υ ἐπ]όησεν
[τιῶ] θεῶι Ἀδά[διω]

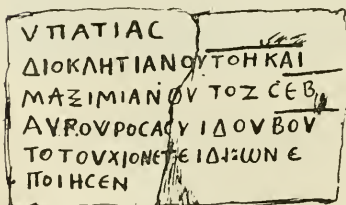
Below :—

- (1) Αἴηλος Ἀννήλου τεχνήτης
(2) μνησθῆ

“Zaedos, the son of Tasos, made this to the god Adad; Aielos the son of Annelus was the craftsman.

May he be remembered.”

No. 52. In wall of cellar (Wadd., 2514). KHABAB.



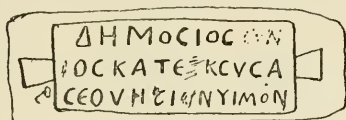
Ἰπατίας

Διοκλητιανοῦ τὸ η' καὶ
Μαξιμιανοῦ τὸ ζ' Σεβ(αστῶν)
Λύρ. Οὐῆρος Ἀουίτου βου(λευτῆς)
τὸ Τουχ(ε)ῖον ἐξ εἰδῶν
ἐποίησεν

The date is 303 A.D., making it probable that Khabab was in Syria after 295 A.D. That it was always in the province is seen from this date and those of 56 and 59. See Pt. II.

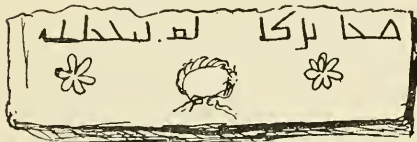
Τυχεῖον is a temple of the goddess Τύχη (Fortune), who was held in high honour in the province.

No. 53. Over window in house, brought from Zebireh. ΚΗΑΒΑΒ.



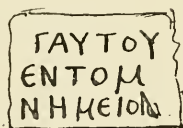
Μενέ]δημος Ἰ[ά]σσορος
κατε[σ]κεύ[α]σα
Σεουη[ρ]ιῶν υἱ(ι) μόν[η]

No. 54. In street, brought from Χερᾶτα. ΚΗΑΒΑΒ.



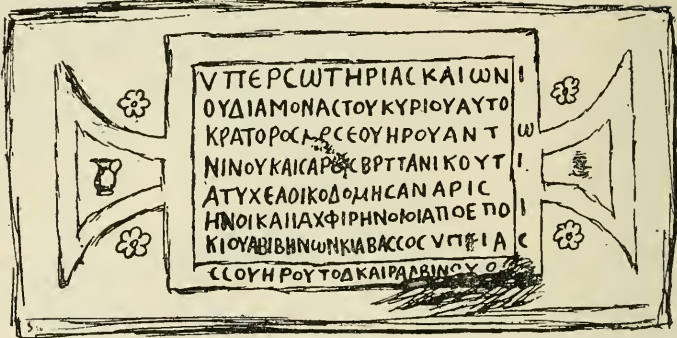
The second and third words seem to be read *بن طالم* "Ibn Ṭālim" (cf. No. 81); the last word seems to contain the element *الله* (l) "God."

No. 55. Over door of house. ΚΗΑΒΑΒ.



ὁ δεῖνα ὑπὲρ ἐ]αυτοῦ
[ἐκτισ]εν τὸ
μνημεῖον

No. 56. Brought from Zebîreh (= Wadd., 2512). ΚΗΒΑΒ.



Ἐπὲρ σωτηρίας καὶ αἰωνί-
ου ἑαμονῆς τοῦ κυρίου αὐτο-
κράτορος Μ(ά)ρκου Σεουήρου Ἀντω-
νίνου Καίσαρος Βριτανικοῦ τ-
ῆ Τυχέα οἰκοδόμησαν Ἀρις-
σηνοὶ καὶ Ἰαχφίρηνοὶ οἱ ἀπὸ ἐποι-
κίων Ἀβιβηνῶν καὶ Βάσσος, ἐπ[ατ]ίως
Σεουήρου τὸ ἑ' καὶ [Β]αλβίνου β'

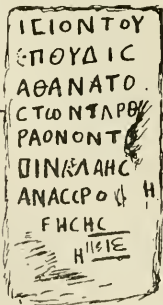
The date of this inscription is 213 A.D. (see No. 52).

The stone reads ΡΑΑΒΙΝΟΥ in the last line by mistake.

From this inscription the ancient name of Khabab is found, viz., Ἀβιβα. Waddington regards the Ἀρισηνοὶ and Ἰαχφίρηνοὶ as two Arab tribes, who were vassals of the inhabitants of Khabab.

“For the safety and everlasting preservation of the Lord the Emperor Marcus Severus Antoninus Cæsar Britannicus the Arisenoi, and Iachphirenoi, the dependents of the Abibenes and Bassos built the temples of Tuche in the consulship of Severus for the fourth time, and Balbinus for the second time.”

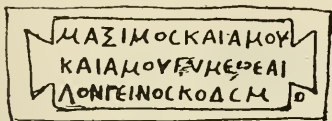
No. 57. In an arch in Priest's house ; from Zebîreh. ΚΗΒΑΒ.



θα]ρσι οντου (?) ἐπ(ε)ὶ οὐδὲς ἀθάνατος
τῶν σαρθ . . . ραου . . ὄντου καλῆς
ἀνασ[τ]ρο[φ]ῆς [ζ]ήσους [εἴ]η ιε'

The inscription is very incomplete.

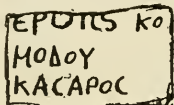
No. 58. Over door in house. ΚΗΒΑΒ.



Μάξιμος Καίμων
Καίμων ἐ[πι]με[λ]εία
Λονγείνος [οἰ]κοδόμο[ς]

For the omission of the first syllable of οἰκοδόμος, cf. Wadd., 2397.

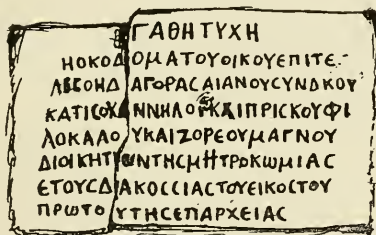
No. 59. On south end of new Church from Zebeir. ΚΗΒΑΒ.



ἔτους σ' Κο-
μόδου
Κα(ί)σαρος

The date is 181 A.D. See No. 52.

No. 60. In wall of Jami' (جامع). SÛR.



Ἀγαθὴ Τύχη
ἡ ο(ι)κοδόμῃ τοῦ οἴκου ἐπιτελ(έ)σθη
διὰ Ἀγορᾶς Αἰανοῦ συν(έ)κου
κα[ί] Ἴσο[ῦ] Ἀννήλου καὶ Πρίσκου
Φιλοκάλου καὶ Ζορέου Μάγνου
διοικητῶν τῆς μητροκωμίας
ἔτους διακοσσιοστοῦ εἰκοστοῦ
πρώτου τῆς ἐπαρχείας

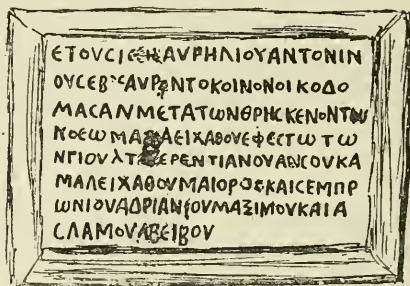
From the dates in Nos. 61 and 65, it is seen that SÛr was in the province of Syria until the year 295 A.D. From this inscription, which dates in the 221st year of the province (i.e., Arabia), 326 A.D., and from No. 66, which dates in the same way, it is clear that SÛr must have been included in the district of Syria, which was annexed to the province of Arabia about the year 295 A.D.

For σύνδικος, see Wadd., 1176, and for μητροκωμία, see Wadd., 2414.

"With good fortune! The building of the house was completed by the Syndic Agores son of Aianos, and Isos the son of Annelos, and Priscus the son of Philokalos, and Zoreos the son of Magnus, governors of the village district in the 221st year of the province."

Ought we to read Διαγόρας in line 3?

No. 61. In Kasr esh Shemâli. SÛR.



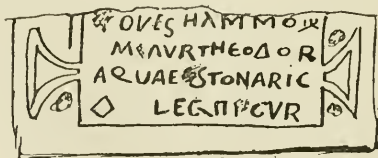
ἐτους ιε' Μ. Αὐρηλίου Ἀυτονίνου
 Σεβ(ιστοῦ) Σαυρῶν τὸ κοινὸν οἰκοδόμησαν
 μετὰ τῶν θρησκευόντων
 θεῶ Μαλειχάθου ἐφεστώτων
 Γ(αίου) Ἰουλί(ου) (Τ)ερεντιάνου Αὔσου
 κα[ι] Μαλειχάθου Μαΐτορος καὶ
 Σεμπρωνίου Ἀδριανοῦ Μαξίμου καὶ
 Ἀσλάμου Ἀβείβου

The date is 161 A.D. (see No. 60). This inscription gives us the ancient name of Sûr, viz., Saura. Maleichathus is a very common name in the district, but Waddington has no example of an inscription to a god Maleicathou (for the termination cf. Αὔμου). See, however, his No. 2367.

Should we understand Αὔσου as gen. of Αὔσης = Ἰησοῦς? For this form see Forc.-De-Vit's *Onomasticon*.

"In the 15th year of M. Aurelius Antoninus Augustus, the community of Saura, along with the worshippers of the god Maleichathou, built (the temple?). The overseers of the work were C. Julius Terentianus Ausus and Maleichathus Maior and Sempronius Hadrianus Maximus and Aslamus Aβείβου."

No. 62. In street. SÛR.



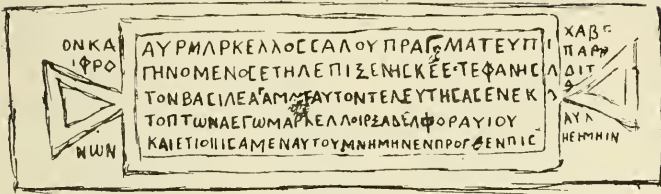
Iove[i] Hammo[ni] M. Aur. Theodor[us] a
 quaest(i)onar(i)is leg(ionis) III Cyr(enaciae)

No. 63. In threshing floor. SÛR.



.. αὐδ
 ... μή-
 -τηρ πά-
 -ντων

No. 64. In cellar of house. SÛR.



Left side :—

[Ζ]ῶν καὶ φρονῶν

Right side :—

Χαῖρε παροδίτα

Centre :—

Αὐρ(ήλιος) Μάρκελλος Σάλου πραγματευτή(ς)
 γ(ε)νόμενος ἔτη λ' ἐπὶ ξένης κὲ ἐξεφάνης διὰ
 τὸν βασιλέα Γαμάραυτον τελευτήσας (ἦ)νε[γ]κα
 τὸ πτώμα ἐγὼ Μάρκελλο[ς ἐ]ξάδελφος αὐτοῦ
 καὶ ἐποιήσαμεν αὐτοῦ μνήμην ἕ(μ)προσθεν τ[ῆ]ς αὐλῆς ἡμ[ῶ]ν

Zῶν καὶ φρονῶν, which is here entirely inapplicable, seems to be used without any idea of the meaning.

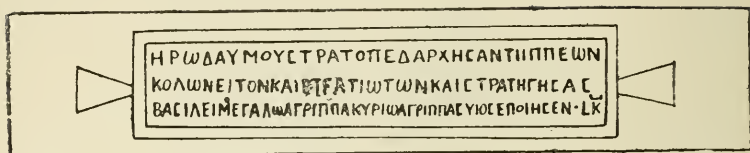
ἐποιήσαμεν may possibly be for ἐποιησάμην, ἐξεφάνης is for ἐξαίφνης.

“Living, and in his right mind.”

“Hail, passer-by.”

“Aurelius Marcellus, son of Salos, after being a steward for 30 years abroad, died suddenly by the doing of (or “for”) King Gamarantos. I, Marcellus, his cousin, brought home the body, and we (or “I”) made his tomb before our courtyard.”

No. 65. Over door in house. S^UR.

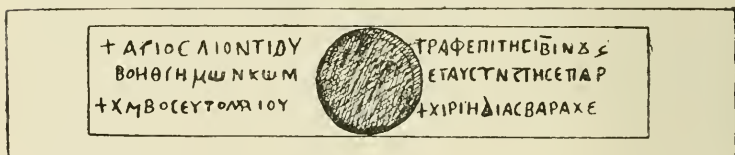


Ἡρώδα [Α] ὄμου στρατοπεδάρχῃσαντι ἰππέων
Κολωνειτῶν καὶ στρατιωτῶν καὶ στρατηγῆσας
βασιλεῖ μεγάλῳ Ἀγρίππῃ κυρίῳ Ἀγρίππας υἱὸς ἐποίησεν (ἔτει) κ'

The date is 69 A.D. (see No. 60).

(The troops here described as Coloneitae may have been from Ptolemais.
W. R. Paton.)

No. 66. Over door in Eastern Mosque. S^UR.



Ἅγιος Λιόντιο[s]
βοήθ(ε)ι ἡμῶν κώμη
τύμβος Εὐτολμίου
(ἐ)γράψ(η) ἐπὶ τῆς ιβ' ἰνδ
ἔτ[ο]υς υν[θ'] τῆς ἐπαρ(χείας)
χίρι Ἡλίας Βαραχέ[ω]ς.

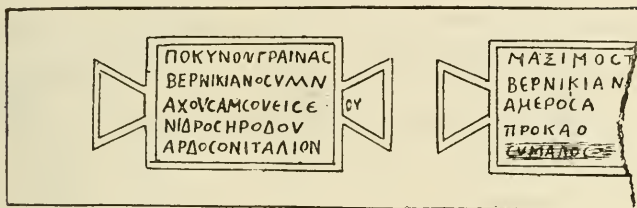
θ in line 5 is doubtful, but the year 564 A.D. corresponds to the 12th year of an indiction (see No. 60).

"Saint Liontius help our village."

"The tomb of Eutolmios."

"Written in the 12th indiction in the 459th year of the province by the hand of Elias, son of Barach."

No. 67. In wall of old Mosque (= Wadd., 2457). LUBBEIN.

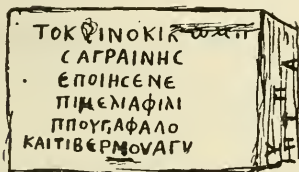


τὸ κυνὸν Γραΐνας
Βερνικιανὸ(ς) Συμ-
-άρχου Σαρμεῖου Ἐισέ(ου)
Νίδρος Ἡρόδου
Ἄρδος Οὐιταλίου

Μάξιμος
Βερνικιαν[ὸς]
Ἄμερος Ἄ
Πρόκλο[ς]
Σύμαχος

This is a list of the citizens of the town of Agraena (Djrein).

No. 68. Arch of old house (= Wadd., 2457A). LUBBEIN.

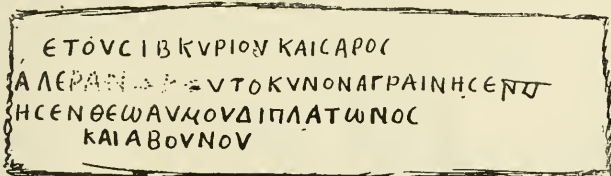


τὸ κοινὸν κώμησ
Ἀγραίνης
ἐποίησεν
ἐπιμελία Φιλί-
-ππου Γαφάλου(ν)
καὶ Τιβερίου . . .

Waddington's conjecture Τιβερίου Ἀγ[ρίπ]πα seems from the "ductus litterarum" to be wrong, but it is impossible to tell what the words are.

"The community of the village of Agraena made (this). The work was superintended by Philippus Gaphalus and Tiberius."

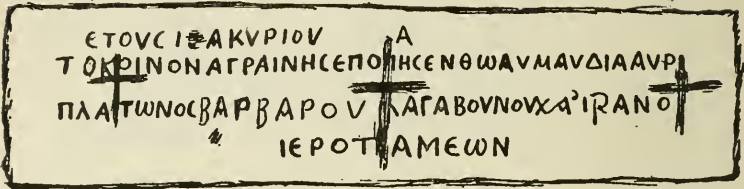
No. 69. Over old doorway (= Wadd., 2456). LUBBEIN.



ἔτους β' κυρίου Καίσαρος
Ἄλε[ξ]άνδ[ρου] τὸ κυνὸν Ἀγραίνης ἐπό-
-ησεν θεῶ Ἀῶμου δι(ὰ) Πλάτωνος
καὶ Ἀβούνου

The date is 233 A.D. This inscription and No. 70 show that Lubbein formed part of the province of Syria till 295 A.D. at least. It was probably incorporated in Arabia after that date.

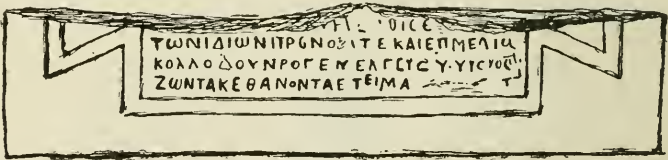
No. 70. Over old doorway. (= Wadd., 2455). LUBBEIN.



ἔτους ια' κυρίου [Μ. Αὐρ.] Ἀ[ντωνίου Σεβ]
τὸ κοινὸν Ἀγραινῆς ἐποίησεν θεὸς Ἀῦμαν διὰ Αὐρ.
Πλάτωνος βαρβάρου καὶ Ἀβούνου Χαίρανο(υ)
ἱεροταμεῶν

The first line is restored after Wetzstein's copy. Ἀῦμον is the usual form. The date is 157 A.D. See No. 69.

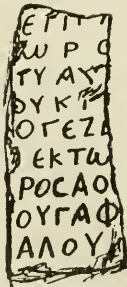
No. 71. On the side of an old sarcophagus which at some time has been used as a lintel. LUBBEIN.



ἐκ] τῶν ἰδίων προνο[ι]α τε καὶ ἐπιμελία
Κο[μ]οδου προγενεστέρου υἱοῦ ὄν
ζῶντα κέ θανόντα ἐτείμα

“At his own private expense (this) was designed and carried out by Comodus, the elder son, who honoured him both alive and dead.”

No. 72. In private house. JERAIN.



Ἐκτω-
ρος Ἀο[. -
ου Γαφ-
άλου

Jerain seems to be Agraena. See No. 67

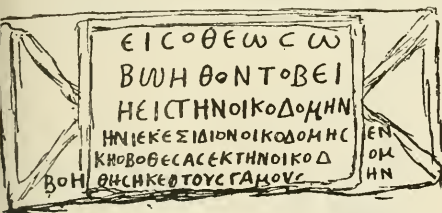
No. 73. In Courtyard. JERAIN.



..... τώνιος
 τους γαν
 Γάφαλος Ἀυέρου ἐπόησεν τ[ῆ] Ἀταργητῆς

Lines 1 and 2 may be *Av*[τώνιος [ἔ]τους γ' ἀν[έθηκεν]

No. 74 (= Wadd., 2457). DAMET EL 'ALIAH.

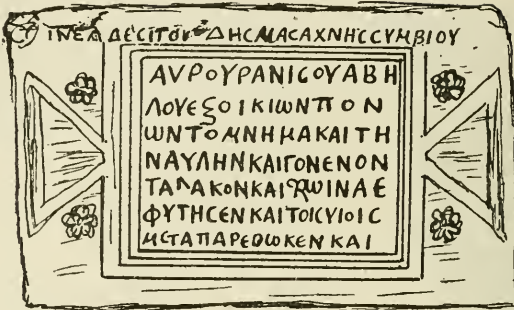


Εἰς ὁ θεὸς ὁ
 βωηθὸν Τοβεί-
 η εἰς τὴν οἰκοδομήν,
 ἦν εἰς ἴδιον οἰκοδόμησεν
 κῆ ὁ βοθέσας ἐ[ς] τὴν οἰκοδομήν
 βοηθήσῃ κ(ε) ἐ[ς] τοὺς γάμον[ς]
 [Γαδράθη]

The spelling shows that the dedicator of the stone was almost ignorant of Greek; θεὸς ὁ βοηθῶν.

"God is one, who helped Tobeias in the building which he built at his own expense. May the helper in the building help him also in his marriage." Gadrathe appears to be the name of Tobeias' wife.

No. 75 (Wadd., 2452). DAMET EL 'ALIAH.



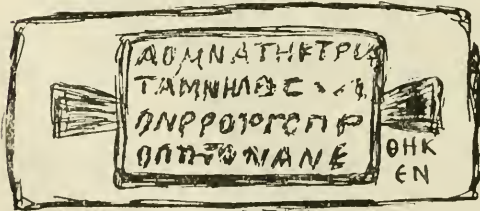
ιενδ. δ' [ἐκ] σπουδῆς Μασάχνης συμβίου
 Αὐρ. Οὐράνι(ο)ς Οὐαβή-
 λου ἐξ οἰκ(ε)ίων πόν-
 ων τὸ μῆμα καὶ τῆ-
 ν αὐλήν καὶ τὸν ἐνό-
 τα λάκον καὶ [σ]υκῶνα ἐ-
 φύτευσεν καὶ τοῖς υἱοῖς
 μεταπαρέδωκεν καὶ

Waddington takes the top line as being the last one of the inscription misplaced, and reads for *ιενδ* *έ* the hopeless . . . *ινελδε*. The spelling *ιενδ*, however, is found for *ινδ* (indiction) so that the inscription may be read as it stands without change.

"In the 5th indiction, by the care of Masachne, his wife. Aurelius Ouranius, the son of Ouabelos, at his own expense, erected the monument and the court, and the cistern in the court, and planted the fig orchard, and transferred it to his sons, and . . ."

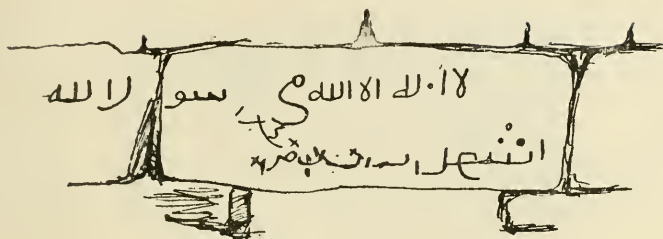
Waddington remarks that this inscription was found on the same wall as the last inscription. There has been a fig orchard in the courtyard and a cistern (λάκος). These are numerous in Damet el 'Aliah, and necessary owing to its distance from any watercourse.

No. 76. (Wadd., 2453). DAMET EL 'ALIAH.



Ἄ[θ]ηνᾶ τῇ κυρί[α]
 Τάμνηλος [Μ-
 οιαίερον] τὸ πρ-
 ὀτυλον ἀνέθηκεν.

No. 77. Over old doorway. DAMET EL 'ALIAH.



There is no God but God. Mohammed is the Apostle of God.

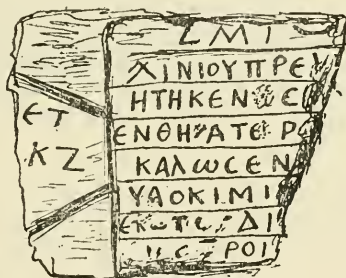
لا اله الا الله محمد رسول الله

The Mohammedan confession of faith in modern characters. The lower line is older perhaps.

بسم الله الرحمن

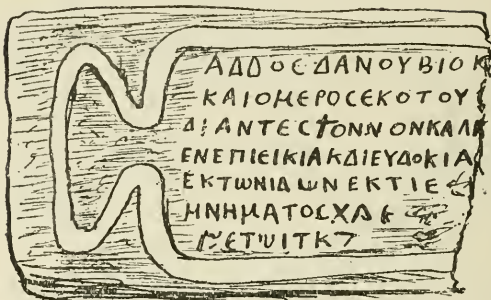
“In the name of God the merciful.”

No. 78. In wall of house. DAMET EL 'ALIAH.



..... χινιου πρε[σβυτέρου? δι-
 ήτηκεν
 εν Θηατε[ι]ρ[α] ἀρέμπτως και
 καλως εν [ἐπιεικία και ἐ-
 υδοκιμι[α]
 εκ τ[ῶν] ἰ[δί]ων ἔκτισεν.....

No. 79. In wall of house. DAMET EL 'ALIAH.



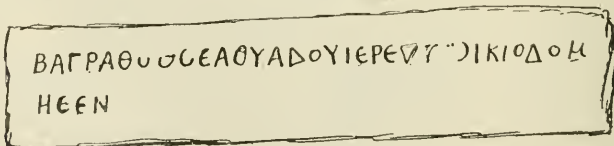
Ἄδδος Δάνου βιοκ[ωλυτής]
καὶ Ὅμερος Σκότου κατασκευ-
ά[σ]αντες τὸν ν[ο]ν καλ[ῶς καὶ ἀμέμπτως]
ἐν ἐπιεικίᾳ καὶ εὐδοκίᾳ . . .
ἐκ τῶν ἰδίων ἐκτί[σαν]
μνήματος χά[ριν]
ἔτσι τκζ'

Βιοκωλύτης, an armed policeman.

The date is 432 A.D. The use of the provincial era shows that Damet el 'Aliah was in Arabia after 295 A.D. It had originally been in Syria.

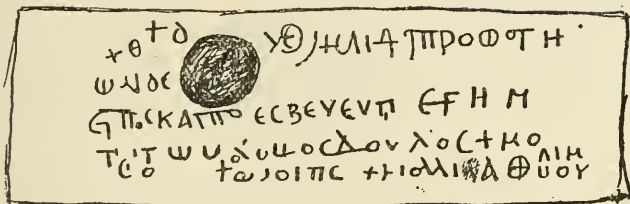
"Addos, the son of Danos, the police officer, and Homeros, the son of Skotos, having furnished the temple, well and faultlessly, fairly and rightly . . . built at their private expense for the sake of a memorial in the 327th year (of the province)."

No. 79A. In wall of house. DEIR DAMA.



Βαγράθοος Ἐαανάδου ἱερε[ῶν] [ο]ἰκοδόμησεν

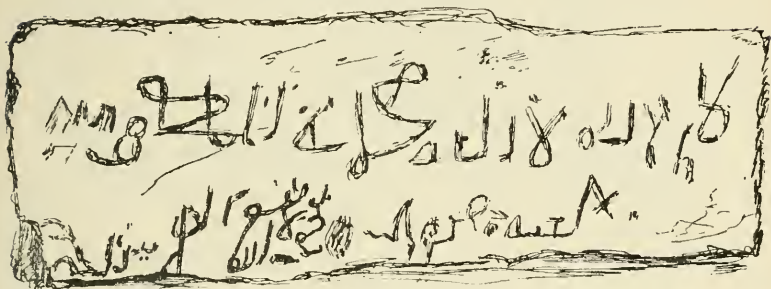
No. 79b. In wall of house. DEIR DAMA.



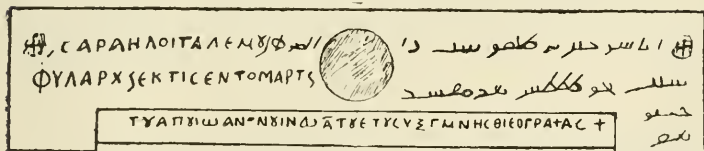
.....
 ... πρεσβευτ[ής]
 ... εὐδλος ...
 .. Μοιμοῦ ...

The inscription is very incomplete.

No. 80. In old wall. HARRÂN.



No. 81. Over door of old church (Wadd., 2464). HARRÂN.



[Σ]αρηλος Ταλειου
 φυλαρχ(ο)ς εκτισεν το μαρτυριον

του αγίου Ιωαννου εν(εκτισεν) α του ετους 568.
 Μησθι ο γραψας .

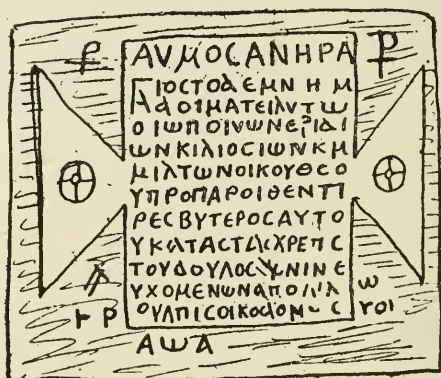
The date is 568 A.D. The other inscriptions from this place, Nos. 81, 84, 85, are all after 295 A.D., and date by the provincial era. Waddington gives one of 209 A.D. dating by the reigning emperor.

Hence Harrân must have been in the province of Syria till 295 A.D., and thereafter in the province of Arabia.

“Asarelos, the son of Talemos, the head of the tribe, founded this memorial of the martyrdom of St. John in the first indiction of the 463rd year of the province. May he that inscribed it be remembered.”

For the Arabic, see Halévy, *Melanges*, where this inscription is discussed.

No. 82. In side of native divân (Wadd., 2465). HARRÂN.



P
P
 Ἀῦμος ἀνὴρ ἅγιος τόδε μνήμα εἰδέματ' εἰνυτῆ
 οῦν πόνων ἐξ ἰδίων καὶ ὀσίων καμμάτων οἴκου Θεοῦ
 προπάροιθεν πρεσβύτερος αὐτοῦ καταστάς Χριστοῦ δούλος-
A
Ω
 ὠνὴν εὐχομένων ἀπο[εἰδ]ώς (sic) ἔραχμῶν ρ'.
 Οὐλπίς οἰκοδόμος.

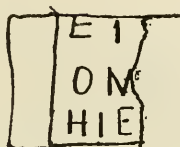
Waddington's copy gives the letters outside the panel as ΑΩ Γραῖνη υἱοί. He reads in 9-10 Χριστοῦ δούλος, ὠνὴν, and gives up the rest as hopeless. We transcribe according to this reading, and translate: "paying the price of 100 drachmæ." But, following metre alone and disregarding engraver's errors, and words inserted, like οἶψ (cp. No. 112), contrary to metre, we may read

Ἀῦμος ἀνὴρ ἅγιος τόδε μνήμα εἰδέματ' εἰνυτῆ
 πόνων ἐξ ἰδίων καὶ ὀσίων καμμάτων
 οἴκου Θεοῦ προπάροιθε πρεσβύτερος αὐτοῦ καταστάς
 Χριστοῦ δουλосύνην εὐχομένων

The lengthening effect of accent in πόνων and πρεσβύτερος is noteworthy.

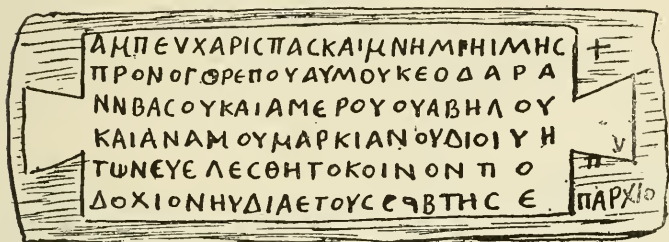
"Aumos, a holy man, built this tomb for himself out of his own earnings and pious labours, in front of the house of God, the elder of which he was, discharging the service of Christ, according to a vow. Ulpius was the architect."

No. 83. In wall. HARRÂN.



This inscription is quite undecipherable.

No. 84. On side of street, near Church (Wadd., 2463). HARRÂN.



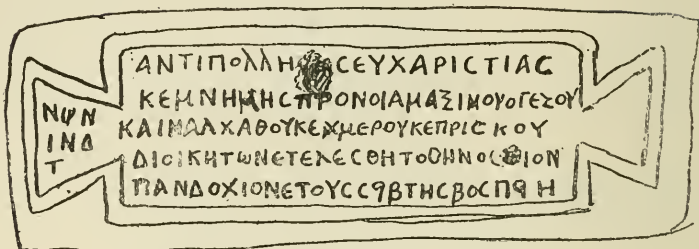
ἀντὶ εὐχαριστίας καὶ μνήμης
 προνο(ίᾳ) Γορέπου Ἀῦμου κὲ Ὀδαρά
 Ἄ]νβάσου καὶ Ἀμέρου Οὐαβήλου
 καὶ Ἀνάμου Μαρκιανοῦ ἐιοικη-
 τῶν, ἐτέλεσθη τὸ κοινὸν παν-
 ὄχιον, ἐν(ἐκτιῶνος) ἰά', ἐτους σφβ' τῆς ἐπαρχι[as

The date is 397 A.D. See No. 81.

See No. 85.

In line 3, Waddington reads Οὐλπιανού, but this copy confirms Wetzstein, who reads as above. He has **ANNHΛΟΥ** as first word of the third line. Nos. 84-5 prove that the year 292 of Bostra began 1 Sept., 397, and therefore year 1 began 22 March, 106 A.D., about which time the first governor must have entered on office. Kubitschek (in Pauly's *Real-Encycl. s.v. Aera*) declines to accept this result, and holds to March 22, 125, as the beginning.

No. 85. Over built up door (Waddl., 2462). HARRÂN.

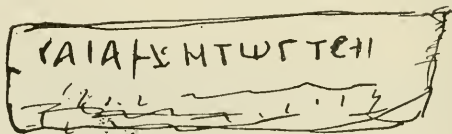


*ἀντι πολλῆς εὐχαριστίας
 κὲ μνήμης, προνοίᾳ Μαξίμου Ὁγέζου
 καὶ Μαλιχ[ά]θου κὲ Ἀμέρου κὲ Πρίσκου
 διοικητῶν, ἐτελέσθη τὸ ἐη[μ]όσιον
 πανδοχίον, ἔτους σφβ' τῆς Βοσ[τ]ρη-
 νῶν, ἐν(ικτιῶνος) ι'*

The date is 397 A.D. See No. 81.

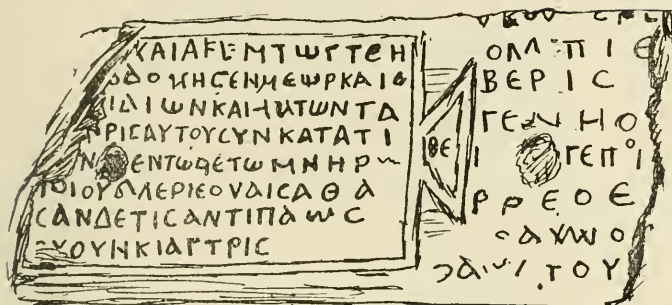
"In great gratitude and remembrance by the care of Maximus Ogezos, and Maleichathus and Amerus, and Priscus, the managers, the public hostel was completed in the 292nd year of Bostra, in the 10th (and 11th, No. 84) indiction."

No. 86. In Sheikh's house. HARRÂN.



= 87, line 1.

No. 87. In inner court of Sheikh's house. HARRÂN.



οἶκ]οδόμησεν Μέωρ καὶ
 ἐξ]ἰδίων κυμάτων, τὰ-
 ξας χω]ρὶς αὐτοῦ συνκατατί[θε
 σθαι μηδέ]ν[α] ἐν τῷδε τῷ μνημ[ίω].
 θάρσ[ι Οὐαλέριε οὐδὲς ἀθά[νατο]ς
 ἂν δε τις ἀντιπ[ράσση]? εἰώσ[ει
 ταμείω χρυσί]ου οὐνκίυς τρῖς

This and No. 115 are examples of tombstones fixing fines for violation. They appear to be rare in this district. The part to the right is unintelligible.

"Meor (= Maior) built it from his own earnings, ordering that no one but himself is to be laid in this tomb. Courage, Valerius, no one is immortal. If any one acts contrary to this rule he shall give to the treasury 3 ounces of gold."

No. 88. Over door. ἸΛΗΡΥ.

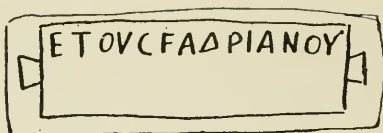


... νου
 ... οσαιτυ
 ... ηκεν

This is possibly the other half of Wadd 2441, which would then read :

θεῶν Ἀῦμον
 [Μ]οαίε[ρ]ος ἸΑτυ-
 -ου ἀνέ[θ]ηκεν

No. 89. In wall. ἸΑΗΡΥ.



ἔτους ε' Ἀδριανοῦ

The date is 121 A.D. See No. 93.

No. 90. In wall. ἸΑΗΡΥ.



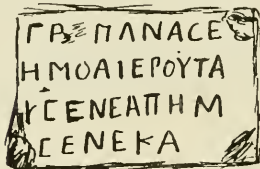
ΜΑΡΕ . . .

ΑΘΗ . . .

ΑΡΕΙ

This inscription is undecipherable.

No. 91. In wall. ἸΑΗΡΥ.



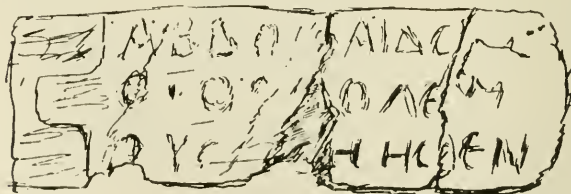
ἐξ ἰδίας ἐα]πάνως ἸΕ . .

-ῆ Μοαίερον τὰ

ἐκτ]ισεν ἐα[υ]τῆ μ[νήμη]-

-ς ἔρεκα

No. 92. In old wall (= Wadd., 2447). ἸΑΗΡΥ.

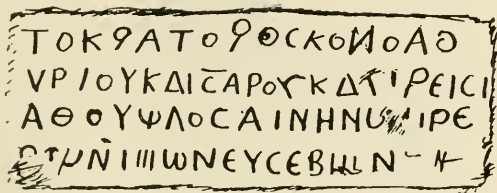


ἸΑβδο[ς Μο[αίελου]?

Θ[έμος] Ὁαέμ-

ου ο[ικοδό]μησεν

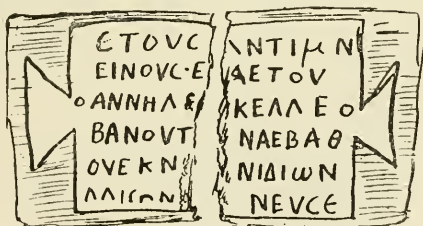
No. 93. Very rough stone, and hidden in wall (= Wadd., 2439). 'ĀHRY.



ἔτους . . . ἀν]τοκράτορος Κομόδο[υ
 Ἄντωνείνου κ]υρίου Καίσαρος Κ[λ]. Πρεισ[κ-
 ιανός? . . .]άθου φ(υ)λ(ῆς) Ὀσαινηνῶ[ν θε
 ῶ ἐκ] τῶν ἰ[δί]ων εὐσεβ(είας) [χάρι]ν

Waddington's restoration θεῶ in line 3 becomes very doubtful, as this copy has distinctly **PE** for his **ΘΕ**. The date must be between 176 A.D. and 192 A.D. From this and Nos. 89, 94, 104, 105, 109, it is seen that 'Āhry must have been in Syria till 295 A.D. Afterwards it was probably incorporated in Arabia.

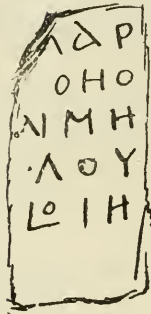
No. 94. In arch of shed (= Wadd., 2437). 'ĀHRY.



Ἔτους [γ'] Ἄντ[ω]ν-
 είνου Σε[β]αστοῦ
 Ἄννηλ[ος] Κελλεο-
 βάνου τ[οῦ] Ναεβάθ-
 ου ἐκ [τῶ]ν ἰδίω
 [ἀνέθηκε]ν εὐσε-
 (βείας χάριν)

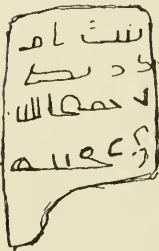
The date is 140 A.D. See No. 33. The stone is now broken in two, and a good deal mutilated, but was perfect when seen by Waddington. It was recently broken up by masons from Schweir.

No. 95. In old wall. 'ĂHRV.



Small piece of larger inscription. It is quite undecipherable.

No. 96. In old wall. 'ĂHRV.

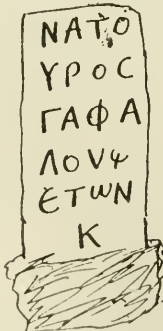


بيت ام "House of (or, perhaps, "built by") Umm
 دريس Durais
 رحمة الله on whom God have mercy."

Durais, dimin. of darş (name for the young of certain animals), occurs in a proverb.

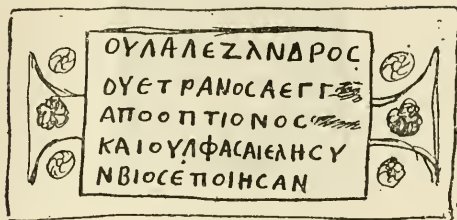
The last word is illegible (to us).

No. 97. In old wall (=Wad l., 2448). 'ĂHRV.



Νατο-
 ὕρος
 Γαφά-
 λου
 ἐτῶν
 κ'.

No. 98. Near gateway (=Wadd., 2445). ἸΑΗΡΥ.



Οὐλ(πίος) Ἀλέξανδρος
 οὐετρανὸς λεγ(ιῶνος) γ' [Γαλλικῆς]
 ἀπὸ οὐπτιόνοιο
 καὶ Οὐλ(πία) Φασαίελη οὐ-
 υβιοιο εἰποίησαν

This copy gives *εἰποίησαν*, Waddington's *εἰποίησεν*.

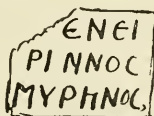
The name of the legio III Gallica appears to have been erased from this inscription, as in several other instances.

"Ulpian Alexander, a veteran of the legio III Gallica, formerly an *optio*, and Ulpia Phasaiele, his wife, erected this."

Optio is explained, *Paul. ex Fest.*, p. 184, thus:—"a person whom a centurion or decurion selects for himself to manage his private affairs, so as to admit of his being able to devote himself to his military duties."

Phasæele, a name in Wadd., 1928.

No. 99. On court wall (=Wadd., 2440). ἸΑΗΡΥ.

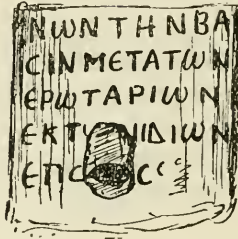


[ἸΩγ] ἐνεἰ
 [ἸΑδ] ρι[α] νὸοο
 [Παλ] μυρηνὸοο

Ogenes is the name of an ancient divinity, whom the ancient mythologists identified with Oceanus.

"Hadrianus of Palmyra dedicates this to Ogenes."

No. 100. On bit of old column. ἸΑΗΡΥ.



*Ζή]νων τὴν βάσιν
μετὰ τῶν ἐρωταρίων
ἐκ τῶν ἰδίων
ἐπο[ίη]σε*

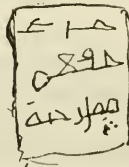
“[Zenon] out of his private purse made the base of the statues of Zeus with the small Eros-figures.”

No. 101. In house. ἸΑΗΡΥ.



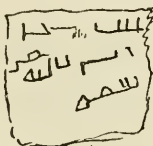
A sculptured head, much defaced. No inscription.

No. 102. In floor of house. ἸΑΗΡΥ.



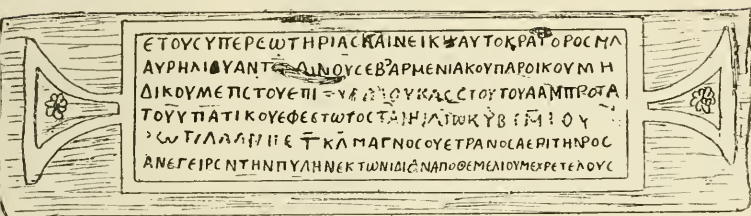
Character unknown.

No. 103. In floor of house. 'ĂHRY.



Uncertain.

No. 104. Over lower door of Medâfeh (=Wadd., 2438). 'ĂHRY.

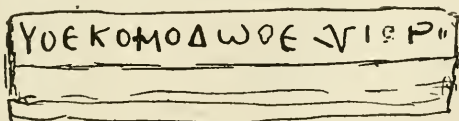


ΕΤΟΥΣ ΠΕΡΕΩΤΗΡΙΑΣ ΚΑΙ ΝΕΙΚΑΥΤΟΚΡΑΤΟΡΟΣ Μ
 ΑΥΡΗΛΙΟΥ ΑΝΤΙΣΤΡΑΤΗΓΟΥ ΣΕΒΑΣΤΟΥ ΑΡΜΕΝΙΑΚΟΥ ΠΑΡΘΙΚΟΥ ΜΗ
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 ΑΝΕΓΕΙΡΕΝ ΤΗΝ ΠΥΛΗΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΠΟ ΘΕΜΕΛΙΟΥ ΜΕΧΡΙ ΤΕΛΟΥΣ

Ἔτους [θ'], ὑπὲρ σωτηρίας καὶ νείκ[ης] αὐτοκράτορος Μ.
 Αὐρηλίου Ἀντ[ωνεί]νου Σεβ[αστοῦ] Ἀρμενιακοῦ Παρθικοῦ Μη-
 δικοῦ μεγίστου ἐπὶ [Ἄο]υιδίου Κασσίου τοῦ λαμπροτά-
 του ἵπτατικοῦ, ἐφεστῶτος Τ. Αὐρηλίου Κυριναλίου
 [Λεγ(ιῶνος)] γ' Γαλλικῆς, Τ. Κλ. Μάρμοσ οὐτρανὸς Ἀεριτηνός,
 ἀνέγειρεν τὴν πύλην ἐκ τῶν ἰδίων ἀπὸ θεμελίου μέχρι τέλους

The date, given in Waddington's copy, is 155 A.D. See No. 93.

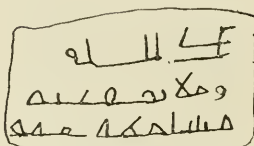
No. 105. In court of house. 'ĂHRY.



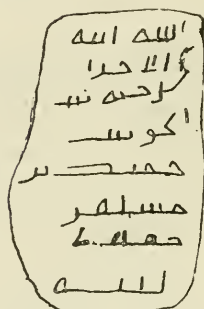
ἔτους . . αὐτοκράτο]ρος Κομοῦδου κυρίου?

The date is 176-192 A.D. See No. 93.

No. 106. Beside door. 'ĀHRY.

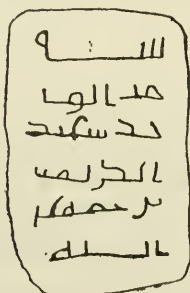


No. 107. In floor. 'ĀHRY.



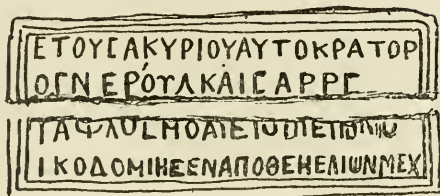
Built by (?) Homeid ibu Muslim. God have mercy upon him.

No. 108. In arch. 'ĀHRY.



Built by Amet el-Wahid, daughter of Abl el-Karim. May God have mercy upon her.

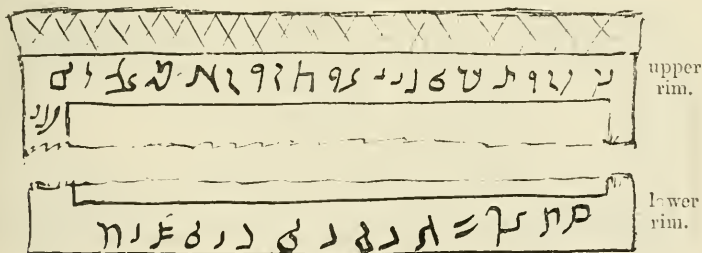
No. 109. In raised letters in roof of house. 'ĀHRY.



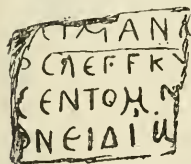
ἔτους α' κυρίου αὐτοκράτορος
 Νέρουα Καίσαρ[α]ς Γάφλος
 Μοαίερον Ηεπ οἰκοδόμησεν
 ἀπὸ θε[μ]ελίων μέχ[ρι τέλους]

The date is 96 A.D. See No. 93.

109A. Stone at 'ĀHRY. About 16" × 12" × 12". On side between the lines of inscription is the effigy of an ox; on the opposite are three ox heads with horns. The stone was brought from Kanawât, and in 1890 was in possession of the Sheikh of 'Āhry. Is this the burial place of Jerphtha? عري corresponds letter for letter with ערי. Ought we to read in Judges xii., 7, "and was buried in 'Āhry of Gilead"?



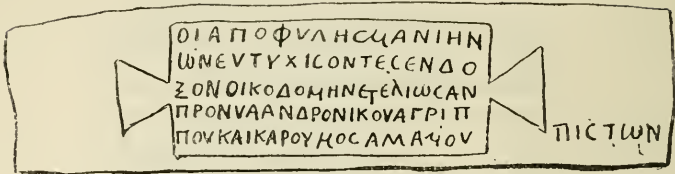
No. 110. NEJRÂN.



.. Μάνλ[ιτος]
 .. ος λεγ[ι] (ἡῶνος) γ' Κυ[ρ] (ἡραϊκῆς)
 ἐποίη]σεν τὸ μν[ημεῖον]
 ἐκ τῶ]ν εἰδῶ[ν]

Waddington gives an inscription from this place of the date 563 A.D., reckoned by the provincial era, showing that it was incorporated in Arabia after 295 A.D.

No. 111. Over door of house. (= Wadd., 2427.) NEJRÂN.

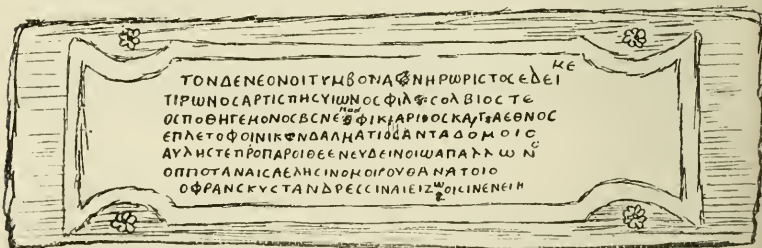


Οἱ ἀπὸ φυλῆς Μανιην-
ῶν εὐτυχίσουτες ἐνδο-
ξον οἰκοδομὴν ἐτελίωσαν
προνοῖα Ἀνδρονίκου Ἀγρίπ-
που καὶ Κάρου Μοσαμίμου πιστῶν

εὐτυχίσουτες is for *εὐτυχίσαντες*.

“They of the tribe of the Manienes, having fared prosperously, completed a splendid building through the forethought of Andronicus Agrippa and Carus Mosamamos.”

No. 112. Over door in street, with musket ball embedded in it. (= Wadd., 2432.) NEJRÂN.



Τόνδε νέον αἰ τῦμβον ἀνὴρ ἄριστος ἔειπε, ||
Τύρωνος ἀρτιπῆς οἰωνός, φίλος ὄλβιος τε, ||
ὅς ποθ' ἡγμῶνος βενεφικύριος κατὰ ἔθνος ||
ἔπλετο Φοινίκ[ω]ν, Δαλμάτιος, ἄντα τόμοιο ||
αὐλῆς τε προπάροιθε ἐνεύδειν οἶγ' ἀπ' ἄλλων. ||
ὅπποτ' ἦν αἰσὶ ἔλθῃσιν ὁμοῦτον θανάτοιο, ||
ὄφρα νέκυσ τ' ἀντρέσσιν αἰεζέωσιεν ἐνείη. ||

The inscription is metrical, being in hexameter verse.

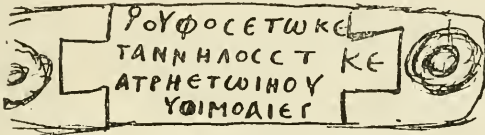
This seems a more faithful copy than Waddington's. His conjecture *ἄριστος* in line 1 is confirmed.

“Dalmatius, an excellent man, the eloquent grandson of Tiron beloved and happy, who once was the beneficiarius of the governor of the

province of Phoenicia, built this new tomb for himself, opposite his house and before the court, wherein to sleep alone apart from all others, whenever the fate of death the leveller comes and till his body is among them that live for aye."

Beneficiarii were such soldiers as, by favour of their commanders, were exempt from menial offices (such as intrenching, water carrying, foraging, &c.). They were often promoted by their officers and were sometimes in attendance on them.

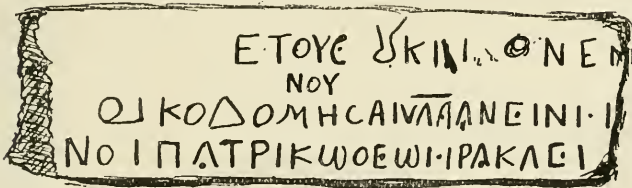
No. 113. Near Sheikh's house. (= Wadd., 2434.) NEJRÂN.



Ῥούφος ἐτῶ(ν) κέ.
 Ῥάννηλος ἐτ(ῶν) κέ
 Ἄτρη ἐτῶ(ν) ιη' . . .
 υἱοὶ Μοαίερ[ου]

This is a more complete copy than Waddington's.

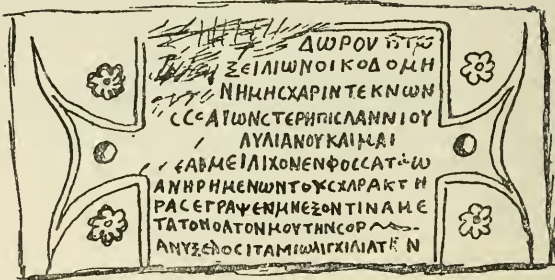
No. 114. In cellar. (= Wadd., 2428.) NEJRÂN.



Ἔτους . . Κ[ομόδου Ἀντων]ν[ε]ί-
 νου ?
 οἰκοδόμησαν Μανειη-
 νοὶ πατρικῆ θεῶ Ἡρακλεῖ.

For the name *Μανειηνοὶ*, cf. No. 111. Commodus took the name Hercules, and is here worshipped under that name.

No. 115. In wall of shed. NEJRÂN.



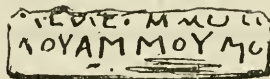
.....] ἑσῶς [. . . .
 ... ε]ξ εἰδῶν οἰκοδόμη[σεν
 μ]νήμης χάριν τέκνων
 [τε]σσά[ρ]ων στερηθῆς Λαυνίου
 Αὐλιάνου καὶ Μαί[ορος]
 ἑρμίλιχον ἐν φοσσάτῳ
 ἀνηρημένων τοῖς χαρακτήρας
 ἔγραψεν μὴ ἐξόντινα μετὰ
 τὸν θά[να]τόν μου τὴν σορ[όν]
 αὐξε, ἐῶσι ταμίῳ εἰσχιλίῳ π(ε)ν[τάκοσια ἐηνάρια]

See No. 87.

"... son of Eudorus (!) . . . built the tomb at his own expense for remembrance, having lost his four children, Lammios . . . Aulianos and Maior, who were mercilessly killed in the camp. He cut these letters. No one is allowed after my death to open the tomb. (If anyone does so) he shall give 2500 denarii to the treasury."

This sense of φοσσάτον (from fossa) occurs often in Theophaues.

No. 116. In wall of Medafeh. NEJRÂN.



.....
 τ]οῦ Ἄμμου Μο[αίρος]?

(To be continued.)

A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

(Continued from page 67.)

The Sheikh had prepared a sumptuous repast, according to his lights, and to this we were permitted to add from our own store a little rice, which, carefully cooked, and served up either with boiling *samm* or with milk and sugar, was greatly relished by the swarthy men to whom it was an unusual treat. The sun was gone, and as darkness spread over the uplands the air grew chill. After supper a great circle was formed round the fire. The conversation with the *شيوخ* turned directly upon the Arabs. Being themselves Turkomâns, not related by blood to either of the great divisions of the *'Anazy*, the *Wuld 'Aly* and the *Ruwally*, their views may be taken as fairly impartial. In matters of politeness they were disposed to give the *Wuld 'Aly* the first place; these also were the wealthier, and more enlightened, making some slight advance towards the beginnings of civilisation. They are strict in the performance of religious duties, but their word is hardly to be relied on, unless they swear *the yemîn*. The *Ruwally*, on the other hand, were declared to be *ممثل وحوش*—"like wild beasts," void of all refinement, for the most part innocent of all religious ideas, only one here and another there knowing how to pray; but in the matter of an oath they may be absolutely trusted; it is not necessary to demand the *yemîn* from them. In the obedience of children to their parents also they are the most exemplary of all. As long as parent and child live, the authority of the former lasts: the honour paid by the son to his mother is one of the brighter features of the shady life of the desert. Of the generosity and hospitality displayed to strangers by both divisions alike, the Turkomâns spoke in terms of highest praise.

Our entertainers shared the ordinary Mohammedan prejudice against pictures of all kinds. A figure drawn on the cover of a box of vestas started the subject. There could be no doubt, so they said, that to make a representation of a man, or any other created being, was eminently flagitious; the prophet—*النبي*—*en Naby*, by whom the Moslems always mean Mohammed—the prophet had forbidden it, and surely that was enough for all reasonable men. But further, it was clearly an attempt to imitate the work of God; inevitable failure resulted in a caricature, which was an evident mockery of the Most High. If, however, the picture were mutilated—drawing a knife across the part representing the neck—so that it no longer presented a *complete* image, but only parts, then it was permitted to "the faithful" to enjoy whatever beauties it might be found to illustrate!

I sounded them as to their opinion of the *Wahaby*, the gloomy Protestant of Islâm in distant Yemen. They spoke of his splendid zeal on behalf of the pure religion; but even while they sipped the bitter liquid so grateful to the Arab palate, and whiffed their cigarettes, that on which they bestowed the most genuine admiration was his rule absolutely prohibiting the use of coffee and tobacco! How powerfully asceticism makes appeal to such men: a serious exhibition of self-mortification for sake of the religion, how profoundly it moves these sternly nurtured sons of the great wilderness.

The proposed railway from the coast to Damascus has caused a flutter of anxiety in many of the tents of Ishmael. The coming of the Circassians was a small affair compared with what is threatened by the advent of the iron horse, which is to fill with sounds of life and industry the vast fertile solitudes, whose shrill scream is to waken the echoes in many a valley where silence has reigned for centuries. Just what the railway is only a few of them have some dim apprehension; but all have a hazy notion that it means the final expulsion of the 'Arab from their ancestral wilds; either this or they will have to break with the long tradition of their people, and in simple self-preservation turn to more settled ways. Against either alternative the Arab soul rises in revolt, and no one need wonder if in their deliberate judgment the introduction of the railway spells "ruin to the country."

The feeling of insecurity on account of the Circassian and Arab feud was very strong. No one would on any errand go abroad after nightfall, and just as little during the day as possible. Sheikh Mustapha enjoyed the coveted honour of being a member of the مجلس—*mejlis*, or district council at *Kuneïterah*. But for months he had not ventured to attend a meeting, as that meant riding through the unquiet parts, and, like a wise man, he set a higher value on his life than on the honour of voting for measures which would be carried out whether he supported them or not.

Our hosts assured us that recently some very fine sculptures had been unearthed at *El Yehudîyeh*, by men hunting for treasure, a particularly beautiful one they took to be a representation of an angel. Their sincerity was so far guaranteed by the willingness of some to conduct us thither; but Arab ideas of what may interest Europeans are usually so wide of the mark that I thought it better to go our own way.

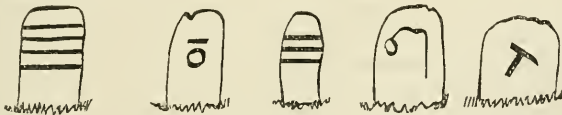
After a light breakfast of coffee and milk, we set out, accompanied by two mukaries who had arrived late the previous day. One of them hailed from Judeïdeh, the prosperous village overlooking *Merj 'Ajjân*, where the American missionaries in Sidon have their summer quarters. The other was from *Jebel ed Druze*. They had great skins of *kitrân* or "tar," which they hawked among the Beduw for the purpose of doctoring the camels. Their way lay almost due south, so we had soon to part company with them; but long after we had lost sight of them we could hear the song of these happy-hearted fellows, borne by the morning breeze far over wady and rocky hill.

Passing several scattered dolmens, our first halt was made at *El Khushnūyeh*, a series of well-built cattle shelters, on the top of an isolated hill. The summit is almost entirely surrounded by a tolerably good wall. Many evidences of its ancient state lie among the surrounding ruins. It must have been a position of considerable strength in the days of antique war.

What seemed like the top of an old gate pillar lay in an open square. It is 18 inches in diameter at the base, and measures 21 inches from base to apex. A fragment of marble column I found near by, 18 inches in length, 9 inches in diameter. Among the great rush of ruins on the slope to the north-west I found a flat stone, with a deep, narrow, circular groove cut into the face of it, and a straight escape towards one side. The circular groove is 14 inches in diameter. The approach to the ruins is up a steep and winding path on the southern slope of the hill. At the base there were reaches of luxuriant verdure, where sheep and cattle were grazing, even at this late season.

Soon after leaving *El Khushnūyeh*, we met a troop of Beduw riding on camels. They got their eyes on the baggage carried by the *Kedish*, and most difficult it was to persuade them that we were not hawking grapes. They looked as if they would have liked to see for themselves, and, until they were finally convinced, 'Abdullah was in a state of considerable agitation. To the dry throats from the desert, the grape presents irresistible attractions, and the rough-and-ready sons of war, accustomed to take what they want, and ask leave, if at all, afterwards, are not too nice about the means used to secure it.

Tell el Talaya, a double-headed hill, with a few spreading trees on the top, lay to our right. Ascending, we found an extensive graveyard on the summit. It is evidently felt that a stone with an inscription on it will serve equally well for any grave. Occasionally we find an ancient stone grimly frowning over a newly-made grave; again, different parts of the same stone, each part preserving a bit of the original inscription, are distributed impartially over several tombs. On many of the stones were the *وسوم*, *wusūm*; sing. *وسم*, *wasm*—brandmarks of the Arabs. These five occurred often:—



Under one of the great trees, towards the eastern extremity of the summit, is the *wely*, or saint's tomb. It may once have been covered, but now is simply walled-in. Heaps of bricks are strewn around. A plough lay inside near the tomb, doubtless having been brought for safety.

Continuing south-eastward we passed *A'yân el Faḥḥâm*, i.e., springs of the charcoal burner—not as in the map, *A'yân el Faḥm*, i.e., springs

of charcoal! Here we met an aged Beduwy, who directed us to *Tell Furj*. *El Furj* is the ruin covering the tell. Many of the houses I examined were of solid masonry, some of them tolerably complete, but desolate now, the abode of owl and bat, and the haunt of night-prowlers of all kinds. I searched long, but not a single inscription, nor even a bit of respectable carving, rewarded my industry.

We came back to the road in time to meet a long caravan of Arabs, who were moving steadily westward with all their belongings. Tents were bestowed on the camels' backs, and on the top of these the women and children, while the men walked alongside or rode on stately in front. Mohammed was a little before me; when I came up I found that he had proposed marriage to one of the women, and had been accepted on the spot! They were now shouting arrangements for the coming عرس, marriage, across the ever-increasing space between them; and amid a burst of hilarious laughter they parted, never, probably, to meet again.

The graceful cone of *Tell el Faras* rose to the left of our way. The ground is covered with scattered fragments of the lava belched forth of old from the fiercely burning, palpitating heart of the hill, now cold and still. Reaching the summit by a series of zigzags and windings, you find the appearance that of an enormous, but beautifully moulded cup, with a slight lean to the north-west, the hollow of the crater going far down into the centre of the mountain. Riding round the ruin, we observed traces of ancient building, and speculate that perhaps in ancient days the deep hollow may have served as a cistern. To the north-west lies a succession of lower eminences, opening savage, black, rocky jaws in an eternal grimace against the sky. How beautiful the tell is by contrast, suggesting the thought: the tell for loveliness, but these grim, cruel mouths for solid business. How the wild men of these regions do love to bury their dear ones on the top of some hill, where the fresh winds of heaven, unfettered, may visit their graves! It may be some reminiscence of the holiness attaching in olden times to these "high places." Even here, at this height and distance, we found a number of tombs, most on the south-eastern rim of the crater. Children, guarding the goats that grazed around, played among the stones, and warned us specially against desecrating the *wely*—a tomb rather larger than the rest, with a low, drystone wall around it.

The summit commands a view of great extent and interest. Unhappily, a light haze eastward obscured great part of the Hamrán, but the heights of the Mountain of Bashan rose clearly beyond. To the west the country lay exposed in panoramic completeness and distinctness; the long, jagged edge of the plateau, the deep depression of the *Ghór*, with the Sea of Galilee in breadths of flashing blue, the uplands and plains of Galilee and Samaria, in full extent, from the slopes that overlook the Jordan eastward, even to the dark bulk of Carmel by the sea. So beautifully distinct was everything that I was tempted to try a sketch.

Winding down the steep descent, we were surprised to see a company of about a dozen half naked, fierce-looking fellows rushing towards us with huge clubs in their hands. We rode steadily forward to meet them, wondering what could have excited them so. As we approached they grew calmer. Inquiring into the matter, they told us, rather breathlessly, that while they were working at their corn they left the goats on the hill in charge of two boys. One had come running to tell them that several horsemen were seen on the heights. What could horsemen want there? Goats, of course. They at once shouldered their clubs and rushed forth to do battle with the supposed robbers. They went away perfectly satisfied as to our honourable intentions as regarded the goats, but why men should toil up the mountain in the heat of the day for the mere fun of the thing, they could by no means understand. "These Franjies, however, are, no doubt, as Ullah made them," and with this pious reflection they wiped the perspiration from their swarthy faces and stalked quietly off across the empty waste.

Tell Jokhadar lay down to our right, with the Khân at its foot. Here passed the ancient road from Gilead and the south towards Damascus. Several Arab encampments dotted the landscape. The village belongs to Mohammed Sa'id Pasha, for many years chief of the Mecca pilgrimage. He owns much land in the district, many fertile acres in the *Ghór*, immediately north of the Sea of Galilee, yielding him rich returns. We found the brother of the Pasha superintending threshing operations in a comfortable tent pitched on the edge of the threshing floor. Many were the signs of industry here, asses, horses, and oxen in pairs, being driven round and round on the shining gold of the wheat, while clouds of chaff floated in the breeze from the implements of the winnowers. This threshing is a long business, furnishing employment for many weeks to the villagers. So it has been from time immemorial, and they dream not of its ever being otherwise. A missionary once remarked to an elderly Arab that in his country all the grain growing within sight of them could be threshed in a couple of days, and winnowed too. *ولله العظيم*, was the Sheikh's amazed reply, *شو بتعملو بقية السنة* "Whatever do you do the rest of the year!"

The *Aga* came forth, pressed me to turn aside to his tent, and would take no refusal. A youth from *Judeideh*, near Merj A'yûn, we found acting as his secretary. These enterprising youths go far during these months, and are of great service to the illiterates in the east. Such another I remember meeting years before, away to the south of Busrah. He was spending some months with the Beduw, who, professing to despise the art of the "quill driver," are yet glad enough to have business transactions recorded in black and white: so, during the season for numbering and arranging the flocks, the clever youths from *Judeideh* render valuable assistance. The *Aga* had the inevitable coffee produced, and, while I rested on the floor of the tent, we gave each other as much infor-

mation about our personal antecedents and connections as we deemed expedient. He was specially proud of his brother, the great Haj Pasha. It did not seem as if he would ever tire telling of his prowess, his skill, and his exploits in the desert. His voice and mien were described as those of a lion, and to those the *Aga* naïvely ascribed much of his success in the conduct of the pilgrimage. For 31 years he had held the honourable office, and in that time many and varied had been his experiences: not unfrequently he had proved a knowledge of the desert path superior to that of the Arab guides. The drifting sands obscure the track, and only accurate acquaintance with certain general features could save from utter destruction. It is essential to the preservation of the pilgrimage to reach at intervals the great water tanks constructed along the way. To miss one of these would mean simply the extinction of the Haj. With great animation the *Aga* told of the guides once having been completely baffled; the Pasha, thoroughly roused, ordered them to the rear, and riding in front himself, conducted the great straggling company safely to the tank at nightfall. On another occasion some 200 men, each riding a strong mule, contrary to the Pasha's orders, left the main body of the pilgrimage in search of water, which they believed to be in the neighbourhood. By and bye they were missed; the procession was halted, and, at the head of a company of camel riders, the Pasha went forth to seek them. After a long and weary search, he at last came upon the wreck of the 200. Men and mules had perished together in the burning sand. One man only, who had got his head into the shelter of a little sandbank, was still alive, but unconscious. Such are some of the perils of the pilgrimage; but, of course, many of the pilgrims die by the way from sheer exhaustion. The iron frame of the great Pasha has at last given way, and for some years he has been practically an invalid in the city of Damascus. He is succeeded in command of the Haj by his grandson, 'Abd er Rahmân Pasha, the youngest man who has ever attained that rank.

The *Aga* learned with great interest what I proposed to do and where I intended going. He declared that the country was unsafe and volunteered to ride with me himself! He ordered his horse to be brought and saddled, and only with difficulty was he restrained from carrying out his purpose. I thought of spending the night with Arabs who were encamped at no great distance, and knew that our reception among them would be all the more hearty if we arrived unattended. Taking a grateful farewell of the kindly *Aga*, we turned a little to northward, and in about half-an-hour reached the Arab tents on a grassy knoll beside a cool and copious spring. Several very beautiful mares were grazing near by. The large encampment was very quiet; the tent of the principal Sheikh, where we dismounted, was deserted but for the presence of a single negro slave, singularly tall and black. We took possession of the tent, and calmly looked on while the slave built a fire in the little hollow by the opening, roasted and pounded the beans, and proceeded to make coffee for his master's guests. Before his task was

finished, the Sheyukh began to gather, and soon we had a goodly crowd lounging around us, all eager for news, but brimming over with hospitable feeling. They were a company of the *Ruwally*. They were men, for the most part, of fine physique, tall and well-knit, with no tendency to obesity. Their features could hardly be described as well favoured, while their complexion was very dark, in some cases almost rivalling that of the slave. The Sheikhs were richly clad in brightly coloured, rustling silk; they wore swords with jewelled hilts and revolvers with highly ornamented handles. We had fallen among the aristocracy of the 'Arab, closely related to the *Sultân el Barr* himself.

Here we were treated to a different view of the great *Haj* Pasha. The Arabs, through whose *dîras* the pilgrimage passes, have an arrangement with the Government, whereby they receive large sums as toll money. The Pasha is paymaster, and he is thus able to visit upon the Arabs any irregularities of which they may be guilty. These men of the desert have also a wholesome respect for the guard which is under the Pasha's command. His influence is therefore felt and acknowledged along the whole line of march. But robbers, Arabs or others, do not love to be restrained; therefore *Sheyukh er Ruwally* love not the Pasha. They have, however, no objection to accept what he may offer, and many of the weapons which it surprised one to find in the desert were gifts from the Pasha's hand.

I was speedily on very good terms with them, and received a pressing invitation to join them when they began their eastward movement a month or two later. They would take me into their own charge, and if I would be content with their homely fare, I should see all their *dîra* from the uplands of the Jaulân even unto Ḥayil, the city of *Ibn Rashîd*. Of this Arabian potentate they spoke with great respect. Ḥayil shelters him and his people only during part of the year. In the season he betakes him to the tents, rides to *Ghuzzu* at the head of his light camel corps, and holds all the 'Arab far and near in awe of his prowess. With no little pride they told me that the principal Sheikh of their tribe, as a special mark of favour, had received 200 horses from this desert ruler.

As the shadows grew longer and darker, and the fire lit up the swarthy faces with a warm glow, the talk, becoming general, soon drifted into the telling of tales; in these the wonderful and the supernatural were liberally mingled, but for the most part the stories were unfit for polite ears. The humour of the 'Arab is very broad, and oft-times very grim. As supper time drew on it was evidently a matter of deep concern to these worthy men how "the Baik" should be entertained. At last they solved the problem to their own entire satisfaction. My two attendants were to go to an adjoining tent, where all the rank and file of the tribe would gather and do justice to one huge dish, while the first born of the Sheikh was told off to minister to my necessities. To have witnessed and shared in the general mess would have pleased me best, but the general opinion was that it would not be showing due respect to "the Baik" to invite him to mingle with the rabble. I was therefore kept in solitary

state in the Sheikhly house, assiduously waited upon by the stalwart youth, who assured me that it was ذبيحة واحدة—all one slaughtering—by which I suppose he meant me to understand that nothing was lost by not going to where the slaughtered sheep lay cooked whole. I heard the sounds of boisterous enjoyment from the “house” of feasting, and directly my courtly ministrant presented himself, bearing a copper dish with my share of the repast. It consisted of a sheet of coarse bread which covered the bottom of the dish, over which lay a solid covering of the choicest portions of the ذبيحة (Dhabîhah). It was almost swimming in *samm*—clarified butter—but the air of the wilds confers an appetite which makes light of these things. A little water was poured over my hands. The youth planted himself over against me, rolled up his sleeves, and together we proceeded to business. He kneaded the bread into small pieces, selected the tenderest bits of the *dhabîhah*, laying them carefully to my hand, and certain it is that I made an excellent meal. It shows one how little necessary after all are such things as knives, forks, spoons, plates, &c. A draught of fresh milk hardly yet cooled concluded a repast fit for a prince.

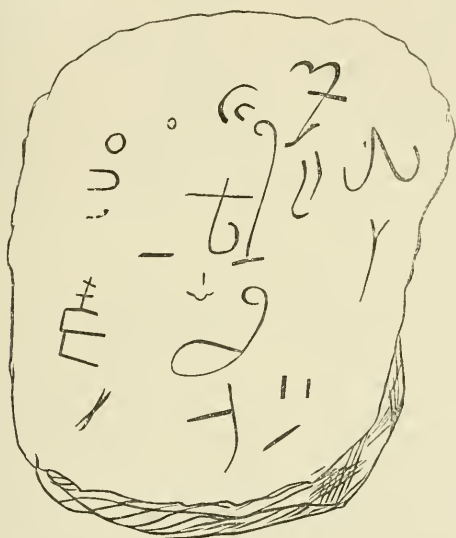
After supper the *mejlis* again assembled, and well into the night we sat around the fire, both hearing and asking each other questions. Among other things, I learned that the hair of the roof of the tent where we were lodged was made in Judeideh. The women of this tribe spin the goats' hair and weave cloth only for the walls of the tents. The more skilled workers of the Lebanon village are entrusted with the work for the roofs, as these have to stand the worst strain of the storm, and turn the rains which may chance to fall in the circle of their wanderings. One by one the drowsy listeners rose and passed like gliding shadows through the dimness to their separate shelters, and silence stole again over the encampment. At last but one remained, a long-winded youth whose monotonous voice pouring into Mohammed's ears a tale to him of surpassing and wondrous interest, served me as a lullaby, and the next I remember was the light of morning brightening over the earth.

The ride to *Tsil* was comparatively uneventful. The country is uninteresting. Great breadths covered with the black *débris* of ancient volcanic catastrophes, and wide stretches of dark brown earth, studded here and there with tufts of withered thistles, whose shining surfaces, reflecting the light, seemed to create a white haze in many a hollow. We passed through an extensive field of dolmens. On one of the largest I found some marks (*see* next page) rudely engraved, which doubtless once meant something to somebody.

The Rukḳâd we crossed just above the bridge, among oleanders of great height and luxuriance. At either end of the bridge is a bit of solid Roman pavement, apparently little the worse for its centuries of exposure, but it is soon lost amid the surrounding wilderness. Under the ruined arches of the bridge are abundance of beautiful ferns.

Another reach of *wâr* (rocky ground) passed, the horses' feet plunged

pleasantly into the waters of a little stream. Here we met a genial Beduwy, riding an ass, and punishing a huge bunch of grapes which he carried in a leathern wallet. With generous hand he distributed to the thirsty men whom God had sent across his path, and as we ate our eyes were lightened and we rode forward refreshed. Near by the stream were the bases of ancient walls, with great hewn blocks that might well have supported some mighty structure in the far past. Circular trodden patches, surrounded by low turf walls, with charred stones set for the fires, marked the site of the military training camp, which a few months earlier had been the scene of bustling activity, now the abode of the lizard and the snake.



MARKS ON A DOLMEN.

Tsil, or as some of the villagers called it, with a distinct aspirate after the Ts—Tshil—is very slightly above the level of the surrounding country. There is a gentle decline southward towards *Sahem el Jawân*, and a corresponding depression, speedily rising again to the hills northward. South-west of the village is the threshing floor, and beyond this extensive and very prolific vineyards. Following the example of the Circassians, the vineyards have been carefully surrounded by strong and high drystone dykes. The black towers rise higher still, where the owners lodge to guard their fruit against midnight marauder and prowling jackal. A few fig trees, with their cover of broad green leaves, here break the monotony of the landscape.

Tsil is not a clean village; the *مِزْبَلَة*—*mizbalah* (“dunghill”)—is the most flourishing of its institutions. Many of the houses are more than

half buried beneath accumulated rubbish. In two or three generations, at the present rate of progress, there ought to be a fine assortment of underground dwellings in Tsil. But in these respects it is quite a typical Haurân village. The inhabitants are all Moslems, but *الجهلية*—the time of ignorance—is in no real sense passed for them. It is simple nonsense, however, to speak of them (*see* Murray's guide) as having "a bad name for thieving propensities." They are just like their neighbours; it would be extremely difficult to distinguish degrees of better and worse among them. They are certainly very hospitable, and kindly according to their abilities.

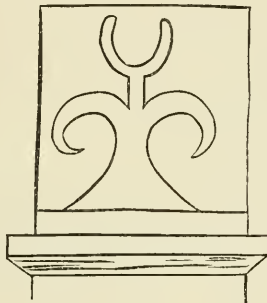
Dâr esh Sheikh lies close to the threshing floor. The courtyard is wide and the dwelling narrow, but the old man's heart was more in proportion with the yard than with the house. As the sun was very hot, I was glad to get inside, to accomplish some necessary reading and writing. The *Medâfeh*—guest chamber—had a floor of mud with a hollow in the centre for winter fires, walls plastered with mud, and roof of branches laid on strong cross beams, and covered with mud. We found a disagreeable looking Beduwy stretched at full length along one side, while his mare champed and neighed in the scanty shadow of the courtyard wall. He did not even rise to salute us on our entry, which proved him a churl. It transpired that he had lent the Sheikh a small sum of money at a ruinous rate of interest. This had tided our host over a time of distress, and now it was all repaid save a balance of a few piastres, which he calculated would be cleared shortly by the grain on the threshing floor. But it did not suit the Bedawy to accept assurances. His plan was to descend upon the good Sheikh periodically to demand payment. On these occasions he quartered himself and his mare upon his debtor, secured for himself the best that was going in the way of food, and generally assumed the airs of lord of the place. Sheikh 'Abdullah did not relish his creditor's company, but with no open quarrel he did not feel that he could order him forth; his time, however, was coming.

'Abdullah was despatched to the vineyard for grapes and shortly returned with great tempting bunches of beautiful fruit, for which he had paid at the rate of something less than a halfpenny per pound. This was reckoned *a good price*, and from the buyer's point of view there was little reason to grumble. After dinner there were numerous and obliging guides ready to show me everything of interest about the place. The antiquities have been pretty fully described by Mr. Schumacher, but the inscriptions had escaped him. Here I found Nos. 1, 2, 3, and 4 on the list. One or two others I heard of but cannot be certain that they were inscriptions. Often when the natives take you to what they call a "written stone," you find only a new illustration of their ignorance. It requires time, tact, and patience properly to examine these places. On a stone in one of the arches of the mosque I noticed two rows of seven little cup-like hollows, with the letter M over that at the top corner to the right. This suggested thoughts of the ancient "cresset stones,"

examples of which are preserved in the museum at York. But the probabilities are that in former times this and similar stones found in



other ruins were used for the game called by the Arabs منقلة—Mankalah—an account of which will be found in Lane's "Modern Egyptians." I found it played in Damet el 'Alyah by the Druzes, with the holes made in a piece of thick plank. The following figure, roughly drawn, I also found on the lower part of another arch :—



Towards evening the news spread that Sheikh 'Abdullah had guests, and the neighbours came in to help him entertain them. Several Arabs, with scant clothing and scantier manners, formed part of the company, and the conversation soon became general. The following snatches may be found interesting to different readers. Speaking with one about *el Lejú*, he said ما وطيتها ; he explained ما داستها—يعني—that is, "I never set foot upon it." Another, in the course of an argument, appealed to me to support his statement. I asked first for witnesses. اني مشلل—Anî mashallil, *i.e.*, I am without witnesses—ما لي شهود. The first sing. of the personal pronoun *ana*—أنا—is here pronounced distinctly *anî*, corresponding exactly to the Hebrew אָנִי. Beduw and Fellahîn alike in these districts pronounce both ج and ق like our hard g. The effect to the stranger is at first extremely confusing. ك, again, is invariably pronounced ch, as in *change*, at the beginning of words; but in the middle, and especially at the end, it often receives its proper k sound. These are phrases in common use, with the explanations which they gave me :—

- “Take your time,” or “at your leisure.” 1 برخة = على مهلك
- “Look to me,” or “give me your attention.” 2 ارع = طلع عليّ
- “Truth.” 3 سچ = صدق
- “Hurry!” or “haste you.” 4 انشر = امشى or استعجل
- “Tell me what you want,” or “your desire.” 5 وشعلومك = علمنى شو بتريد
6 وشتغى
7 اقهرك بالله

1. Burkhah = 'Ala mahalak.

2. Irr' = Ṭala' 'Aleiya.

3. Sij = Sidq, properly صدق—Şidq.

4. Inshur! = Imshi or Ista'jil.

5. Wash'alûmak } 'Allamnî shû betrîd.

6. Washtaghy }

7. Aḫhark billah or bullah. This is shouted after one who refuses to hear or to obey instructions. I asked the meaning of the phrase when I heard one crying it out at the pitch of his voice to another some distance away and received for answer, هو بخطط الله على ظهره. Huwa bihuṭ Ullah 'ala zaharo—“He sets Ullah upon his back!”

The oaths that interlarded the conversation were both frequent and forcible. I asked if they considered themselves bound by the oaths they used thus lightly and got heartily laughed at, as I anticipated. “But,” I said, “you do swear an oath by which you hold yourselves bound, called

حلف اليمين—Hâlf el Yemîn, ‘the faithful oath’—do you not?”

They showed a strange unwillingness to discuss the point; but at last one stepped forward to give me the formula for *Yemîn el 'Arab*—“the faithful oath of the 'Arab.” Drawing a circle in the court where we were reclining, he took a broken bit of a dry stem of grass between his hands and standing in the middle of the circle, with great solemnity he repeated the following:—

وحیوت هذا العود والربّ المعبود وخط سليمان ابن داود والكاذب
ما له مولود

Waḥayât hâdha el'ûd wa er-rubb el ma'bûd, wakhaṭ Suleimân ibn Dâûd, wa el-kâdhib ma lahu maulûd.

“By the life of this stem and the Lord the adored, and the line of Solomon the son of David, and he who lies may none be born to him.”

Khaṭ Suleimân is, of course, the circle within which the person stands and possibly as the unbroken line, in some way symbolises truth. No penalty is so grievous to the Arab soul as the absence or loss of posterity. The childless man regards himself as under a mark of divine displeasure. His death means the extinction of his line, and the disappointment of the dearest hopes. Hardly will an 'Arab break this oath, even if his life be in jeopardy. The sin, however, of betraying an infidel, كفر —kefr—is light compared with breaking the *yemîn* to a Moslem; and only with extreme difficulty can they ever be brought to swear the *yemîn* to a foreigner. It was said that the *yemîn* of the Druzes is peculiarly beautiful and awe-inspiring, but I could never persuade a Druze even to repeat it to me. The Druzes told me that they often used *yemîn el 'Arab*, their own *yemîn* being reserved for very special cases; as, for example, when one is accused of murder and wishes to swear to his innocence, then only *yemîn ed Druze* will be accepted.

On a part of the courtyard raised somewhat above the rest we enjoyed supper *à la 'Arab*, a huge trencher of steaming rice, over which rich melted *samn* had been poured, was the chief dish; but there was also freshly-baked bread, *leben*, and honey. The most casual observer could not have failed to observe how liberally the Sheikh's Bedawy creditor assisted himself. Supper over I retired a bit from the company, drew my wraps around me, and lay down under the beautiful canopy of cloudless Syrian sky. But alas, the attentions of certain peculiarly active insects, fostered by the prevailing conditions, were so assiduously unremitting that sleep fled far from weary eyes. I decided that the apparatus I had brought for such emergencies should henceforth be employed. This good resolution seemed to bring some immediate relief and just ere "the star" arose I dropped off into dreamless slumber.

The most delightful hour of all the day in the Orient is that just before the sun, bright and burning, springs like a strong man from his couch rejoicing to run his race; the dewdrops sparkle upon leaf and stone, the brown earth is darkened by its gentle touch, the flocks move softly outwards following their rough but kindly shepherds, and the hot temples are fanned by the fresh cool breezes from the dewy uplands. White mists roll down the valleys, encircling the black heights whose summits rise above like islands in a sea of foam. So comes the day of power, "in holy beauties from the womb of the morning." Over a frugal and wholesome breakfast of coarse freshly-baked bread, *leben*, and grapes, we discussed such weighty matters as work, laziness—the besetting sin of the 'Arab and Fellahy alike—and the tenure of land. On this last subject there was widespread disturbance among the villages of the Haurân, for an order had been issued to register all land in the names of the present possessors that proper titles might be given. In the changing conditions of the country this was likely to prove a real advantage to the people; but their suspicious minds detected in the تطويب —*tatwib*, "registration"—only a new instrument for extortion and oppression. Opposition

to the scheme was bitter and determined, especially among the inhabitants of *Jebel ed Druze*. I suppose not fewer than 8,000 or 10,000 soldiers were drafted into the Haurân to overawe the population and secure the carrying out of the order. Discontent manifested itself in peculiar fashion. Bands of Fellahîn and Druzes for once made common cause, and not feeling themselves strong enough to meet the Government troops, and having a vivid recollection of the punishment administered to the daring Druzes two years before, they contented themselves with preying upon the traveller and the itinerant merchant, making the roads unsafe. From this point eastward I heard of some dozen robberies and murders committed during the time of our wanderings. Doubtless there were exaggerations, but most of the accounts I believe to have been authentic.

Southward from Tsîl, about an hour and a quarter's riding, lies *Sahem el Jaulân* (see Schumacher, "Across the Jordan"). The village is surrounded by great tracts of very fertile land. This did not escape the eagle eye of Mohammed Sa'id Pasha. He had bought the village and lands for a ridiculously small sum, and forthwith sold them again at a phenomenal profit to the Jewish company which proposed to plant colonies in these regions. Difficulties, however, had arisen, as before the legal formalities for conveying the purchase to the Pasha were completed, the people learned the bargain he had made with the Jews, and repenting their transaction with him, refused to go forward. According to their tale, things were hanging in this unsatisfactory position when I visited them; but the influence of the Pasha would probably be sufficient to bring them to his own mind in the end. It did seem strange to hear the names of the *يهود* *yehûd*—Jews—and of Rothschild, whom they called *رئيس اليهود*—*Reis el yehûd*—"Chief of the Jews," on the lips of these rude men, wandering in the streets of the ruined city which some would identify with Golan, the ancient refuge whither the distant forefathers of the *yehûd* were accustomed to flee for succour, what time their hands were unwittingly stained in brother's blood; the avenger with glittering *sahem*—"arrow"—pressing hard upon their trembling footsteps.

The Sheikh, a friend of Mohammed's, was unfortunately absent; but his son *Yunas* hospitably entertained us in his father's stead. As we sat conversing with him in the *diwân*, he turned to a box which stood near by, and, removing the cover, drew out a huge spotted serpent, which he fondled affectionately, and suffered to wriggle about the place in a fashion which did not in the least add to the comfort of his guests!

شربت من الشيخ, he explained—*sharîbtî min esh Sheikh*—"I have drunk from the Sheikh." There are men who prepare certain concoctions and profess that whoever partakes of them is rendered impervious to the poison of snakes. They charge a small sum from those who are privileged to taste the charmed draught, and so eke out a precarious livelihood. I have met a good many lads who had thus "drunk from the Sheikh" and who were very free in their handling of reptiles. Once at

Tell Hûm, a boy who had come with us in the boat suddenly dived into a hole among the ruins, and speedily emerged in triumph with a long serpent writhing in his grasp. He allowed it to bite him, drawing blood freely. I observed immediately afterwards in the boat, that when the other rowers were perfectly cool, he broke out into a profuse perspiration. I asked him if all serpents were alike to him, and he said they were. I reminded him of a short, thick black rascal that infests the vineyards and drystone dykes, and asked if he would grip *him*. With one of his biggest oaths he cursed the father and grandfather of that snake, and declared that he would not approach him. When this fellow bites, you have only about half an hour, and that half an hour of agony, to take farewell of your friends. The truth is that most of the serpents are quite innocuous, and may be handled with impunity. These lads know the really dangerous kinds, and avoid them. But it always makes one creep to see the nasty things wriggling and twisting round human limbs. Yunas finally caught his pet, and thrust him again into his prison box, amused at the relief his disappearance brought to us.

In a wall in front of the public reception room, or *medâfeh*, I found inscription No. 5, and in a cellar not easily reached, over against the richly sculptured chamber described by Schumacher, I found No. 6. The mosque, extensive remains of ancient baths which have been uncovered beside the threshing floor, and بيت الباشا—*Beit el Bâsha*—"House of the Pasha," a modern structure of old materials, were all examined in turn, but yielded nothing of special interest. A certain lintel, now deep underground, was said to have an inscription on it, and one who had seen it undertook to dig it up. When at last it appeared in the face of day, it presented only a bit of very common sculpture, and the disgusted workman threw down his pick, despairing of the *backsheesh* he had been promised; but he seemed to think better of the *Franjy*, when his good intentions were rewarded! Yunas, meantime, had prepared for us a frugal and acceptable repast; while we sat enjoying it a poor ragged consumptive, *Shehâdy ez-zâmil* by name, came in trembling eagerness to ask for something that might cure his hacking cough. I could only give him a note introducing him to the good doctor in Safed, whose services would be at his disposal if he were able to reach that upland city. What a magnificent field for philanthropic work these villages and camps present.

Riding westward, we presently came upon the deep *Wady 'Allân*, which here cuts the plain in two. How delightful was the splash and gurgle of the living water rushing over its rocky bed in the fierce heat of that Syrian day! High on the western bank we descried the grey ruins of *Beit Akkâr*, whither we were now bending our steps. We crossed the wady further to the north, and then carefully clambered up the steep and slippery rocks to the ancient city on the heights.

Beit Akkâr occupies a position of great strength, standing on the tongue or triangle between two valleys, just above their confluence

The Wady 'Allân is much the deeper of the two, its sides here descending in sheer precipitous cliffs. On the other side the ascent is also one of extreme difficulty ; while to the north the approaches from the plain of old were guarded by enormous fortifications. What a scene of ruin and desolation the place presents to-day ! We could trace the line of the streets by the clearly marked depressions, and where a higher tumulus of weather-worn stone met the eye, we might hazard the guess that there had stood some public building. A few underground arches still stand entire, supporting the superincumbent mass of ruins. For the most part the houses must have been erected without mortar. Dressed stones, bits of ancient columns and capitals are strewn here and there ; but not a single inscription rewarded a most painstaking search.

Not without feelings of sadness we turned us from the blasted height, and going down with anxious care over the smooth rocks where the iron hoofs of the horses slipped threateningly at every step, we reached again the bottom of the wady, just above a lofty fall. How tempting that clear sparkling water was to thirsty, perspiring travellers ! Here part of the stream is led captive into a channel of masonry, and made to turn two mills ere it reaches the basin below ; the rest of the waters whirl foaming over the cataract with wide-reaching alarm. Swinging down with the help of oleander bushes, which here abound, and dry roots, I made my way to the 'edge of the pool below. I stood on a rock, just ready to plunge into the refreshing tide, when lo ! a great serpent, speckled back, triangular head, and constricted neck, came twisting down the stream almost to my unprotected feet. It was sickening ! Grasping a stone, I hurled it at the reptile, but apprehending danger, he made swiftly for the shore and disappeared under a huge boulder. Such things tend to modify the pleasures of bathing ; but it was impossible to resist the attractions of that clear, flushing pool. Happily, the serpent and his friends seemed to take warning from the danger he had escaped, and I saw no more of them. Mohammed and 'Abdullah sat the while in the higher reaches, under the shade of the leafy oleander, in converse deep with certain Beduw, who were most eager to know whence we came, whither we journeyed, and what our business was. If they believed one-half of what these worthies told them they could be in no doubt as to our quality and dignity.

Tsil we could see from the elevation of the ruins, and before coming down had settled the direction we should ride. The ground was for the most part bare and brown, with volcanic stones liberally bestrewn. But the barrenness was pleasantly interrupted here and there by great stretches of waving *Dhurra*, a kind of maize with enormous stem and huge bushy head. Of this grain the villagers in the Haurân make much of their bread ; wherein they are greatly commiserated by those who can afford the more aristocratic nutriment of wheat. The horses tore at the green blades and bushy heads with tremendous eagerness. It is the privilege of the traveller, at which the owners of the crops never complain, to allow his horse to snatch mouthfuls as it goes of whatever grows

by the way. As the Arabs do not feed their horses at midday, the refreshment this affords is often considerable.

Preparations for the evening meal were in full swing when we reached the village. This is the great meal of the day. Breakfast is of little or no account to these people. Often they will go long journeys without touching food, in the certain hope of doing well at the journey's end.

The sound of threshing in the *بيدر*—*Beidar*—was hushed, the grain banked up, and watches set. The flocks came slowly homeward through the quiet air; groups gathered in the doorways and courtyards, for no supper would be eaten under the shadow of a roof that warm night. Sunset filled all the west with glorious colour, the paler east reflecting its radiant hues, while the light swiftly faded from out the dome of blue. All seemed to be settling down in peacefulness over the village, when in a moment the scene was changed. We had gathered together on the slightly raised platform in the Sheikh's courtyard, and a huge trencher of rice was brought and set in our midst. This, with bunches of luscious grapes, formed the chief part of our evening fare. Our friend, the Beduwy creditor, who had lounged about in the shade all day, sleeping for hours at once, and waking up occasionally to shout gruff salutations to passers by, came forward, thrust himself into the midst of the circle, and began to do ample justice to the rice. Just then the good Sheikh came in, fire flashing from his dark eyes, his lips set in angry determination. He suffered from a chronic hoarseness that almost deprived him of voice; what was left him was pitched in a very high key. He addressed the Beduwy as *chell ibn chell*—"dog, the son of a dog"; directly he ventured the opinion that he was not only *chell*, but *chefr* and *Khanzir*—"infidel and pig"—as well! Then the music fast and furiously rose and fell on the night air, the shrill treble of the irate Sheikh's accusations and scornful epithets, and the deep bass of the Beduwy's responding blasphemies. As the clangour floated over the city, the usual Oriental crowd soon collected at the gateway, and heard the star-crooked crescendo in which the ill-mannered creditor was ordered forth into the darkness, which now fell thick o'er all the uplands. 'Abdullah's wrath against this rough son of the desert had been rising for some time; but that which led to the final outburst was what no man of spirit could tolerate. Late in the afternoon, down by the dyke that surrounds the *Beidar*, where the village clothes are stretched in the sun to dry, as the Sheikh was proceeding to the great heap of grain to fetch provender for the Beduwy's horse, the latter openly insulted and derided him before the women of the village. Hot words then passed, but the hour of nursing had made 'Abdullah's wrath no cooler, and now he determined to be quit of this everlasting annoyance. The Beduwy, in high dudgeon, threw down the burning twig with which he would have lit his pipe, dashed his saddle upon his surprised mare, making a running commentary of oaths upon 'Abdullah's fiery eloquence. Then came 'Abdullah's wife, the graceful and gentle *sheikhah*, trying to cast oil on the troubled waters.

She could not bear to think even of her husband's traducer going out into the wastes which, moving among the dim shadows, the jackals had already filled with their wild music. But these fierce natures when stirred are very fierce; her mediation was treated with lofty disdain. With a parting curse shot back from the gateway, the Bedawy plunged into the darkness. 'Abdullah's shrill reproaches followed him until the sound of his mare's footsteps died away. With his passion somewhat wrought off, the Sheikh then turned to entertain his remaining guests. He was highly complimented by all upon the courage he had shown. After a few spasmodic bursts at the mean *chelh ibn chelh*, whom he had driven forth, the admiration of his friends seemed greatly to mollify him, and he sat down in peace to eat his frugal supper.

After the usual turn of tale-telling gradually the company of villagers thinned, and one by one those who remained dropped off to sleep just where they lay. Remembering last night's experience, I resolved to run no risks, and so got my "shoe" in order. In anticipation of circumstances such as these I had prepared a strong canvas bag nearly in the shape of a shoe, with muslin sewn round the mouth, which might be drawn in at the top, and fastened up to a nail or other convenient projection overhead. Into the bottom of this I slipped a mattress, and such wraps as were necessary. By keeping the mouth firmly fastened these were preserved from invasion by "the enemy" during the day; and with a little careful management when night fell I was able to step in without company, and bid defiance to the foe till morning.

A pleasant forenoon gallop brought us to 'Adwân, a Fellahy village resting on a small elevation, which, however, commands a very wide view northward, eastward, and southward. Here we proposed spending the succeeding day, Sunday. I did not quite realise what staying here meant, but in any case it might have been difficult to make a better of it. Sheikh Khalil gave us a very hearty welcome to his humble dwelling. A somewhat short, thickset man, with ruddy cheeks and sandy whiskers, he came bustling in from the Beidar when he heard of the visitors. Both in appearance and habits he presented a contrast to the usual Fellahy type. As a rule they are swarthy, with a tendency to spareness, and showing no undue appetite for work. Khalil is an industrious man, making the best of somewhat evil circumstances. 'Adwân cannot boast such prolific vineyards as Tsîl, but the small grapes grown here are very palatable, especially in hot days. While the Sheikh busied himself preparing for our entertainment, I made casual inquiries about the village and villagers. The *mizbalah* is here, as in other villages, the most thriving concern. On one side the houses are entirely hidden behind a huge dunghill. All manner of refuse and rubbish has been thrown there for ages, and now it is hardly an exaggeration to say it is bigger than the village itself! Close by the base of this great heap I found inscription No. 7. In these circumstances I will be easily understood when I say the atmosphere is not pure. A jocular youth in the hotel at Jericho once pronounced the ancient city of palms to be now the *Fabrik*—manufactory

of flies, mosquitoes, and such-like for the whole of Syria. I have seen Jericho about its worst, and am sure the lad had never visited 'Adwân. The flies seem to be millions of myriads strong. Going over certain parts they rise like a dark cloud around you at every step. They are about the only creatures that have any strength. The villagers are a very sickly lot. They are old, withered men before they are fifty. When a child is born it is not really expected to live. When one reaches the age of eleven or twelve it is regarded as hardly less than a miracle. But the fevered, weakly condition of all is fully explained when the water supply of the place is seen. The fountain rises a little to the north-east of the village. It would be very easy to make a convenient reservoir, protecting from pollution the water to be used for domestic purposes. Abortive attempts to do this have evidently been made from time to time ; but anything like thorough work is not to be expected here. The spring is fairly copious, but the water at once collects in a muddy pool. Hither come the cattle to drink, trampling all round and through it ; hither come the pious Moslems to wash prior to prayer ; and hither come the women with their jars to carry home the needed supplies. Consider these mighty odoriferous mounds, the swarming flies, this pool of filthy water, and one can wonder no more that men are sickly, women feeble, and that they regard it as a special interposition of Providence on their behalf when their children survive the perils of infancy—for these humble peasants have all the passionate longings of the Orient, to see a great posterity.

Not far to the north were several clumps of trees ; above the green foliage the red tile roofs of El Merkez rose pleasantly. This is the seat of the governor of the Haurân. The position is both civil and military, but his functions are prevailingly military. A soldier of some distinction is always chosen for the post. The Turks have never felt perfectly sure of their hold upon this district. It is difficult to maintain any satisfactory authority over the nomadic tribes that roam over its length and breadth. The common peasantry might not cause much trouble ; but the free-spirited Druzes must also be reckoned with, and in their wild mountains and rocky fastnesses of *El Lejà*, they are foemen by no means to be despised. The nearest approach to tranquillity was attained under the *régime* of the brave and chivalrous Memdûh Pasha. He was a soldier who was respected and admired even by those on whom his hand lay heaviest. *Memdûh* by name—"the praised one," he is *Memdûh* also in fact, and his fame will linger long in the towns and villages, and among the far-spreading encampments of Haurân.

Of *El Merkez* and the Monastery of Job—now Turkish barracks and Government offices—of *Sheikh Sa'ad* and *Nawa*, Mr. Schumacher has given an excellent account ("Across the Jordan"). Here there is a post and telegraph office ; but the officials are so absorbed in Government business that the traveller may consider himself extremely fortunate if his telegram is sent off in anything less than three days after it is given in. As to waiting for a reply, you might almost go and fetch it yourself in the time. El Merkez consists of two straggling streets, running at right

angles to each other. To the south of that running east and west is the so-called "Monastery of Job." Entering by an old gateway, the post office is to the left. Round a large courtyard is a series of rooms ancient and modern, occupied by soldiers. South of this enclosure, reached by a small door in the wall, is the sanctuary, where the patriarch of Uz and his son lie buried. His wife's tomb is shown on the side of the street in a little grass and weed-covered plot. The tombs in the sanctuary are now scrupulously guarded from profanation, fenced off by a railing, and covered with green cloth. The floor in front of them is used largely by the faithful in the garrison for prayer. Just before the door, under the shadow of a great tree, is a fountain for ablutions. The water is brought some distance in pipes, and is the same as that which supplies the village.

The great man himself, who sat under a canopy at the side of the courtyard in company with his officers, cordially returned my salutation. Meantime, Mohammed had been charming himself retailing the story of his master's greatness to a few inquisitive soldiers who had gathered about him. Doctors Post and Porter, of Beyrout, must have been somewhere in the neighbourhood at this time, in quest of botanical specimens. Their scientific interest did not commend itself to the favour of the powers that be, and they were unhappily stopped a little to the south and sent back to Damascus. This we did not learn until our return, and considering the end of their enterprise it is perhaps as well that we did not meet. No objection was made to our progress, nor was I asked any inconvenient questions.

Riding along by the vineyards that stretch between El Merkez and *Sheikh Sa'ad*, we entered the latter village and rode up to the sanctuary, where the great attraction is *Sakhrat Ayyûb*. The sanctuary is built of basalt; the roof, which is of solid slabs of the same material, is supported by a double row of square pillars. On one of the arches is carved a cross, telling of Christian possession; but originally no doubt it was a heathen temple. In the floor stands the big rock of which Mr. Schumacher has given such a full description. It is a monument of hoar antiquity; the hieroglyphic inscription on it proves it to date at least from the time of Rameses II. The sanctuary and stone are greatly revered by the villagers.

The place is named after *Sheikh Sa'ad*, the leader who brought hither the company of Soudanese, whose descendants now form almost its sole occupants. Here only in Syria do you find a village community entirely black. The Sheikh, of course, has duly found his position in the Arab Valhalla, and fairly divides the local honours with the ancient patriarch. The village is built on a rocky mound, and on the south-eastern shoulder of the mound stands the sanctuary, visible, with its white dome, for many miles on every side. At the bottom of the hill, towards El Merkez, a beautiful fountain bursts from the rock, and over its waters is built what is now known as *Hammâm Ayyûb*, "the bath of Job." It stands open, and is used indiscriminately by all. As the stream escapes, and

circles away through the gardens and orchards, spreading beauty and fertility along its banks, what a contrast the scene presents to the dreary deserts of the Soudân. Considering this, one can partly understand why these dark-skinned folks should offer hardly less than Divine honours to the man who led their fathers out of the waterless wastes of the far south, to settle in what must have seemed to the eyes of the desert dwellers a very paradise.

Wherever you find anything like a shop, be it hut or tent, among peasantry or Arabs, there you will find either tartaric or citric acid, or both. A ransom is charged for a very small quantity, and it is carried very carefully tied up in a corner of the dress or *kufiyeh*. A bit is taken by times, and sucked for a moment, then carefully restored to its quarters. They prize it greatly, believing that its astringent properties exercise a wholesome and beneficent influence on the whole system. Here we provided ourselves with a stock, which proved of great service in our wanderings. We returned through El Merkez to 'Adwân, and after refreshment, and such rest as the flies permitted, I rode down in the quiet of evening to *Tell 'Asherah*. It is only half an hour distant to the south-east. I rode round the base, and then round the top. At intervals along the steep sides there is an outcrop of very ancient ruins, particularly on the northern slope. It is impossible to make anything of these at present, but, doubtless, excavation would bring much of interest to light. The top is shaped almost like a horseshoe, open to the north, with a considerable depression in the midst. A great cluster of sheepfolds, built of the ancient building stones, crown the north-western ruin. The massive approach and gateway, with watch towers or guard houses, now a huge heap of blackened ruins, lies to west of the hill, not to east, as Dr. Merrill gives it. Everything about the hill betokens that in hoar antiquity it was a place of importance and great strength. The horseshoe shape alone is very suggestive of *Karnaim*, "the two horns"; but it will hardly do to rest identification on such slender evidence. Lying there in the calm evening, the sun low in the west, casting long shadows eastward, it was impossible not to dream of what rich spoils of ancient lore may lie deep hidden in the hill's dark heart, waiting but the spade of the excavator, to enhance beyond all thought the history of the Orient. From fountains rising to the north-east, streams of delightful, cool, clear, sparkling water sweep round the base, through reedy meadows. What a chance for the inhabitants of 'Adwân if they were only awake to their own interests! But, of course, if they came hither, they would bring their dirty indolent habits with them: and these flashing pools would soon emulate the muddy hole whence they now draw their supplies.

The change from the sweet, fresh, free hill top, with far-reaching vision of the ancient land in the midst of which it stands, back to the confined, stuffy, insect-infested *Medâfeh*, was not a very pleasant one. *Khalil's* bustling activity was the one refreshing element in the place. There is an unwritten law in these villages which ordains that the expenses of the *Medâfeh* shall fall as equally as possible upon the whole

community. Just how each shall contribute towards the entertainment of strangers is a matter for individual arrangement. The Sheikh represents the community, and in their name proffers welcome and cheer. The entire population of the village, work being over for the day, gathered at sunset round the Sheikh's dwelling. The men occupied the courtyard in front of the *Medâfeh*, the women and children wandering about without the enclosure, craning their necks for a glimpse of the visitors. The house in summer is of use really only as a shelter from the sun. As soon as he has lost his power, and the shadows creep up the valleys and across the plains, all come forth to revel in the cool of evening. Supper was served in the yard. A mighty trencher of *burghal*, prepared wheat, with *samn*, was placed in the midst—the very best the village had to offer. We were told off in relays, strangers first, of course, and squatting around the dish, with bread and fingers attacked the steaming mass. It speedily vanished before this vigorous and repeated onslaught, but not until all had eaten, and had concluded, each touching his brow with shining fingers, with satisfied *el hamdu lillahs*. The departure of light was almost coincident with the removal of the utensils. Pipes and cigarettes were produced all round, and as the darkness thickened the smoke mingling therewith increased the obscurity, until a man's position could be determined only by the glowing point of burning tobacco, or the gurgle of his *nargileh*. The large company of *Fellahin* settled down in the most business-like manner to their evening's enjoyment. Their relations with the Government, the Registration question, the cholera, and its probable effect on the sale of their grain, did not detain them long; and, before the first pipe was smoked, their beloved pastime was in full swing, and tales were told fit to make each particular hair wriggle up with nervous excitement. I thought to interest them with descriptions of our western wonders, the telephone, the phonograph, the railway, of which they had the most hazy ideas, ocean steamers, the implements of war, our mighty cities with their rushing industries. They tolerated what must have seemed to them my interminable loquacity, with what grace they could, as courtesy to the stranger required. For what interest did the things whereof I spake possess compared with the supernatural agencies which hemmed in their own lives in these remote solitudes! Did I know anything of enchantments? was their eager question. Certainly they only half believed my denial, and none would have wondered beyond measure if mounds and village had all disappeared before the morning. They told me of a ruin which lay somewhere to the north-west, with huge scattered columns, and dark underground windings where tradition had it that vast treasure lay concealed. There was no doubt about the ruin, for many present had seen it as boys. But there came one over-curious foreigner, who walked over the place and purposed to return and excavate: and from that day to this the ruin hath not been visible to any human eye. Many a weary hour has been spent wandering in the neighbourhood, and every foot of the

soil where once it stood has been carefully explored in vain. Thus do the guardian spirits of the place preserve it from the hand of the spoiler!

Khalil stirred up the embers of a dying fire, casting a ruddy glow over the swarthy faces in the darkness, and to the merry music of mortar and pestle, water was boiled for coffee. Mohammed produced tea from our stores, and some tasted the beverage of the *Franjies* for the first time. It would not be easy to displace the coffee, but if only price permitted, the "cup that cheers," &c., would soon make a good second among these people. This, however, was only by-play; the serious business of the evening went forward apace. Did I know *Wady en Nâr*—"Valley of Fire"? It was a deep vale not far distant, and a noted resort of the *Jin*—"fairies." The sides, as in most of the Jaulân valleys, are very steep and difficult of ascent. If you stray along the top of the left bank, and look carefully, you will see, about midway up the opposite side, a small doorway, with doorposts and lintel of stone. It stands open; and if the sun is in the right direction, his rays striking within, you may catch, in the cave beyond, the glitter of red gold. No man can guess the wealth there stored; but, alas! for the poverty-stricken Hawârny, it is effectually guarded. You go down into the valley, and there the difficulties begin; for while the doorway is easily seen from the opposite bank it is next to impossible to tell here where to climb. Then the dry earth rushes beneath your feet, and it would be almost as easy to climb a soft snow wreath. Finally, if you do discover and reach the door, only at your peril may you approach; for from the atmosphere there is distilled "a ghastly dew," which drip, drip, drips from the lintel on to the earth below, and these strange dew-drops are possessed of marvellous and awful power. If one falls on a piece of wood it is torn into fibres, if on stone or iron it is shivered into fragments, if upon any part of a man the Irishman's "smithereens" are nothing to what he would become! What wonder if the courage of men oozes out of their fingertips as they confront this mysterious door! So would they have me believe, that from the opposing bank when light favours, these hungry men gloat upon the shine of the precious metal, which they may never handle!

Then came a story which concerned *Umm el Jamâl*, an ancient city whose blackened walls may be seen away on the plain to the south-east, from the minaret of the great Mosque in Bozrah. In a cavern under this city the prophet Mohammed of sacred memory had concealed many things of unspeakable preciousness. Fearing the coming of the infidel, he had placed a guard in the cavern, before which every man who had ever attempted to enter had gone powerless or fallen down in a fit. It consists of 40 giant negroes, an enormous camel, and a snake whose vast sinewy folds remind one most of "that sea-beast, Leviathan, whom God, of all his works, created hugest, that swim the ocean stream." At the sound of an approaching footstep they all spring up from apparent torpor, and with a mighty shout and terrific threatening aspect, raise barriers of dread which the boldest never yet hath passed.

These long centuries of watching in the darksome cave have not wearied them, nor hath the age-long fast in any degree impaired their natural force.

Belief in these stores of hidden treasure is kept alive by occasional discoveries of coin. Only a few months before my visit, a workman, digging for a foundation in Bozrah, came upon a jar full of old silver and golden coins. Several who were working near him heard of his find, and gathering round him, a promise of silence was exacted from each, and the treasure trove was divided among them. But there were too many to keep a secret. By and bye the Government got wind of the affair, and all suspected of connection with it were promptly arrested. The erewhile fortunate men were soon detected, and, as the price of freedom, had to disgorge their share of the treasure. One man, however, stoutly maintained his innocence of the whole concern, and he was still being afforded leisure to revise his declaration in one of his Imperial Majesty's prisons. This was all decidedly discouraging. Yet every man of these folk trusts that one day he will stumble across concealed wealth, which will make him independent of work during the rest of his natural life.

A very long-winded fellow now took up his parable, and retailed to the company, who listened with breathless eagerness, a tale, which was simply an Arabic variant on the old Greek story of the fair but faithless Helen and the beautiful but unworthy Paris. The variations were eminently to the Arabian taste. I gathered myself quietly into my "shoe"; the sound of the tale-teller's voice, in its monotonous half-chant, acted as a lullaby, and soon I was far away in the land of dreams, where the supernatural is ever at home.

(To be continued.)

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1887.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months. The maximum for the year, 27·709 inches, is in February. In column 2 the lowest reading in each month is shown; the minimum for the year, 26·978 inches, is in January. The range of readings in the year was 0·731 inch. The numbers in the 3rd column show the range of readings in each month, the smallest, 0·129 inch, is in July; and the largest, 0·730 inch, is in January. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·478 inches, is in October; and the lowest, 27·248 inches, in August. The mean pressure for the year was 27·381 inches. At Saron a the mean pressure for the year was 29·822 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 102° on August 21st ; on this day at Saroná the maximum temperature was 91° . The first day in the year the temperature reached 90° was on May 9th, and there were 7 other days in this month when it reached or exceeded 90° ; in June there were 9 days ; in July 15 days ; in August 18 days ; in September, 9 days ; and in October 14 days. Therefore the temperature reached or exceeded 90° on 73 days in the year. At Saroná the temperature reached or exceeded 90° on 25 days in the year ; the highest at Saroná, viz., 100° , took place on October 29th ; on this day at Jerusalem the maximum temperature was 89° ; the first day the temperature reached 90° was on April 10th.

The numbers in column 6 show the lowest temperature of the air in each month ; the lowest in the year was $27^{\circ}0$ on the 23rd, 26th, and 27th of January ; the temperature was below 40° in January on 28 nights ; in February it was below 40° on 17 nights ; in March on 11 nights ; in May on 2 nights ; in November on 1 night ; and in December on 25 nights. Therefore the temperature was below 40° on 84 nights in the year. The yearly range of temperature was $75^{\circ}0$. At Saroná the temperature was below 40° on only 15 nights in the year ; the lowest in the year, $32^{\circ}5$, took place on January 28th. The yearly range of temperature at Saroná was $67^{\circ}5$.

The range of temperature in each month is shown in column 7, and these numbers vary from 35° in January to $55^{\circ}5$ in May. At Saroná the range of temperature in each month varied from 27° in July to 54° in April.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, $50^{\circ}5$, is in January, and the highest, $91^{\circ}9$, in August. At Saroná of the high day temperature the lowest, $63^{\circ}4$, was in January, and the highest, $88^{\circ}5$, in August.

Of the low night temperature, the coldest, $34^{\circ}5$, is in January, and the warmest, 62° , in July. At Saroná, of the low night temperature, the coldest, $44^{\circ}0$, was in February, and the warmest, $69^{\circ}1$, in August.

The average daily range of temperature is shown in column 10 ; the smallest range, $14^{\circ}9$, is in February, and the largest range, $30^{\circ}1$, is in August. At Saroná, of the average daily range of temperature, the smallest, $18^{\circ}5$, was in January, and the largest, $25^{\circ}1$, was in April.

In column 11 the mean temperature of the air in each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature is January, $42^{\circ}5$, and the month of the highest, August, $76^{\circ}8$. The mean temperature for the year is $62^{\circ}3$. At Saroná, of the mean temperature, the month of the lowest is January, $54^{\circ}1$, and that of the highest, August, $78^{\circ}8$; the mean temperature for the year at Saroná was $66^{\circ}5$.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-built thermometer taken daily at 9 a.m., and in column 14 the

mean monthly temperature of the dew point, or that temperature at which dew would have been deposited, is shown; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air in January and February is as small as $2\frac{3}{4}$ grains, and in August as large as 7·6 grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number indicating the driest month is 39 in May, and the largest, 77, indicating the wettest month in December. The weight of a cubic foot of air under its pressure, temperature and humidity at 9 a.m. is shown in column 19.

The most prevalent wind in January was S.W., and the least prevalent was S. In February the most prevalent was E., and the least was S. In March the most prevalent winds were N.W. and E., and the least was S. In April the most prevalent was S.E., and the least was N. In May the most prevalent was N.W., and the least was S. In June the most prevalent was N.W., and the least were E. and S.E. In July the most prevalent wind was N.W., and the least were E. and its compounds. In August and September the most prevalent were W. and N.W., and the least were E. and compounds of E. In October the most prevalent were N.E., W., and N.W., and the least was S. In November the most prevalent was N.W., and the least was E. In December the most prevalent winds were N.E., S.W., and N.W., and the least prevalent wind was N. The most prevalent wind for the year was N.W., which occurred on 108 times during the year, of which 19 were in July, 17 in June, and 12 in August, and the least prevalent wind for the year was S., which occurred on only 12 times during the year, of which 5 were in April, and 2 in both November and December. At Sarona the most prevalent wind for the year was S.W., which occurred on 97 different days, and the least prevalent wind was E., which occurred on only 12 times during the year.

The mean amount of cloud is shown in column 28; the month with the smallest amount is June, 0·8, and that with the largest amount, April, 5·9. Of the cumulus, or fine weather cloud, there were only 7 instances in the year. Of the nimbus, or rain cloud, there were 30 instances in the year, of which 8 were in January, 6 in February, and 5 in both March and December, and only 2 from May to October. Of the cirrus there were 9 instances; of the cirro stratus, 31 instances; of the stratus, 3 instances; of the cirro cumulus, 68 instances, of which 12 were in February, and 10 in January; of the cumulus stratus there were 45 instances, and 172 instances of cloudless skies, of which 29 were in August, 26 in July, and 23 in June. At Sarona there were 104 instances of cloudless skies, of which 17 were in October, 14 in May, and 13 in September.

The largest fall of rain for the month in the year was 12·45 inches in January, of which 2·88 inches fell on the 23rd, 2·10 inches on the 22nd, and 2·09 inches on the 15th. The next largest fall for the month was 6·72 inches in December, of which 3·34 inches fell on the 15th. No rain fell from May 2nd till the 15th of November, making a period of 196

consecutive days without rain. The fall of rain for the year was 29·81 inches, which fell on 46 days during the year. At Saronā the largest fall for the month in the year was 5·74 inches in January. No rain fell at Saronā from May 2nd till November 14th, with the exception of September 12th, on which day 0·08 inch fell, so making periods of 132 and 63 consecutive days respectively without rain. The fall of rain for the year at Saronā was 17·06 inches, which fell on 43 days during the year.

NOTE ON THE HÆMATITE WEIGHT FROM SAMARIA.

By EBENEZER DAVIS, Esq.

PERHAPS the greatest charm of archaeological study lies in the fact that fresh subjects of interest are constantly being found even in the most unpromising lines of research, and in the discussion arising therefrom. What to the uninitiated would appear to be only a few illegible and unmeaning scratches on a piece of brick or stone, will in the hands of the *cognoscenti* prove to be matter of the greatest importance for the amplification of language, science, and history. Take, for instance, the little spindle-shaped object now known as the "hæmatite weight from Samaria." Here we find a piece of stone inscribed with a few ancient characters giving rise to a prolonged and animated discussion between half a dozen scholars, each of whom has something new and important to say about it.

The stone was found to have an inscription—then arose questions as to the character and language in which the inscription was written, and lastly, its meaning, on which point much difference of opinion has arisen.

Having given considerable attention to this short text, I wish to say that it appears to me to be an undoubtedly genuine inscription in the North Semitic language and character, belonging possibly to as early a period as the 9th century B.C., if one may be allowed to judge from the similarity of the script to that of other Palestinian texts of known date.

There are eight letters on the weight, three of which are twice repeated, and all in the same style of writing, which is that of the Moabite stone and other epigraphs of a very early period. Indeed, some of the letters of this text resemble the types found on the fragments of the Baal Lebanon bowl, which are considered by good authorities to exhibit the earliest known forms of the Phœnician alphabet. Comparing the characters on the inscribed bead from Jerusalem with those of the weight, we find on the former a resemblance to the style of writing of the Siloam inscription, more especially in the zig-zag form of the Tsade, and the short curve at the bottom of the upright stroke of the Nun. I have endeavoured to show the palæographic affinities of these two short texts in the following table:—

*Comparative Study of the Eight Characters on the Weight brought by
Dr. Chaplin from Samaria.*

	"Weight" Types.	Baal Lebn.	Moabite.	Siloam.
Beth	ḡ ḡ	ḡḡḡ	ḡḡ	ḡḡ
Gimel	ḡ	.....	ḡḡ	ḡḡ
Lamed	ḡ	ḡḡḡ	ḡḡ	ḡḡ
Nun	ḡ	ḡḡ	ḡḡ	ḡḡ
Ain	ḡ ḡ	ḡ ḡ	ḡ	ḡ
Tsade	ḡ	ḡ	ḡ	ḡ ḡ
Resh	ḡ ḡ	ḡḡ	ḡ	ḡ
Shin	ḡ	ḡḡ	ḡ	ḡ

*The Three Characters on the Jerusalem Bead compared with their
equivalents in the Siloam Inscription.*

Bead letters ḡ ḡ ḡ
Siloam Letters ḡ ḡ ḡ

These comparisons will, I think, justify us in ascribing a very early date to the weight, if not to the "bead"; I believe them both to be very old.

The inscriptions on these two objects, although very short, present considerable difficulty, and appear to have occasioned much discussion. My knowledge of the dispute amounts to no more than I have been able to glean from the *October Quarterly Statement*. What has been said as to

the identity of the roots **נָצַח** and **יָצַח** is nothing new, as may be seen by referring to Gesenius, or Fuerst, or any other good Hebrew lexicon. The *Kal* of these verbs is hypothetical, not being found in any portion of the sacred writings. The same may be said of the cognate root **יָצַב**. The general idea of all these verbs is to *set, put, to make certain*, and in *hiphil* to establish, determine, *set up firmly*. A noun derived from any of these roots may, therefore, be very reasonably assumed to have the sense of a *fixed, firm, established thing, i.e., a standard*, either of weight or measure. The noun **נְצִיב** from the cognate root **יָצַב**, is used in the sense of *a thing set up, a pillar* (Gen. xix, 26).

It would be interesting to determine whether or not this weight is definitely related to the *gerah, shekel, maneh, and talent*—Hebrew weights of known value.

The division of the larger metrical units into four parts appears to have been customary among the ancient Hebrews, as we find in 2 Kings vi, 25: "And there was a great famine in Samaria: and behold they besieged it, until an asses head was sold for fourscore pieces of silver, and the fourth part of a cab **רַבְעֵהָקֶב** of dove's dung for five pieces of silver."

This is similar to **רַבַּע נֶצַח**, the formula of the "weight." Perhaps some one of the many learned contributors to the *Quarterly Statement*, being well up in ancient metrology, may consider this matter worthy of attention, and so may be able to give us some valuable information on this very interesting question.

The word **שֵׁל** "of" appears to have occasioned much difference of opinion between the late Professor Robertson Smith, Dr. Sayce, and others, Professor Smith refusing to accept Dr. Sayce's rendering of it. This is generally considered to be a late word. As used in Rabbinical Hebrew, it is a particle denoting the genitive case, and as such its use is more frequent than in the earlier Hebrew literature. This is certainly true, but I see no reason on that account to suppose that it did not exist in the earlier form of the language. The Rabbinic dialect has preserved elements of the Israelitish tongue which have doubtless descended from the popular colloquial idiom of very early times. The persistence of ancient tongues in the East is very remarkable. Major Conder once informed me that he recognised the dialect of the Tell Amarna letters, as still surviving in the speech of the peasantry in many districts in Palestine, words being used in senses in which they never occur in the Biblical writings. I do not think that we know enough of Hebrew from its extant literature to be able to pronounce authoritatively as to the exact origin and date of dialectical forms in the language, since we cannot reproduce it in its entirety at any one period. There is certainly very great difficulty in seeing how a word can be "late" which is found written in characters of an alphabet, the peculiar forms of which warrant us in attributing to it an antiquity of nearly 3,000 years. If **שֵׁל** really occurs on the hamatite weight, it must be rash any longer to pronounce

it a late word. If it be so, no reliance can be placed on palæographic criteria. Either palæography or Biblical criticism must be at fault, it being impossible that both can be right.

ש is stated by Gesenius, and those who follow him, to be a compound of אשר, *which*, with the prefix ל, *to*, and so marking the genitive. Fuerst (Lexicon, *sub voce*) says decidedly, "without a preposition it is used only in modern Hebrew and Phœnician." He certainly overlooked one place in which the word occurs uncompounded—Sol. song iii, 7: "Behold his bed, even Solomon's." הנה מטתו של שלמה—Gesenius also makes the same assertion. It may be noticed that the shortening of אשר to ש occurs in the Book of Judges (vi, 17). This, if not the oldest book of the Old Testament, certainly contains some of the oldest forms of Israelitish speech. ש occurs in a compound form in various books of the Jewish Canon, but I cannot find a trace of its first origin, other than the shortening of אשר to ש. According to Cocceius, ש=ש+ל, which is no doubt the truth. The difficulty, in view of recent evidence, is to determine at what period in the history of the language the shortened form of אשר was first used by good writers. To say the least, it seems risky to fix the authorship and date of Hebrew writings by the use, or non-use, of grammatical forms, the precise age of which has not been ascertained. This kind of criticism imparts to modern Biblical teaching so much of rashness and inconclusiveness, that many intelligent students of the Bible regard with distrust very much of the outcome of the so-called "critical method," and even refuse to acquiesce in any scientific treatment of the Bible, because in the hands of some the thing has been carried much too far.

In view of recent discoveries in Palestine, it would seem that the conclusions arrived at by some scholars as to the late introduction of the art of writing into that country, must undergo considerable modification in the interest of truth. We know very little with certainty as to the precise date at which Palestinian peoples first acquired this art, although we may reasonably assume from ascertained facts that the Beni Israel had a well developed alphabet as early as 1000 B.C.

It may be clearly seen that certain localities had definite graphic forms peculiar to themselves; as for instance, those of the Jerusalem alphabet, which may be recovered from the Siloam inscription, and the Jerusalem "bead." In proof of this, the long and curved strokes of many of the letters of this alphabet may be compared with the shortened and angular forms of the letters on the Baal Lebanon bowl, and with the closely related script of the "weight."

These few remarks are offered with a desire that they may throw a little more light on Dr. Chaplin's valuable "find," a *resumé* of the whole discussion as to which, by some competent authority, could not fail to be both interesting and valuable.

Southampton, October 30th, 1894.

THE HÆMATITE WEIGHT.

THE particule **ש** need hardly be considered late, since **ש** for **אשר** occurs in the Song of Deborah (Judges v, 7), and in Judges vi, 17, vii, 12, viii, 26, 2 Kings vi, 11, as well as on the Moabite stone; but I fail to see any reason for the conclusion that these letters on the Samaritan weight refer to this particule. On one side it has **רבע נגג**, or "quarter of the standard," and on the other **רבע של**, which would thus be made to mean only "quarter of that for." Dr. Robertson Smith arrives at the conclusion that it means "quarter shekel"; and I may perhaps be allowed to say that I published the same suggestion in the *Quarterly Statement* long before this discussion arose.

The weight, it appears, is nearly 40 grains (39·2), which is an eighth—not a quarter—of the old Hebrew shekel of 320 grains. But in the Mishnah (*see* my paper on "Jews under Rome") the Galilean shekel appears to have been half that used at Jerusalem.

The weight is of great archæological interest, but seems to me to have no bearing at all on the critical question which has been involved in the controversy.

C. R. C.

THE ASSYRIANS IN SYRIA.

THE earliest notice of Assyrians in Syria yet known dates from 1150 B.C., when Assur-risisi reached Beirût, and left his monument at the Dog River. Mr. T. G. Pinches, of the British Museum, has, however, just published a record of the reign of Assur Uballid (about 1400 B.C.) which shows a yet earlier Assyrian invasion of Syria ("Journal Royal Asiatic Society," October, 1894, pp. 807-833). It begins with the settlement of a boundary between Assyria and Babylon. The son of a daughter of the Assyrian King, who was married to the King of Babylon, being on the throne, attacked Phœnicia—no doubt by his grandfather's order. The tablet relates how the Canites afterwards killed him, and how Assur Uballid revenged him (which was already known) by a terrible attack on the Canites in Babylon, when blood flowed "like the sea," and the writer says, "We overcame his forces, we were mighty against them; the army divided the spoil of the foe, and gathered much." "They came back prosperous." Kurigabzu II, son of Burnaburias, was set on the throne of Babylon, "and all who held their peace and gave service" were (left quiet?) The rest of the text refers to the conquest of Elam by Rimmon Nivari, at a later period, and to the accession of Assur Nazir Pal about 885 B.C., who appears to have imprisoned his own father and slain him, usurping the throne.

The passage as to Phœnicia appears to contain certain difficulties in translating, which, however, do not affect the general sense, which gives

a new and valuable episode in Assyrian and Syrian history. We gather from Judges iii, 10, that an early Assyrian invasion of Palestine occurred after the death of Joshua, about 1400 B.C., and this may be connected with the record now found. It seems to have preceded the conquest of Galilee by Rameses II (probably in the time of Jabur II of Hazor and Sisem), and it thus tells us what happened after the close of the Tell el Amarna correspondence, although that correspondence includes a letter of Assur Uballid. Most of the Babylonian letters, however, come from Burnaburias, and are thus earlier than Kurigabzu II. In considering early allusions to Assyrian captivity (in Num. xxiv, 22; Levit. xxvi, 32-44, for instance) this information is most important, showing that we need not look to the later age of Tiglath Pileser III (732 B.C.)

The passage referring to Phœnicia runs as follows:—

6 *gu-ma-ri SU-ti-i rab-ba-a-tam*

7 *ultu si-it AN Sam-si adi e-rib AN Sam-si Is-pur-ma ENNU
BAS-e INA IR-su-nu*

8 *AL Bi ra-a-utu INA Ki-rib MAT SAR-SAR u-kas-sir PU
cu-ub-bu ip-ti-e-ma*

9 *A-na mas-sar-utu du-un-nu-nu nise ina lib-si-naa bur-ris
u se sib*

“6. All the hosts of the peoples; 7, from sunrise to sunset he sent (being angry at their wastings?); 8, the city *Birātu* (or *Birātu*), near the land of the Westerus (or Amorites) he besieged: (having dug a trench?) he took it; 9 (they had made a strong defence?) The people in its midst he caused to dwell (afar?).” The passages queried are differently rendered by Mr. Pinches, but do not perhaps affect the general sense.

Mr. Pinches supposes *Birātu* to mean only the “fortresses” of Phœnicia, but perhaps Beirūt is intended. It is often noticed in the Tell el Amarna letters as *Birātu*. Incidentally (p. 828) Mr. Pinches mentions the word *Camar* for “house,” which has been thought to be a Hittite word, though this is doubtful. It is interesting to note that the word occurs in Akkadian. For “being angry at their wastings” we might, perhaps, read “There was no master against their wastings.” Mr. Pinches reads “till there was none from their goings.”

C. R. C.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

DURING the winter months, when excavation becomes difficult or impossible at Jerusalem, Dr. Bliss received the sanction of the committee to undertake a journey to the land of Moab, including the examination of Medeba, Kerak, and other places of historical interest beyond the Dead Sea. Dr. Bliss had the special advantage of a letter of recommendation from his Excellency Hamdy Bey, the well-known Director of the Museum of Constantinople. He was received most cordially by the Governor of Kerak, and was afforded the fullest permission to measure and make plans of buildings, to copy inscriptions, &c. After a journey of very great interest he got back to Jerusalem on April 2nd, and resumed the work of excavation. The report of his journey, with illustrations, is published in the present number.

Among other discoveries made by Dr. Bliss in this region is that of a previously unknown Roman fort and a walled town with towers and gates, like the interesting town of Mashetta.

To the great regret of the Committee, Dr. Bliss was seized with illness soon after his return to Jerusalem, and has had to be removed to Beyrout for change. The latest account received from Dr. Post, under date June 13th, is that he was then still feeble and required "entire rest for a month or so." In consequence of this, the report of the excavations has been written by Mr. Dickie, who also will carry on the work until Dr. Bliss's return.

The discovery of an ancient gateway at the south-eastern corner of the wall which Dr. Bliss has been tracing is of very great interest, suggesting, as it does, important questions with reference to the extent of the city in this direction at different periods of its history.

Major-General Sir Charles Wilson has favoured us with the following valuable note on this subject:—

"It is too early to write with any degree of certainty on the age of the interesting wall and gateway which have been discovered by Dr. Bliss. That

wall certainly enclosed Siloam, and the following statements seem to throw light on the subject. Josephus distinctly says ('Wars,' V, 9, § 4) that Siloam was outside the walls. Antoninus (570 A.D.) writes: 'The fountain of Siloam is at the present day within the walls of the city, because the Empress Eudocia herself added these walls to the city.' We have thus two definite statements—one, by a contemporary writer, that Siloam was outside the walls at the time of the great siege; the other, by a Western pilgrim, that the fountain was brought within the walls by Eudocia, who was at Jerusalem between 438-454. Eudocia's object was probably to protect the Church of Siloam, which, if not built by the Empress, could only have been recently erected. Theodosius (530 A.D.) mentions that the pool of Siloam was within the walls in his day; and the restoration of the walls by Eudocia is alluded to by Evagrius in his 'Ecclesiastical History' (i, 22).

"The wall and gateway discovered by Dr. Bliss are exactly in the position in which we should expect to find the wall and gateway of Eudocia, and the character of the masonry seems to indicate that both have been largely built with stones from older buildings. Other details equally point to a date not earlier than the fifth century. The spade has, however, so often proved historical notices to be wrong, that we must wait for the result of the further excavations which Dr. Bliss has been instructed to make before theorising. Those excavations will, it is believed, settle the question whether the wall described by Josephus followed the line of that discovered by Dr. Bliss, or, as I think, kept to a higher level and crossed the Tyropæon Valley above the Pool of Siloam. In any case, the discoveries are of deep interest, and we must all hope that Dr. Bliss will soon be restored to health and be able to continue the great work upon which he is engaged."

Herr von Schick has sent an account of the little-known but very interesting Armenian Convent of the Olive Tree at Jerusalem, together with plan of its church, which are published in the present number.

He is still following closely the work going on in the Muristan, and has supplied some further notes respecting it. The southern wall of the great cistern under the new Greek building north of the Muristan turns out, not to be of rock, as had been supposed, but of masonry, which could hardly, in Herr von Schick's opinion, have supported the old wall of the city.

The Rev. Theodore E. Dowling reports that tourists at Jerusalem hotels are beset with sellers of Palestinian coins. Within the last few years Jews at Jaffa, Hebron, Nâblus, and Cairo, have reproduced the following coins, specimens of which are in my possession:—

1. Shekel (silver) of Simon Maccabæus, "Year 3." In 1883 I was shown by different persons in Jerusalem two false half-shekels, but I am unable to remember whether they were of "Year 1," or "2," or "3," or "4."
2. Helmeted with cheek-pieces (obv.) of Herod I (copper; Greek inscription).

This coin is re-issued, both thick and thin.

3. Several small silver coins of the Second Revolt under Simon Bar-cochab. Sold unblushingly in the Jewish Bazaars at Jerusalem as genuine.
4. Large copper coins (Palm-tree and Vine-leaf) of Simon Bar-cochab. Obverse and reverse of different coins are sometimes attached in these clumsily-designed forgeries. The original lettering is carelessly re-produced.
5. A plate full of the usual specimens of small Jewish copper coins was offered to me as a present at Nâblus, in July, 1893. One and all were false. They were brought from Cairo.

The Rev. J. E. Hanauer (of Jaffa) has suggested that a paragraph be added to put travellers in Palestine on their guard against other forged "Antiques," such as earthenware lamps, which are made wholesale at Nâblus, from ancient moulds, and modern imitations of them.

Caution is also needed in the purchase of large stone seals (generally black) bearing in Samaritan or Phœnician letters the inscription: "David, King, servant of Jehovah." Of these several exist. One of them was purchased by a late United States Consul in Jerusalem, and thought by him to be genuine.

Metal plates, with Phœnician, Hebrew, or Arabic inscriptions in ancient characters; little idols, cut out of hard limestone, are also offered for sale, but are generally false. It may happen that counterfeit "tear-bottles" are not as yet manufactured, but suspicions have been roused on inspecting many larger pieces of glass. In the Nazareth district Jews have been lately realising fancy prices for ancient glass sold in the United States of America.

TOURISTS are cordially invited to visit the Loan Collection of "Antiques" in the JERUSALEM ASSOCIATION ROOM of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

Owing to a variety of causes the Annual Jerusalem Association Lecture Course, as announced in the January number of the *Quarterly Statement*, was slightly altered. Nine Lectures were delivered. On April 9th Dr. Bliss (having just returned from Kerak) lectured on "Moab in March, 1895."

A few residents in Jerusalem have kindly interested themselves in the Loan Collection of "Antiques," in the room rented by the Jerusalem Association, opposite the Tower of David. Before the next tourist season it is hoped that this collection will be considerably enlarged.

Mons. Arséniew has presented to the Association specimens of Phœnician pottery.

Dr. Bliss loaned some stones from Herod's Palace, Jericho.

Mr. Herbert Clark's two glass cases contain seals (Phœnician, Greek, Roman, and one Hebrew seal from Silwân); Assyrian and Babylonian cylinders; Greek, Roman, and Hebrew coins; bronze spear arrow heads; stone chisels; tear bottles, and a mirror.

The Rev. Theodore E. Dowling's selection of Jewish and Palestinian coins fills a large glass case.

The Rev. J. E. Hanauer's flying fox is conspicuous.

Mr. C. A. Hornstein exhibits birds and ancient lamps.

Mr. David Jamal loans a black stone head, brought by him from one of the numerous tombs scattered round about Gadara.

Mr. G. R. Lees' photographs adorn the walls, and Dr. Wheeler's Torah was made use of in his Lectures on "The Jews of Jerusalem," and "Jewish Life in Palestine."

The Rev. J. E. Hanauer writes that he had been told by Jewish colonists at Kustîneh that the Synagogue of R. Gam'liel the younger (a grandson of St. Paul's celebrated teacher) had recently been discovered at Yebna, and that, when itinerating in Philistia, he visited the place, which is an old underground vault on the southern slope of the *tell*, now used as a stable. It is being visited by many Jews.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Études d'Archéologie Orientale," par Ch. Clermont-Ganneau. Tome premier—deuxième partie. From the Author.

"Dictionary of the Bible," 2nd ed., Vol. I, Parts 1 and 2. John Murray. From the Publisher.

With reference to Mr. Murray's generous gift of the second edition of "Smith's Dictionary of the Bible," in two volumes, containing letters A to J, the Rev. Canon Dalton, C.M.G., writes :—

In these valuable volumes a large proportion of the articles have been entirely re-written, by writers recognised as specialists in their respective departments, and on a much more extensive scale than before, inasmuch as they deal with subjects on which recent research and criticism have thrown the strongest light, and concerning which the opinions of the best Biblical scholars have undergone the most noted change since the Dictionary was first published 32 years ago. For instance, the articles on Assyria and Babylonia have been re-written by Mr. Pinches, of the Department of Assyrian Antiquities in the British Museum; those on Egypt by the eminent Egyptologist, M. Naville; and those on Natural History by Canon Tristram. The Geographical articles by Sir George Grove, which were written several years before the Palestine Exploration Fund began its work in the Holy Land, and justly considered one of the most valuable portions of the original edition, have been revised, at his request, by Sir Charles Wilson and by Major Conder. Sir Charles Wilson has also re-written the article on the topography of Jerusalem, which now occupies no less than 79 double-columned pages, in lieu of the former article by the late Professor Fergusson. He has also added separate maps of the Tribes, and of other countries, with fresh illustrations of the sites of places, constructed in large measure from the surveys and drawings of the Palestine Exploration Fund. Indeed few articles of any importance have been reprinted in these two volumes without material alterations. For example, the article on the

“Acts of the Apostles,” re-written by the lamented Bishop Lightfoot, occupies 18 pages, compared with a page and a half in the former edition; that on the “Gospel of St. John,” re-written by Archdeacon Watkins, of Durham, fills 25 pages, compared with three in the former edition; that on the “Epistle to the Galatians,” re-written by Dr. Salmon, Provost of Trinity College, Dublin, comprises 14 pages, compared with a page and a half in the former edition; the “Epistle to the Hebrews,” re-written by Dr. Westcott, the present Bishop of Durham, fills 14 pages, compared with five in the former edition; the article on “Deuteronomy,” re-written by Professor Driver, occupies 22 pages, compared with five in the former edition; the article on the “Apocrypha,” re-written by Professor Ryle, of Cambridge, fills 37 pages, compared with four in the former edition; to the article on the “Gospels,” by the late Archbishop Thomson, a supplement by Professor Sanday, containing 26 pages, has been added. These instances, to which many others might be added, will serve to show the pains and labour bestowed on the re-issue of a work absolutely indispensable to all Biblical students. The new first volume exceeds the old by more than 550 pages.

The following have kindly consented to act as Honorary Local Secretaries :—

James Yates, Esq., Chief Librarian, Leeds.

The Rev. Charles Druitt, The Vicarage, Whitechurch, Charmouth, Dorset.

The Rev. C. C. Waller, B.A., Diocesan Theological College, Montreal;
and Douglas MacFarlane, Esq., 85, Churchill Ave, Westmount, Montreal;
in place of the Rev. Commander Roberts, who has returned to England.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, “Thirty Years' Work in the Holy Land.” Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map :—

“A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol*

d'oiseau of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable."—*The Times*.

"There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem."—*Daily News*.

"By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites."—*Manchester Guardian*.

"It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land."—*Cambridge Tribune*, U.S.A.

"The Relief Map of Palestine is the most accurate that has yet been published of that country. It is based on the surveys made by Major Conder and Colonel Sir H. Kitchener for the Palestine Exploration Fund, and has been most carefully constructed by Mr. George Armstrong, who was himself employed on the survey. The relief enables the student to grasp at once the peculiar geographical and topographical features of the Holy Land and to understand the influence of those features on the history of the country and on the various campaigns from the conquest by Joshua to the expedition of Napoleon."—Sir C. W. WILSON, Major-General, R.E.

"Mr. Armstrong's Raised Map of Palestine is the only correct representation of the natural features of the country that has been published. It is scientifically accurate, and gives a better idea of the country than any flat map. It will be of great value to schools and to all scholars."—C. R. CONDER, Major, R.E.

"I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it."—Professor GEORGE ADAM SMITH, Free Church College, Glasgow.

"It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen."—The Very Rev. Dean HOFFMAN, The General Theological Seminary, New York.

"All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness."—HAY. M. LE BACHELET, Biblioth, St. Heliers, Jersey.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—CHARLES BAILEY, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible

Students and Sunday School Teachers will come and study it."—W. H. RINDER, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. GOODYEAR, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. ALLEN, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. HUTTON, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. DOUGLAS FERRIER, Free Church Manse, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. THOMAS M. B. PATTERSON, Hamilton, N.B.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1s. 6d., in cloth, 2s. 6d., post free; non-subscribers, 2s. and 3s.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscrip-

tions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee are pledged never to let any copies be subscribed for under the sum of seven guineas. A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. See list of Publications.

In the year 1880 M. Clermont-Ganneau published, in 19 parts, the first portion of a volume of "Oriental Archæological Studies," and is now about to complete the volume by the issue of the remaining parts. The prospectus of this valuable work will be found in our advertisement pages.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from March 25th to June 21st, 1895, was—from annual subscriptions and donations, including Local Societies, £224 14s. 6d.; from all sources—£419 14s. 2d. The expenditure during the same period was £517. On June 21st the balance in the Bank was £356 4s. 2d.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund.

It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchtute, N.B. His subjects are as follows:—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*

- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen.
His subjects are as follows:—

- (1) *The Palestine Exploration Fund.*
- (2) *A Pilgrimage to Palestine.*
- (3) *Jerusalem—Ancient and Modern.*
- (4) *The Temple Area, as it now is.*
- (5) *The Church of the Holy Sepulchre.*
- (6) *A Visit to Bethlehem and Hebron.*
- (7) *Jericho, Jordan, and the Dead Sea.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1894.*
Bible Stories from the Monuments, or Old Testament History
in the Light of Modern Research:—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

NARRATIVE OF AN EXPEDITION TO MOAB AND GILEAD IN MARCH, 1895.

By FREDERICK JONES BLISS, Ph.D.

IN December, 1893, the Sublime Porte established the Mutassarifik or sub-province of Ma'an, with a Governor resident at Kerak, under the Wali of Syria, whose headquarters are Damascus. This territory was formerly under the practical control of various Arab tribes, including the quasi-Bedawin, the Mujêly of Kerak. How all travellers, from M. de Saulcy and Canon Tristram down to the most recent times, have been compelled either by prudence or by force to pay immense bakh-sheesh to wild rulers of the land, is too plain a matter of history to be dwelt on here. The entry of the Turks to Kerak has changed all this. Hearing that the country had been rendered safe, and inferring that travellers would consequently begin to pour in, I felt that the Palestine Exploration Fund should be the first to take advantage of the new condition of things. The Committee having authorised me to make a short expedition to Moab, I consulted with our Commissioner, Ibrahim Effendi, and together we were fortunate in interesting Hamdy Bey, who kindly requested me to report to the Imperial Museum anything of interest that might be discovered. The expedition thus took an official character, which was of great service, as I hope these pages will show. The season also was favourable, for I had experienced the storms of March in Jerusalem, and knew how difficult would be continuous excavation. Curiously enough, almost no rain fell here this year in January and February, and it is the rain of March, which poured down during our absence, that revived the hopes of the people for the summer's water supply. The rain did not prove a serious obstacle to our expedition, for the longest detention was at Madeba, where there was plenty of work to do.

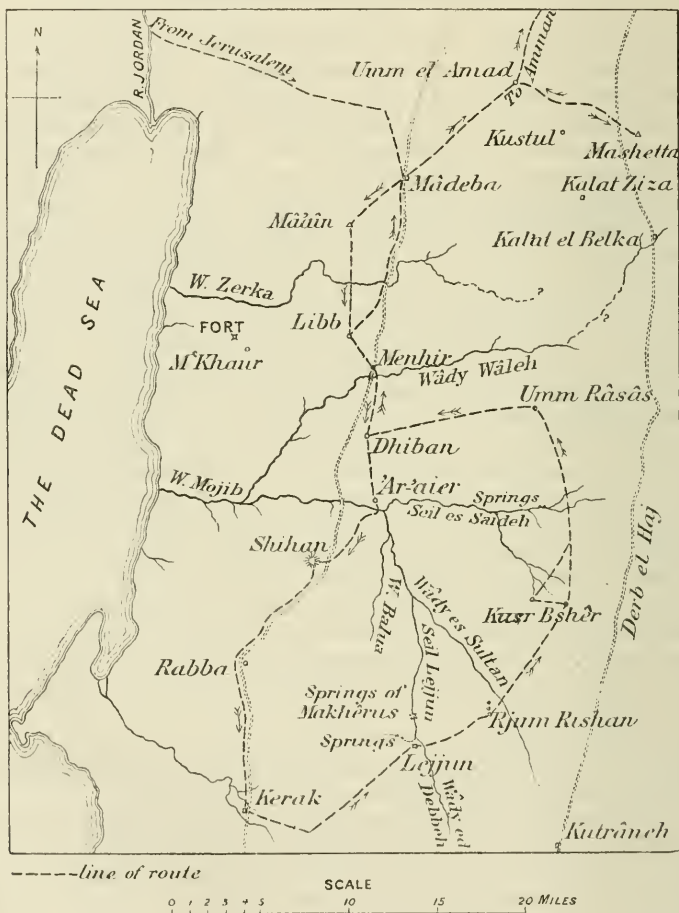
It is not my purpose to narrate in full the adventures of the journey, which would fill a volume, but to dwell only on what was real discovery, touching lightly on places and things described before.

On Wednesday, March 7th, at about noon, Ibrahim Effendi and I left Jerusalem for Jericho, accompanied by my foreman Yusif, or Abu Selim, as we generally call him, to distinguish him from Little Yusif, the cook. The latter had gone on ahead with our three tents, which we found pitched by 'Ain es Sultan. We also took two of our workmen from Silwân, whom we found very handy in exhuming buried stones with inscriptions. The presence of Ibrahim Effendi relieved us from the annoyance of a so-called guard from the sheikhs of Abu Deis who still impose themselves on all travellers to Jericho and the Jordan. I renewed my conviction that systematic excavations at Tell es Sultan would result

in valuable finds, resting my eyes with longing upon the bit of old mud-built wall revealed in a hole scooped out at the base of the Tell.

My visits to Jericho had always been for some special mission, and I had never found time to ride to the Dead Sea! So the next day we followed the throng of tourists along the well-beaten track. Arriving at

MAP TO ILLUSTRATE DR. BLISS'S JOURNEY IN MOAB.



the shore, I was amused to recall the Rev. Haskett Smith's description of the place during the tourist season. He likens it to Brighton beach, and indeed it only lacks a weighing-machine and the Salvation Army to complete the presentment. English children gathering shells, men bathing, parties galloping in from Mar Saba—it was an incongruous

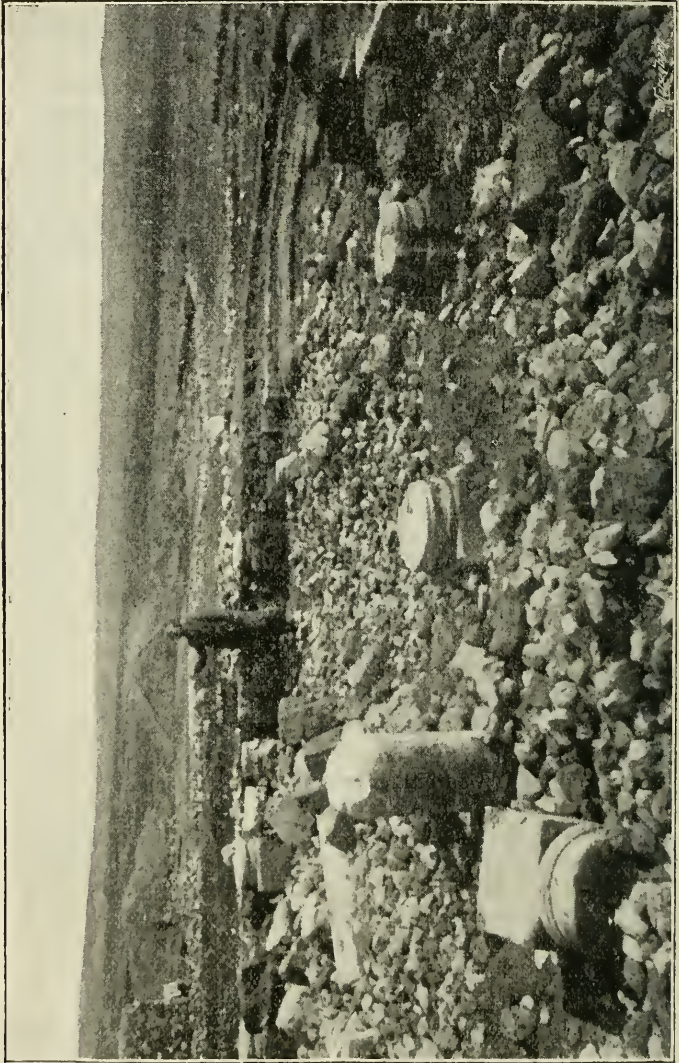
picture on this usually desolate shore. We lunched by the Jordan. Here no one was bathing, for an American had been drowned shortly before. Later his body was recovered by an officer who was exploring the river in a boat further down.

From Mar Yuhanna we attempted to strike across country to the bridge, but found this very difficult, owing to the deep ravines. Crossing by the bridge, and proceeding by the Madeba road, we found our camp pitched near Tell Rameh by the water that flows from 'Ain Hesbân. I was interested in the remains of a fort on the edge of the plain, about a mile to the east of the Tell. From the base of the foot hills, the land slopes gently down towards the west, and then a hill slopes up smoothly but somewhat steeply to a flat summit, which soon comes to a distinct edge with a sharp fall to the plain of about 120 feet. Upon this natural fortification I traced the signs of a building, some 70 yards in length, not rectangular, but following the contour of the hill. Like much of the building about Jericho, all was ruined but one course of stone imbedded in the soil, leaving the real ground plan.

Soon after striking camp we passed one of the Arab stone circles described by Conder, and noticed within it a plough, jars, and other objects left there on deposit. These are thus placed "to the account of Khalil," or Abraham, and are perfectly safe till their owners return for them. As we rode up the hills the clouds began to gather, and after a chilly lunch in a cave above the road, the rain began to pour down. Nebo was hid from view, and thus the hoped-for ascent was placed out of the question. On arriving at the top of the long climb from the Jordan Valley, we entered on the green plateau stretching before us to the east, veiled in the driving mist and rain. Fortunately our camp had been pitched at Madeba before the tents had got wet. The afternoon was passed profitably in studying the valuable article on Madeba, published in the number for October, 1892, of the "Revue Biblique," by the Rev. Père Sejourné. He gives a sketch map of the town, indicating the ancient buildings and other monuments that have been brought to light by the inhabitants in digging for foundations of houses. His article contains such full notices of the history of Madeba from the earliest biblical times to its disappearance from history, which he thinks may be due to the destructive march of Chosroes early in the seventh century, that I need only to refer the reader to his pages, written with a literary charm that rivals their accurate scholarship.

I have spoken of inhabitants, for after a desolation of over 13 centuries this ancient site was again occupied in 1880 by a colony of Christians—Greek and Latin—from Kerak. Hence Madeba is for the present a precious place for the archæologist. Changes go on so rapidly that constant visits are necessary. Thus some ruins seen by the Père Sejourné have disappeared; while not only have others been brought to light, but more complete excavations in some places which he described have necessitated alterations of his plans, which, I am sure, no one will welcome more than himself.

Madeba occupies one of the low eminences which rise here and there from the vast undulating plain. In its centre the ground rises more



MADEBA—RUINS OF CHURCH.

rapidly, forming a natural acropolis some 200 yards square, now occupied by the Latin Mission. It is more than probable that this height was once crowned by an actual acropolis, and the discovery of thick walls at

one point on the slope seems a confirmation. The whole town is barely a quarter-mile square. Gates were seen by the Père Sejourné at the



(From a Photograph by Dr. Bliss.)

MOSAIC AT MADEBA.

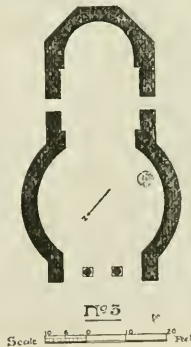
north and east. The eastern one I did not observe ; of the northern one only the face of the flanking tower remained at the time of my first visit, and when I returned ten days after, I found that destruction had even

then been at work. Gates, of course, imply walls, and on his plan the Père Sejourné traces their probable course, suggested by the contours, and by large stones at various points. At the south-west of the town, and placed by him outside the wall is the large pool, with solid walls, so often described by travellers.

On wandering about the town, one finds an extraordinary mingling of the ancient and the modern, of the grand and of the squalid. The meanest house has a beautifully carved lintel or door post; built in the rudest wall may be found a graceful Corinthian capital. In front of dirty, dark houses are courts paved with fine slabs of stone. One chamber, which is shared alike by the owners and their chickens and goats, is floored with the mosaic shown in the photograph. In the hope of bakhsheesh, which we met, they scoured the pavement, revealing all the beautiful colours—the fruit trees, lions, gazelles, birds, and other animals with the central human head. In many cases all you can see of a house is the front wall and the flat roof which terminates in the surrounding ground. The happy owner in chance digging had hit upon a buried wall—the face of this he cleared, and also a space in front, with a path descending from the road level. He then would find that this was the front wall of a buried house, and then would need only to clear out the *débris* inside, put on a roof, and leave the three other walls still buried on the outside. He has thus a truly subterranean dwelling.

Everything ancient is put to use. Of the four churches shown on the plan, Nos. 1 and 3 are each covered by two or more houses; No. 2 is to serve as the foundation of the new Seraya, or Government House; and No. 4 alone is to be kept for its original ecclesiastical designation, for I am rejoiced to report that the Greeks are to restore it, or rather rebuild it on the old lines.

The smallest, and at the same time the most interesting of these churches is No. 3. Its singular shape, and its faulty orientation, suggest



that it was not originally built for a church. It looks more like a pagan temple. But that it was used as a church there is full proof. The body of this building is a rotunda, having an inside diameter of 32 feet, with a

long arm, terminating in an apse, circular within, and of an octagonal form without. The entire inside length is about 71 feet. As one house occupies the rotunda part, and another the eastern arm, measurements to an inch were difficult, but the above figure is correct to within a few inches. Indeed, all measuring in Madeba is difficult: you must give notice to the family that you are coming to plan and photograph, humour them into promising to scrub the floor and clear up the litter, and then submit perforce to their presence and comments, while you dive into dark corners and make your plan.

The circular body of the church is covered with a tessellated mosaic. In the middle is a circular border, 6 feet 2 inches across, containing a Greek inscription. All my photographs of this failed, so I copy it from Père Sejourné :

ΠΑΡΘΕΝΙ
ΚΗΝΜΑΡΙΗΝΘΕΟ
ΜΗΤΟΡΑΚΑΙΟΝΕΤΙΚ
ΤΕΝ ΧΝ ΠΑΜΒΑΣΙΛΗΘΕ
ΟΥΜΟΝΟΥΙΕΑ ΜΟΥΝΣ
ΔΕΡΚΟΜΕΝΟCΚΑΘΑΡΕΥ
ΕΝΝΟΟΝΚΑΙCΑΡΚΑΚΑΙΕ
ΡΓΑΩCΚΑΘΑΡΑΙC
ΕΥΧΑΙCΑΥΤΟΝ
ΘΝΛΑΟΝ . . .

I translate from his French, with a few small alterations due to notes on p. 271 of the "Revue Biblique" for April, 1895, in which the text is emended by the addition at the end of the word **ΕΥΡΗC** :

"In gazing upon the Virgin Mary, Mother of God, and upon Him whom she brought forth, Christ the Sovereign King, only Son of the only God, be thou pure in mind, and flesh, and deeds, in order that thou mayest, by thy pure prayers, find God Himself merciful."

A second mosaic inscription of seven lines occurs in the part between the rotunda and the arm; the commencement of all the lines is covered by the wall of the actual house. In restoring and translating this, the Père Sejourné has thrown light on the age of the church.

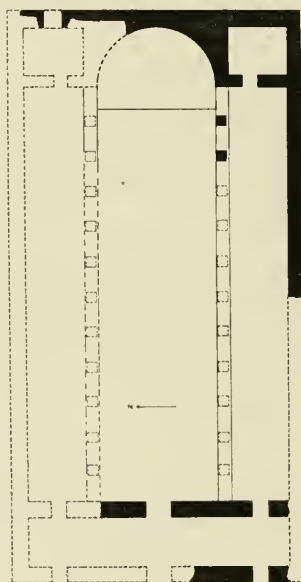
"The very beautiful mosaic work of this sanctuary, and of the holy house of the altogether pure Sovereign Mother of God (has been made) by the care and the zeal of this town of Madeba for the salvation and the reward of the well-doers, dead and (living) of this sanctuary. Amen, Lord! It was accomplished by the aid of God, in the month of February of the year 674, indiction 5." This Seleucidan year would

correspond to 362 A.D. For the learned father's notes on the date and on the inscription, I refer the reader to his article. At the right, on entering the church, he copied a third inscription of one line :

ΑΓΙΑ ΜΑΡΙΑ ΒΟΗΘΙ ΜΗΝΑΤΩΔ

He translates : "Holy Mary, help Menas IV." This, he thinks, refers to some Bishop, or other illustrious man, buried in the church.

It is noticeable that the first inscription refers, not to the erection of the church, but to the laying of the mosaic, so that we may still think that the building may have originally been pagan. While I



No 1
Scale 0 10 20 30 40 Feet

was attempting to photograph, the interior of the room presented a picturesque scene. In a dark corner, two women, clad in the blue costume of the Bedawin, which the Christians of this district all wear, were seated on the floor by a rude tripod of sticks, from which was suspended a goat-skin full of milk, which they were shaking backward and forward to make butter. Standing by was a pretty child dressed in red, with a red handkerchief on her head, and a pearl cross on her hair, tightly grasping an orange and some sugar we had given her. Men and boys stood about, watching me at the camera, and anxious to give advice as to how the work should be done. They were all very good natured, and we parted excellent friends.

The original walls of the church stand to a height of 9 feet at least, and the two modern houses follow the same lines. The only point that is not clear is the western end of the church. Here modern walls have been built. However, I give the ancient columns and walls as I found them. Perhaps there was some sort of an atrium.

The recovery of the plan of Church No. 1 was a much more complicated affair. The blackened walls on the plan indicate the parts actually seen. And difficult was the task of seeing them! This ruin played hide and seek with us while we made our bewildered way through three rooms and an out-house of one man's dwelling, two rooms of another's, walked over the roof of a third man who was away and whose neighbours would not let us have the key, and finally found the west front in the open air!

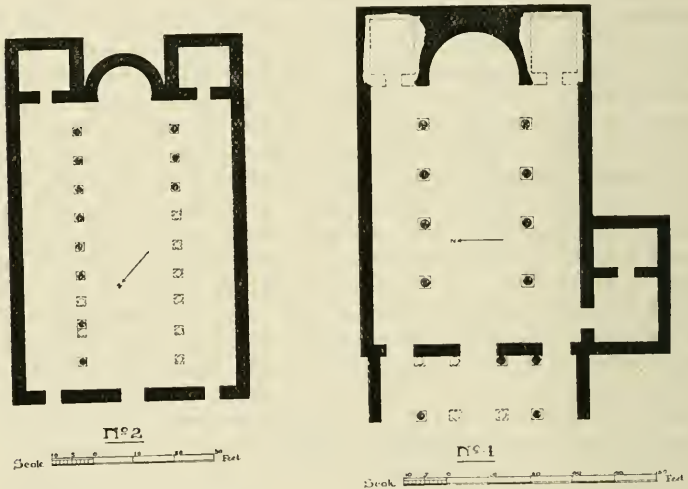
I was, however, able to collect the data for an accurate plan. The south-east part was the best preserved, giving the line of apse, the *altarium*, the exact width of nave and south aisle, the position of columns between them, the south-east corner, and a good part of the eastern and southern walls. The breadth of the church (outside measurement) is thus shown to be 72 feet exactly. The length is 125 feet, correct to a few inches. The nave is 29 feet broad, having exactly twice the breadth of the aisles. The bases for the columns rest on a line of slabs, 3 feet broad and about 3 inches high, forming a division between aisle and nave. The pavement of the aisle is of small tesserae. The *altarium* proper is raised $5\frac{1}{2}$ inches above the nave, and is paved with marble slabs about 18 inches square; this pavement is also found in the part of the church immediately below, forming a black and white diagonal pattern around a circle, extending 10 feet 8 inches westwards from the *altarium* and terminating near the western wall of the house which covers the eastern part of the church. The owner declared that the western part of the nave, included in the house we could not get into, was paved with tesserae, to which there were steps down from the marble pavement. If this is so, then it would indicate that the marble pavement formed part of the choir. This suggests the beginnings of the later development of church planning. This view is supported by the line of wall found running parallel to the much ruined west front, as we may consider the former to be a part of the narthex.

The Père Sejourné calls this the Cathedral of Madeba, and remarks on the remains of columns, capitals, architraves, &c., all in the Corinthian style, built in the rude houses round about. He tells me he noticed the eastern wall as I have drawn it, but thinks it later than the original church, hence in his plan he suggests the three apses.

The recovery of the ground plan of Church No. 2 was accomplished just in time. During the Dominican father's visit it had not been cleared out sufficiently to prove it a church, and he sets it down as a temple. A little later and it would have been buried under the new Government house. The whole is ruined down to a height of 3 or 4 feet. The form is an ordinary one. The church has been excavated from

within, and the exterior of the walls does not always appear, but the finding of the south-east chamber and of both the interior and exterior lines of the apse was enough to prove the plan that I give. In the southern line of column bases only three were found standing. In the northern line we have eight, indicated in black, but there were originally nine; the seventh is missing, and the eighth has evidently been slightly shifted; the dotted lines on the plan show its original position as well as the place for the seventh. The style is Corinthian, as may be gathered from the photograph. It is not properly orientated.

Church No. 4 is built upon vaults, so that whereas the interior of the church is ruined down to a foot the outer walls remain to a considerable height, sometimes 12 or 15 feet. These are built of small stones, with drafts and rough bosses. The column bases are massive,



and, notwithstanding that they occur at irregular intervals, are *in situ*. It has a narthex, and chambers to the south-west. The outside measurements, excluding the narthex, are 83 feet 6 inches in length by 55 feet 6 inches in breadth.

It is curious to find four churches in so small a town. No. 1 is to the south of the acropolis, Nos. 2 and 3 are to its north-east, near together, and No. 4 to the north. It is now two months since I measured them, and in the meantime I know not what other remains may have been found in this treasure-house of Madaba.

In this interesting place we were kept by the rain till Tuesday, March 12th. That morning we marched to Ma'ain or Baal Meon. This is like so many of the sites of the district, a mass of indefinite ruins on a hill, with many vaults visible. It is a place where you may stay an hour or a month; in the former time you can see all that the surface has

to show, while the latter period is the minimum demanded by the spade. Having neither the time nor the authority for a month's digging, we marched on after our hour was over, taking a pretty path *vid* Libb, a similar ruin, to the regular road from Madeba. About 2 miles north of the Wady Waly, we observed some columns on the hill to the left of our road. Riding up we found that they belonged to the "Menhir," marked on the map as directly on the Roman road. Three columns, broken at the top, are standing, and many others lie about partly imbedded. All are weathered, but show signs of inscriptions. They are monoliths, cut in the form of column on a perfectly plain square base, whose side is only one inch more than the diameter of the columnar part. I directed the men to dig up the smaller part of an imbedded column which was fractured. As it rolled over, we were pleased to recognise a good Latin inscription. It was late, and we determined to return the next day, dig up the other part, clean, and copy. We rode in to our deliciously-placed camp. After the mud of Madeba, how grateful to find a clean, dry, hard flooring for our tents, with sparse grass. They were pitched in the Wady Waly, with a circle of gently rounded hills about, staidly green. Near by flowed the oleander-bordered brook, smoothly and quietly as far as the ruined bridge, where it suddenly plunged down a gash in the wonderfully worn and furrowed limestone to a pool below. The rocks are so smooth and white and slippery. A charming spot.

Returning early the next morning to the "Menhir," we found plenty to do. The wind was bitterly cold. We dug up first the fractured column and found it to be a Roman milestone with the inscription complete. The beginnings of most of the lines were weathered, but all was made out and squeezes were taken. It reads:—

IMP CAESAR L SEPTI
 MIVS SEVERVS PIVS PER
 TINAX AVG ARABICVSA
 DIABENICVSPARTHICVS
 MAXIMVSPPPONTIFEX
 MAXIMVSTRIBVN POTEST
 VIII IMPXICOSIIPROCOS
 ET
 IMP CAES M AVRELI
 VSANTONVSAVG
 PER
 MARIVM PERPETVVM LEG
 AVG PR PR
 XI
 IA

The number is 11, according to both the Latin and Greek numerals. The question is: 11 Roman miles from where? Madeba is too far, but Ma'a'in is just the right distance away. In coming from Ma'a'in we did not follow a Roman road, but one may exist in a somewhat different line.

We set up the stone and photographed it. We dug up another bit of a column, and found the lower part of another milestone inscription :—

. PONT (?)
 TRIBPCOSIPPP
 PER
 FLAVIVMIVLI
 ANVMLEGAVG
 PRPR

A third stone had independent inscriptions on two sides, but too defaced to read. One of the standing columns appeared to contain the names of Constantine and his sons. Thus we had six or seven inscriptions here. Officers placed the name of their respective Emperors on milestones. The question is whether a new column was erected each time, or whether the so-called "Menhir" represents an older construction upon the columns of which the inscriptions were carved. I incline to the latter view.

While we were at work the Bedawin came up and attempted to bluster; it was amusing to note how they were quelled by our genial Effendi, who for the moment effectively assumed his official air. We returned for another delightful night at Wady Waly. The next day we marched to Dhiban, approaching this spot, where were enacted the exciting scenes relative to the Moabite Stone, with some thrill. The ruins have the same disappointing appearance as those of Ma'a'in and Libb. The site is better. Dhiban occupies two hills, the western one being protected by two deep valleys. It was a large place. The ruins are in general not characterised by ornamentation and there is little classic work. This is an encouraging fact for the excavator whose aim is to get as soon as possible to the old Moabite levels. The sheikhs of the Hamideh were very civil and anxious to show us all the "torn stones," which is their phrase covering inscriptions and ornamentation. They led us down to the bed of the Wady, and pointed out part of the oil-press discovered by Tristram's party. They also declared that in a certain cave there was something or other which we could not get an idea of, and as I have been led on so many wild-goose chases by indefinite descriptions of caves we decided to ride on to 'Araier without hunting for the cave—a proceeding we regretted the next day, as the reader will see. Before remounting, however, we dug up a most interesting fragment. It is evidently a part of a pilaster with a human figure carved upon it in high relief. Only the trunk and the right hip remain. This pointed hip suggests figures of a well-known Phœnician female type (*see* Cut III in my "Mound of Many Cities"), but the absence of breasts rules out this idea. Mr. Dickie, after a study of the photograph, shows that it probably represents a man standing with his weight thrown on his right leg, which would cause the right hip to protrude, and would explain the lack of symmetry between the two sides of the body. The fragment is 13 inches high, which would give about 3 feet for the complete figure. It is of a warm reddish stone. We did

not bring it to Jerusalem, but I left it where I can find it again. It is a constant source of regret to me that Mr. Dickie did not arrive in Jerusalem till a day or two before I returned from the trip, on which his assistance would have been invaluable.

Notwithstanding the preparation given him by the detailed descriptions of former explorers, every traveller across these green plains must experience a thrilling moment of surprise on coming suddenly to the top of the almost perpendicular cliffs that bound the magnificent cañon of the Mojib or Arnon. We struck this view at 'Araier, which I place on my map somewhat east of the point it usually occupies. It crowns one of the natural buttresses that round out from the cliffs, and affords a capital bird's-eye view of the upper waters of the Arnon. Here we came upon a Christian from the Southern Lebanon, a sort of wandering merchant among the Arabs, who knew the country like a book. We also had an excellent guide from Madeba. They were thus two capital independent witnesses. Directly below, one sees the Mojib, formed by the junction of three deep wadies, one coming from the east, and two from the south; these two latter first join together and then unite with the eastern branch, a couple of miles above the bridge. For the eastern branch I recovered the name S'aideh, for the south-eastern, or main southern branch, the name Lejjûn, and for the south-western, or smaller southern branch, the name Balu'a. I noticed that the maps give the name S'aideh to the main southern branch. However, I was delighted to find later, on consulting Tristram's "Land of Moab,"¹ that the names given him by Sheikh Zadani (which I prefer to write Zottani) corresponded to those I recovered for the three branches. The only difference is that for the central branch he was given the name Mkharrhas, whereas mine was Lejjûn. Well, a few days later I encamped at the Springs of Lejjûn, and found that a couple of miles down the valley there were the Springs of Makhêrus! My witnesses named the valley from the upper springs, Zottani from the lower. The agreement between the testimony gathered by Canon Tristram 23 years ago and my witnesses is complete, and we can unhesitatingly apply the name S'aideh to the eastern branch, Lejjûn or Makhêrus to the central, and Balu'a to the small southern one. The memory of this view from 'Araier was of great service later on when journeying north-east from Kerak I passed across these wadies.

I am sorry to say that by taking the route from Dhiban to the river by 'Araier—where the ruins are not extensive, though the place must always have been important as a look-out—we missed copying a Roman milestone in the regular road. One of the Dominicans, passing later, took it for granted that I had copied it, as he knew I had copied several. The descent from 'Araier, which at first is along the face of the cliffs, was accomplished without difficulty, though it is almost impossible to remain in the saddle. Further down, the road becomes easier. We observed a stone circle of massive work, and near by the field was dotted

¹ See p. 131, footnote.

with dozens of little heaps of stones. Our guide said it was the site of a battle, and each heap marked the place where a man fell! We saw similar places later on. The rocks here are covered with the Arab tribe marks which we found so plentifully at Mashetta. Our camp was by the stream. The warmth of the air was very grateful. It seemed odd to be camping so securely in a spot so much dreaded, and rightly, by former travellers.

The next morning, March 15th, we accomplished the difficult climb up the south wall of the canon. This is fully 2,200 feet. The real difficulty is to get up the last two or three hundred feet. When we had arrived at the top, Abu Selim declared that he would not feel easy until he had seen the loaded mules at the top of the ascent. It seemed impossible that they could accomplish the feat without slipping and rolling back down the precipitous slope. While we watched their brave and successful attempt to climb the cliffs, I felt that had the Children of Israel ever come this way, with their women, and children, and baggage, we should have found some notice of it, not only in the history of their march, but in the Psalms which praise God for their miraculous deliveries.¹ To transport a vast multitude down and up this gorge would have been a serious affair in times of peace, but think how impossible while they were passing through a hostile country! The route of the Israelites is uncertain, but I think that the following points show clearly that they did not pass through the centre of the Land of Moab:—

(1) They evidently passed to the east of Edom (Numbers xx, 21).

(2) At Ije-Abarim they were to the east of Moab (Numbers xxi, 11).

(3) They got to the other side of Arnon without complications with the Moabites.

(4) Reference is made (v. 4) to the "brooks of Arnon," which well might mean the upper wadies near the present Haj Road where they are shallow. Thus being beyond the northern limit of Moab, with the awful chasm between them and their enemies, they turned next and camped at Dibon-Gad (Numbers xxiii, 45), the modern Dhiban, achieving a grand victory over Sihon, King of the Amorites. It is interesting to note that at the present day the Mojib is the limit between the lands of the Keraki and those of the Hamideh.

We lunched on the top of Jebel Shihan, a gently-rounded hill, which serves as an excellent landmark, and can be seen from our present camp, south of the walls of Jerusalem. We observed an enclosure, about 150 yards square, at the end I recognised the apse of a small church, though Tristram took it for a temple. We saw two large vaulted Roman cisterns.

Part way up the slope was a Roman milestone with defaced inscription; I read the letters MPXII. From Shihan we rode rapidly

¹ Numbers xxi, 14, 15, certainly points to especial marks of God's favour in this district, but the "brooks of Arnon" and "the stream of the brooks that go down to the valley of Ar," &c., suggest the upper wadies.

to Kerak, having time merely for a glance at Beit el Kuhn (also called Kasr Rabba), and at Rabba, which have been described so often before.

On the way we were joined by a young sheikh of the Beni Sukhr, whose father, Zottam, had been such a faithful guide to Canon Tristram. We at last came to the end of the monotonous plain; Kerak, the impregnable, loomed before us with the Wady ez Zayatin between. Plunging down from the town along the opposite slope came a fearless horseman, who met us in the valley. This was Mr. Forder, of the Church Missionary Society, who from the beginning to the end of our stay was most cordial in every kind of assistance. Our tents were pitched in the garden of the Greek Convent, to whose head I had a letter from the Patriarch of Jerusalem. He gave us a cordial welcome, and recognised in Ibrahim Effendi an old friend. From the earliest days the noble Moslem family of the Chaldi have been patrons of the Greek Convent. In recognition of the official character of the expedition on our tents appeared the Turkish flag. Soon after our arrival the Governor sent down an officer, saying he would receive us in the evening and begging to know what he could do for our comfort. What a contrast to the former style of reception at Kerak! We were welcomed by the Turkish Governor, the English Missionary, and the Greek Abbot; our predecessors had the Mujêli for their hosts, and their method of entertainment was to keep their guests under close guard, and to demand a ransom for their release. Everyone knows that the Mujêli are a tribe of spurious Arabs, having none of the virtues of the race whose name they borrow, who it is said came from Hebron, and until recently have lorded it over the Land of Moab. The form Mujêli is the plural, the singular is Mujelli. Their day, however, seems to be over, and they are at present camping near Kasr Rabba.

After dinner we waited on the Governor in the spacious new Seraya built in front of the castle. His Excellency Hussein Helmy Bey Effendi is a man about 40 years of age, with a keen eye and most intelligent face. For years he was General Secretary at Damascus. He is well fitted for the difficult post of Governor of Kerak: acute of mind, fearless, and scrupulously honest, he is respected and feared by all. Moreover, he is well read in history. He read Ibrahim Effendi's letter from Hamdy Bey, and at once entered with enthusiasm into the spirit of our mission, promising every assistance. He is keen on the antiquities of his district, and had twice visited Petra, and seemed anxious to have us go. Ordinarily a special permit is required. However, my mission did not include Petra. But it was very tantalising to be so near this wonderful, and usually so inaccessible, spot, with every facility offered for visiting it.

Later, his Excellency called at our tents, and showed great interest in making out the squeezes of various Arabic inscriptions of the place. When we dined with him Sunday evening, we found that he had looked up the historical references in his Arabic library.

Although Kerak has been so well described by Canon Tristram, I may

be allowed to give my own impressions of this almost impregnable place. It is situated on a triangular hill, almost entirely surrounded by deep valleys which naturally cut it off from the higher encircling hills, except at its south-east corner, where an artificial trench across the two valleys, which at this point are close together, completes the isolation. The general trend of the triangle from base to apex is W.N.W. Nothing is more difficult in this country than to recover the names of wadies, as they often have two or more; however, I give them as they were given to me, though they differ from Tristram's book. The base of the triangle is formed by the Wady ez Zayatin (separated from the Wady Kerak by the neck of land which afterwards spreads out to form the triangle) descending rapidly to the Wady Jowwad, which, forming the right or northern arm of the triangle, joins the Wady Kerak at the apex; the Wady Kerak thus forms the left or southern arm. The town occupies the comparatively flat top of the hill at its south-eastern end; thus it is not a perfect triangle, but has a bend in the wall along its right arm, where it swings across the hill to meet the left arm above the Wady Kerak, leaving the north-western and longer half of the hill, narrowing to its apex, outside the town. The northern and southern wadies are, according to Tristram, from 1,000 to 1,350 feet deep, while the Wady ez Zayatin, under the castle, is much shallower.

The ancient wall surrounding the town is in ruins, but it can be traced all along the line. In places it stands for a considerable height. Besides the great castle at the south-east, there are four towers. These latter all date from Crusading times, and are in distinct contrast to the main part of the wall. The towers are built of hard yellow limestone cut in the usual style of the Crusaders; the wall is built of flint and sandstone; the stones themselves are not large, but are peculiarly long and thin; the courses are often not continuous. Between the towers there are small turrets, some of Crusading work and others of the style of the main wall. This latter style also occurs at the great castle; here we also find the long thin stones, only much larger; many, but not all, are drafted. The style of boss is peculiar, especially at the quoins, where it often projects for more than a foot, with a long square set back, ending in a rough mass. It is thus a unique combination of rough boss and smooth boss, giving the corners an extraordinary effect. From the point of view of defence, as well as of architecture, these projecting bosses, up which anyone could climb, seem an extremely stupid arrangement. The building is very bad: while the courses are preserved the wall has no smooth face, the stones project irregularly, and no attention has been paid to vertical bonding. Where the joints are particularly large, they have been pinned up with chips. The arrow holes may not have been a part of the original scheme, but may have been pierced later. The wall, especially above the Wady ez Zayatin, has a long raking base.

That this masonry antedates Crusading times is proved by its position; it is found in the north wall facing the city, in the eastern wall, and also in a wall running north and south through the interior of

the castle. The present south and west walls are of a totally different masonry which has all the marks of Crusading work. The inference is that the original castle was narrower in width than the present one, occupying the crest of the hill; the Crusaders not only re-built the southern end, but added to the width by erecting a new wall further down on the southern slope, not, however, destroying the old west wall, which still stands on the higher level, but now is within the castle, dividing it into two parts. To what period we are to ascribe the more ancient part it is impossible to say without further examination. It is not Crusading work; between the Romans and the Crusaders it is difficult to find a builder for it; the Romans certainly never built in this rough manner; and hence by a process of elimination we are brought to consider the question: Can it be Moabite? I will leave it to others more learned than myself to answer the question.

We spent Monday afternoon, March 18th, in visiting the interior of the castle, with a most intelligent officer for our guide. So complicated is its structure, it would require days to understand and plan it properly. I can only give a general description. It is in the form of a trapezium some 250 yards long, the south end being much shorter than the north. In the time of the Crusaders the castle proper was at the south end. Here it is isolated from the hill beyond by a broad trench cut across the neck; Tristram says that a wall of native rock had been left at each end, thus forming a gigantic cistern, but at the time of my visit only one was left. Between this scarped ditch and the castle there is a huge pool. High up on the wall there is an Arabic inscription, extending almost its whole length. This south castle contains a large, lofty hall. The chapel, so well described by Tristram, is in about the centre of the main fortress. And how to describe this fortress? As one wandered along the series of parallel vaults and galleries, story upon story, dimly lighted by shafts through the vaults, past the rows of beds of the respectful Turkish soldiers, who, being off duty, were engaged in different domestic pursuits, the mind was bewildered. I was able to notice, however, that the vaults under the western or Crusading addition were larger and more solidly built than the others. In this part there was also a large hall. The work of clearing out the vaults is, I believe, still to go on. Tristram speaks of large reservoirs, but I understood from the officer that none had been found. Opening from the Crusading part above the Wady Kerak there is a very lofty and narrow gate. The main entrance is now, as formerly, towards the city, from which the castle is isolated by another ditch.

To return to the town. In former times it was approached only by four galleries, cut in the rock. One near the north-west, or Bihar's Tower, is still used, and has an arched gateway at its outer opening, which is 9 feet 3 inches broad. The gallery itself is much broader, and twists inwards for about 70 yards, but its original length was about 125 yards, its inner part having been destroyed. I need to add nothing to Tristram's description of Bihar's Tower. Abu Selim copied the

inscription. The northern tunnel is now partially blocked up, and appears simply as a long cave. At the north-east there are three more tunnels, one of which is closed.

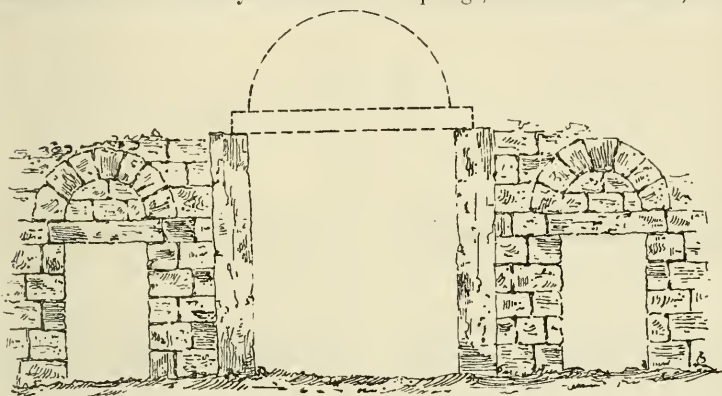
The town contains few monuments. Near the castle we visited a well-preserved Roman bath. In the centre of the town is the ruined mosque, once a church, as attested by the chalices still left on either side of the inserted Arabic inscription. This we copied, as well as one on a long stone, lying near by. I have sent home a squeeze of the latter; if my memory serves me right, it relates to the re-building of the mosque by the inhabitants of Kerak, and of the remitting of taxes in consequence. There are also Arabic inscriptions on two of the other towers. The town contains four old pools, two of great size. Ancient cisterns are most numerous, sometimes three occur in one house. Were they dug by the order of King Mesha? But this opens up the question of Karcha, and of the Moabite Stone and its original position, which I cannot enter upon now. Only about half the area of the ancient town is now covered by houses, so excavation in Kerak would be possible.

As we sat on the lofty top of Bilhar's Tower, Mr. Forder told me that along the ridge outside the town there is a hermit's cave in the face of the rock. It must be approached by rope-ladders. Within is a small chapel, a recess for bed, a furnace, and a cistern with channels from without to catch the cliff drainage. In the Wady ez Zayatîn, beyond the castle, we visited a tunnel piercing the mountain, with another tunnel running directly below in the same line, the two connected at intervals by air-holes. What these lead to I was unable to ascertain. In the Wady Kerak are three good springs; the highest called 'Ain el Franj, connected with 'Ain es Sufsaf below the town by an aqueduct; the third is 'Ain Jara, after the junction of Wady Kerak with Wady Jowwad. The weather during our stay was very cold and cloudy, and I did not get the view of Jerusalem and Bethlehem that a fine day affords.

The population of Kerak is varying, as the inhabitants own both houses and tents, thus leading sometimes a nomadic, sometimes a town existence. During harvest time the town is comparatively empty, when they become real Bedawîn. The Keraki are estimated at between eight and ten thousand, but this includes those who never live in the town. The Christians number a few hundreds. There are scattered shops, difficult to find, but no regular market. The houses are built with the *débris* of former ages, often leaving causeways for the streets. In one of the houses we copied some Greek inscriptions. The people are cunning and mean looking—an appearance justifying their reputation.

We were four nights in Kerak, leaving at eleven on Monday, the 19th. The Governor kindly gave us an escort of two horsemen, more for guiding than protecting us, as both knew the district. One lad, whose family came from Damascus, had been brought up in a castle on the Haj road close by, and, as a cavalry soldier, had scoured the whole country. We were entering upon an unexplored region, for preceding travellers had always, I believe, marched north to Dhiban, and then struck off east to

Umm er Resas. My plan was to march north-east to Umm er Resas, to find out what I could about the upper wadies of the Arnon. Our road ran at first somewhat south-east and then north-east, till we came to the springs of Lejjûn. I took bearings at various points on the route, and was able to fix the position of the springs at a point about 10 miles north-east of Kerak. The water bubbles out from the bottom of a wady, and has a good taste, but is somewhat warm. Our guides said that it ran into the Mojib, giving its name to the Wady Lejjûn, or central wady as seen from Araier. On my asking for the Wady el Balu'a, old Khalil, of Madeba, whom we still kept with us, pointed off to the north-west, which placed it where it had been pointed out to us before. From Shihan the ruin of Baluà had been shown us in the same line, undoubtedly taking its name from the wady. Around the springs, for some distance, the



— Sketch of South Gate —

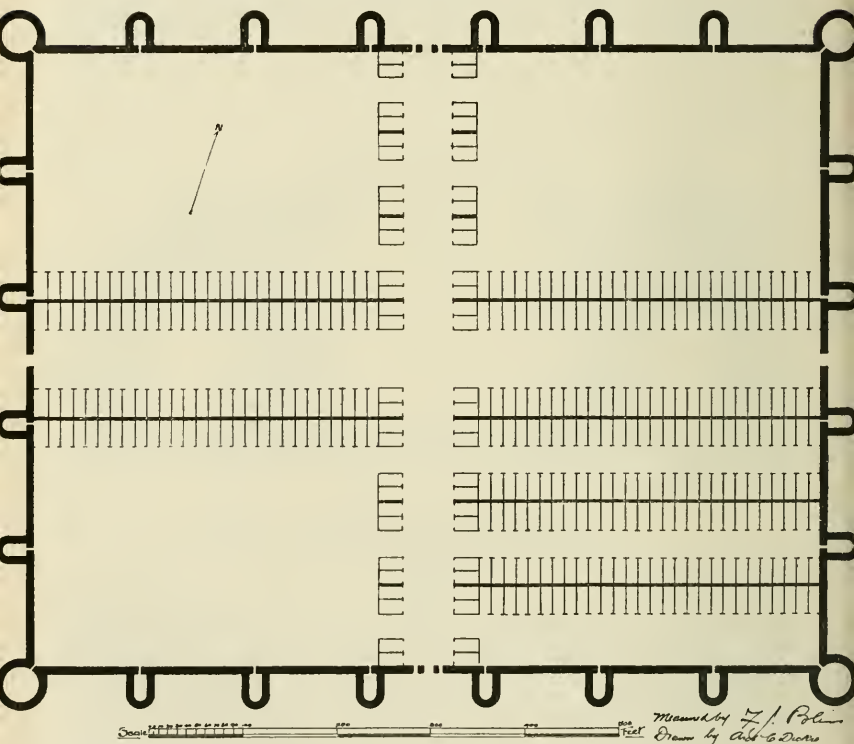
LEJJÛN.

land is well cultivated. The brook flows for a half mile east, and then joins the great wady coming from the south, called the Wady ed Debbeh, which our guides said crossed the Haj road "a day's journey below Kutraneh." Hence I was able to fix its general position. They also vouched for the Springs of Makhêrus, a couple of miles down the wady from Lejjûn, but I had not time to visit these. Indeed, I was always in a strait betwixt two on this journey; on the one hand was the desire to do everything thoroughly, on the other, my buried wall in Jerusalem was calling me back.

We had travelled slowly, stopping for lunch on the way, and did not arrive at Lejjûn till four. Mr. Forder had never visited the place, so though we were told that there were ruins we were not prepared to discover a genuine Roman town. But we had no time for expressions of surprise, for there was none too much daylight left for me to make a plan of the place. Moreover it had begun to rain. However, I am

able to furnish an approximate restoration that does not claim to be accurate to the foot. The town is rectangular, about 670 feet north and south, by 850 east and west. The town wall is built of small smooth stones, and is over 8 feet thick. It has gates on the four sides. The gate-posts are of massive stones. The southern gate is triple, the central opening being 11 feet wide. Besides the four corner towers there are towers along the walls between, six on both north and south, and four on both east and west. These intermediate towers are hollow; they

— Plan of Military Town of LEJJÛN —



project 38 feet from the wall, and are 28 feet across. They have straight sides, with a circular termination. Many are simply a heap of ruins, but all could be traced. At right angles through the town there run two great streets, over 50 feet broad. Facing these streets there is a series of chambers some 30 feet deep by 13 broad. Side streets, about 25 feet broad, parallel to the main east and west avenue, were also traced in the south-west part, likewise lined with chambers. They may also have existed in other parts. In the south-east corner a high heap

of ruins suggested a more important building. Long thin slabs of stone, such as were used in the Haurân for roofing, occurred. The buildings inside the town are very much ruined, and seem to have been built roughly and without mortar. The whole suggests a Roman military town, with strong outside walls and towers, and barracks built symmetrically but roughly within for the soldiers and their families.

On the hill to the west of the springs I saw a ruin which I had no time to visit. Some weeks later my friend, Mr. H. W. Price (who has assisted Dr. Petrie in Egypt this last winter), during a trip in Moab, visited Lejjûn at my request. His guide took him to this ruin on the hill, and was afraid to go down into the plain. Mr. Price supposed that this higher ruin was the one I had asked him to visit, and made a sketch plan of the place for comparison with mine, but it turns out he discovered the fortress.

It is a building much in the style of Kusr Bshêr (*see* plan of latter), with one entrance, corner towers, but having also an intermediate tower on two sides. It measures 50 or 60 yards square.

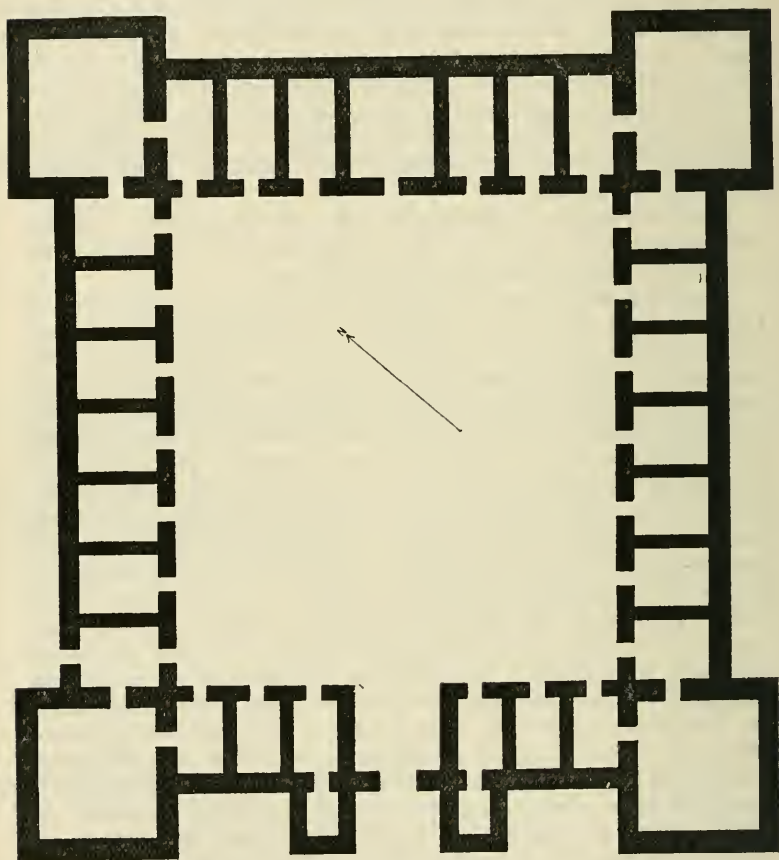
There is a resemblance between the wall of the military town of Lejjûn and the outer wall of Mashetta. Outside the town there are other ruins that seem to be important, but the sun set before I could examine them, and early the next morning I was obliged to ride on. First we crossed the Wady ed Debbeh, which here is broad and shallow, and rode north-east over a rocky country, broken by wadies, to the R'jum Rishan, or heaps of Rishan. One of these, at least, is the ruin of a square watch tower, of which we saw many scattered all over the district. From this point I took an angle back to Lejjûn, as the heaps stand on a slight ridge commanding a good view. A half mile beyond we crossed the Wady es Sultan, which is the last of the southern feeders of the Arnon, running into the Wady Lejjûn. It is not deep at this point. Then we rode for about 7 miles over an undulating plain, tempting one to a canter, which I injudiciously attempted, for the treacherous ground is honeycombed with rat-holes, and just before we reached another watch tower my horse went down and I was lamed. So I confess that I did not experience the supposed joy of the discoverer a moment afterwards when on crossing a swelling of the ground, the stately and finely-preserved Roman fort of Kusr Bshêr stood out solitary on the featureless plain. Being in great pain my one idea was to get off the horse, and as he scrambled over the fallen stones that impede the entrance to the fort, I barely noticed a long Latin inscription on the lintel of the gate. However, lunch is the traveller's best panacea. My interest in the place revived wonderfully, and I began to hobble around, taking measurements and photographs. The inscription was out of reach, and as we were uncertain just where to find our camp, we decided to leave it for another visit.

The tents proved to be only 5 or 6 miles off, nearly due north. They were at the bottom of the Wady es S'aideh, the main east feeder of the Arnon, across whose main wadies we had thus ridden in one day.

The spot is very picturesque, with fine cliffs all about. It is a couple of miles above the springs which, unfortunately, I had no time to visit.

That evening I had an interesting hour over the map, which I was able to correct from my observations. The position for my fort—Kusr

—Plan of Roman Fort — KASR BSHER —



Scale 100 Feet.

Measured by J. Polson
Drawn by A. G. Dickes

Bshér—ascertained by bearings taken at various points all the way from Kerak, I had been able to check, by a direct bearing on to that helpful landmark, Jebel Shihan. My two guides were jealous of each other, and I was able to keep them good-natured during a stiff examination by treating it in a jocose way as a legal proceeding. These natives are

something like children, if you press them too far they are liable to invent. Their testimony was taken independently, so there was no collusion. On the way, Saïd, the soldier, said that Wady es Sultan flowed through Kutraneh, on the Haj road. In the evening I asked Khalil, the Madebite, who had travelled with the mules, for the names of the wadies we had crossed. When he mentioned Wady es Sultan, I casually enquired where it came from. "East, east, beyond the Haj road." "And at what point does it cross?" "At Kutraneh." "Some distance from it, I suppose?" "No, wullah, through the very centre." Hence the line of this wady was fairly well fixed.

That night we had a splendid camp fire, lighting up the picturesque rocks. The next morning I sent Abu Selim to the fort with men to build up a rude wall across the gateway, that the inscription might be reached, and rode myself with Saïd, the soldier, to see what the other Kusr Bshêr is like. For the Arabs use the plural, Ksûr Bshêr, to indicate the large fort and another building $1\frac{1}{2}$ miles W.N.W. Heading towards this, we crossed several small gullies, the beginnings of wadies that run north-west to the Wady es S'aideh. This building turned out to be one of the many watch towers scattered over the district, but is the largest one I noticed. It measures 74 feet by 58 feet at the base. The walls have a distinct batter. They are 4 feet 6 inches in thickness, and are built of roughly squared stones, the largest being 7 feet. The base seemed to be solid (or possibly the tower was built on vaults), for the door is some 15 feet above the ground. There were no signs of steps.

Just before arriving at the fort we noticed a great open pool, or tank, similar to the one at Madeba. The men had built a fine temporary wall, and Abu Selim had already beaten in the squeeze; two men were standing on the wall beside him, keeping the papers in place till they should dry sufficiently to be taken off and laid in the sun. The stone was a very difficult one to squeeze, as its surface was rough and gritty. Fearing that the squeeze would not render the worn incisions, I determined to study the stone thoroughly. So I stood for $3\frac{1}{2}$ hours on the wall in the bitter wind, constantly wetting the inscription, and eagerly waiting for the sun to flash out from between the driving clouds. I recovered a large part of it, but the squeeze proved to be a more valuable witness than myself, for on my submitting it to the distinguished epigraphist of Jerusalem, the Père Germer-Durand, he made out the whole inscription.

The following is his reading:—

OPTIMIS MAXIMIS QVE PRINCIPIBUS NOSTRIS CAIO AVRELIO
 VALERIO ΔΙΟΚΛΕΤΙΑΝΟ ΠΙΟ FELICII NVICTO AVG VSTOET
 MARCO AVRELIO VALERIO MAXIMIANO ΠΙΟ FELICII NVICTO AVG VSTOET
 FLAVIO VALERIO CONSTANTIO ET GALERIO VALERIO MAXIMIANO
 NOBILISSIMIS CAESARIBUS CASTRA ET EORVM MOENIA FOSSAMENTIS
 AVRELIVS ASCLEPIATES PRAESES PROVINCIAE ARABIAE
 PERFICIVRAVIT.

This is late Latin, as shown by the barbarous word *fossamentis*. I give a free translation :—

“In honour of our most excellent and great chieftains, Caius Aurelius Valerius Diocletian Pius Felix Invictus Augustus, and Marcus Aurelius Valerius Maximianus Pius Felix Invictus Augustus, and Flavius Valerius Constantius and Galerius Valerius Maximianus, the most noble Cæsar, Aurelius Asclepiates, *Præses* of the Province of Arabia, has undertaken to complete this Fort and its walls with ditches.”

The inscription is surrounded with a border, upon which ET, the last two letters of the third line, and RIS, the last three letters of the fifth line, run; unfortunately, they do not appear in the squeeze, as Abu Selim naturally supposed that the whole inscription was included in the border. It is interesting to notice that there is not a single abbreviation. The names of the Emperors date the building at the very beginning of the fourth century.

It is a pity I could not read the inscription on the spot, for then I would have searched for the ditches, of which, however, I remember no signs. Perhaps the word refers to the large pool, as well as to the smaller cistern directly before the gate.

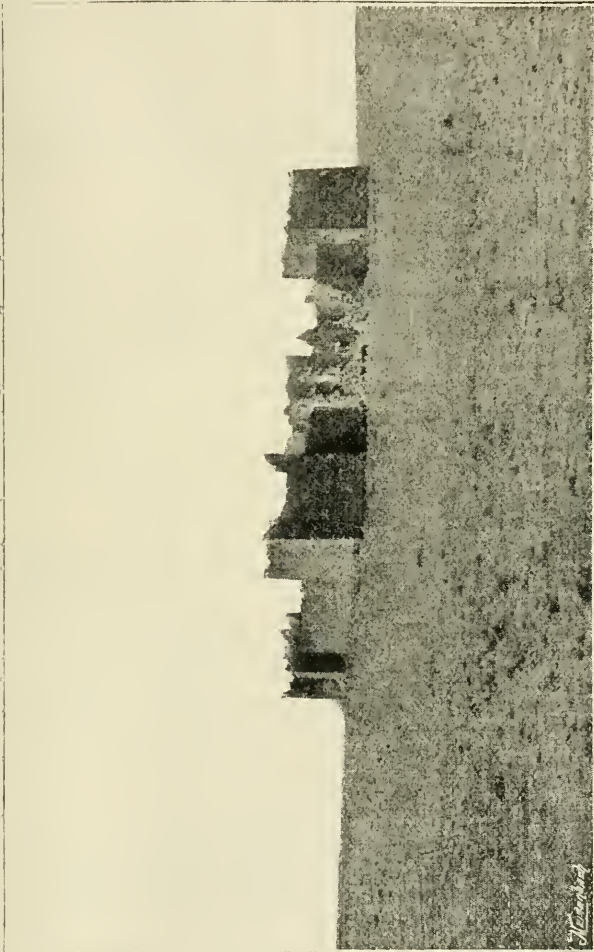
As may be seen from the illustration, the exterior of the building is preserved almost to the top, but the small towers on the side of the gate have fallen down, and there is a large breach in one of the corner towers. The fort is almost square, and measures (including the towers) 172 feet 6 inches along the front by 189 feet at the side. The masonry of the outside wall shows drafted stones in its lower courses, but higher up the stones are smaller and wider, and the joints primed up with chips. Small openings occur high up. There are two small windows above the main gate, the lintel of which is saved by a relieving arch and rests upon two pilaster capitals.

The interior is more in ruins. There is a large open court, with twenty-seven rooms, exclusive of the towers, opening off it, six on the front and seven on each of the other sides. Above these rooms there is a second storey. Owing to my accident, I was not able to climb the towers, but Abu Selim reports that they are in three or four storeys, with a stair in the corner; the lower storeys consist of one chamber each, and the upper of two or more.

That evening I had an exceedingly bad quarter of an hour. In Kerak I had changed plates in the dark, and I now discovered to my horror that I had been exposing the back side of the plates! I was strongly tempted to go back to Kusr Bshêr, but time was too pressing. However, I was relieved in Jerusalem to find that the plates developed all right, only in the interests of true science I must confess that in the wall of the Kerak Castle and in the photograph of Kusr Bshêr, right and left have changed places. Such are the vicissitudes of travel.

The next day, March 22nd, we rode to Umm er Resas, and thus were once again on the beaten track. Here we saw nothing to add to

Tristram's description of the Christian town. I have not altered its position on my map, but I believe it is east, rather than north-east of Dhiban. Our next point was Mashetta, which we wished to reach *viâ* Ziza, but it was necessary to return to Dhiban as we had heard further



KUSR BSHÉR.

particulars in regard to the cave of which the Arabs had spoken. While on Shihan a partner of the Lebanon Christian we had met at 'Araier, held forth at length on this cave and promised us an inscription. Accordingly we rode from Umm er Resas, in a high wind, to Dhiban, and at once were shown to the desired Maghara Abu Nathi, which is

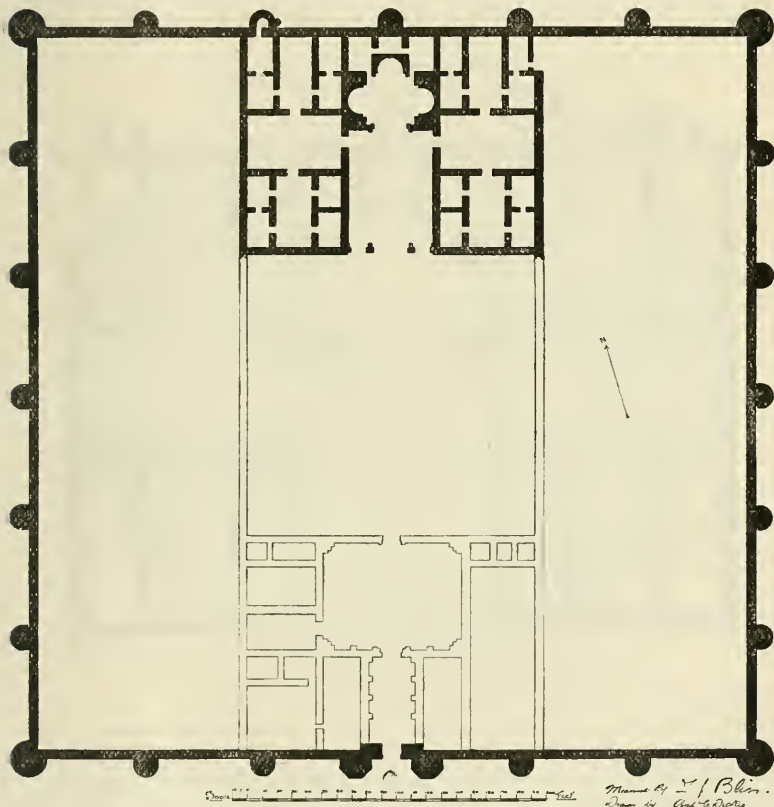
directly on the right of the regular road from Madeba. We entered by a sloping passage, 40 feet long, and found ourselves in a natural cave, irregular in shape, about 30 feet in length and 11 feet in breadth. Within there was an irregular shaft to the surface of the ground at the top of the hill, a section of which shows 8 feet of soil and 7 feet of rock. This shaft, as well as the passage by which we entered, seems due to a breaking into the cave by the Arabs. Opening from the cave are several natural projecting bays, one of which had been artificially squared, and contains a sarcophagus, measuring inside 6 feet 10 inches by 2 feet 5 inches, with walls 4 inches thick. The roof of the cave has been propped up with rude pillars built of older fragments. To the right of the entrance a well-built arch extends diagonally to the sarcophagus-niche; at about right angles to the entrance is a passage lined with well-jointed stones, leading to a chamber lined with beautiful masonry, having the well known shallow draft made by simply smoothing the margins of the stones, while the centres are finely dressed by the comb-pick. Along the wall runs a moulding, of which I give a drawing,¹ evidently some distance below the roof. This chamber was blocked up by stones. On going without I found that the hill sweeps around in a half circle to a point opposite the inner wall of the chamber, and so close to it that I infer that it was originally out on the slope, and is buried in its own *débris*. We thus have an external tomb-chamber, leading into the cave, which was the real burial-place. We were much disappointed to find no inscription, but it was interesting to have discovered some Roman remains at Dhiban, for Roman the chamber appears to be.

The local sheikhs paid us a friendly call, bringing a sheep, barley, and milk, for which they absolutely refused pay. They showed us a Greek inscription and promised to report any discovery to the Governor at Kerak; this they will do, for they desire his favour. After dinner we held a grand Council. I desired to camp by the nearest water to Mashetta. The winter had been very dry, and Ziza was reported waterless. On leaving Kerak, Saïd, the soldier, described a certain castle on the Haj road south of Mashetta, called Deb'aa, which I take to be the Kula'at el Belka of the map. Plenty of water and flour. "Barley?" I asked. "Barley?" he said, "enough to feed an army of horses." He painted the place with such glowing colours that I had visions of a billiard table. The next day he was doubtful about the flour. Later the barley became problematic. Finally the water showed signs of evaporation. Then his rival Khalil stepped in and declared there was *no* water there this year. The upshot was that I decided to go to Madeba, though very reluctant to leave the route by Wady Themed, and attend to our commissariat department. The decision was fortunate. We arrived at Madeba Saturday the 23rd. The next day a violent storm set in, one tent was damaged by the wind, and we were glad enough to avail ourselves of the kindly-proffered hospitality of the Latin Convent. The

¹ This drawing is not published, but is preserved at the office of the Fund.

Head was away, but the priest in charge placed practically the whole establishment at our service. How the rain beat down for two days! But Tuesday there was a break, and we set off for Umm el 'Amad, having fixed upon it for our headquarters from which to visit Mashetta as often as was necessary. Passing Umm el 'Amad, and finding it favourable for a camp, we rode on to Mashetta, arriving in an hour and three-quarters.

— PLAN OF PALACE AT MASHETTA —



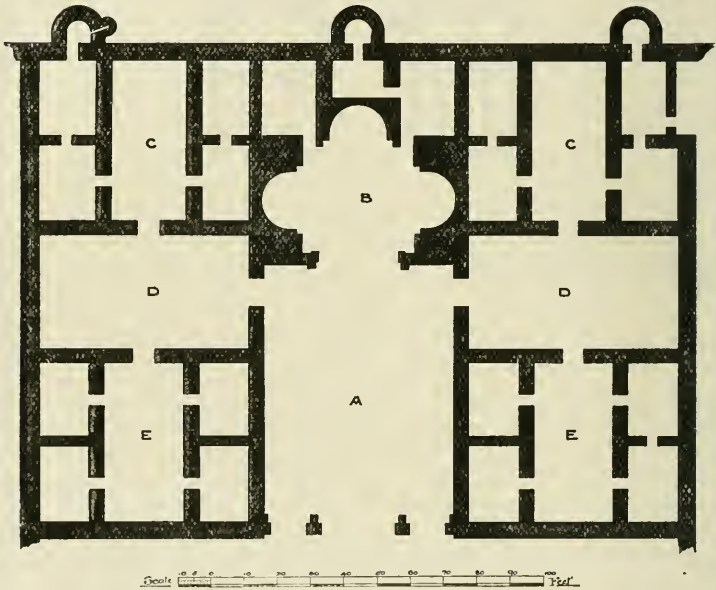
First, however, we crossed the Haj road, and a wonderful sight it is. Fancy over one hundred and fifty paths, made by the tread of the camels, side by side, sometimes parallel, and sometimes running into each other, and you will get some idea of the Haj road. Desolate it was, but one's imagination easily peopled it with the motley procession of thousands and thousands moving once a year gladly towards the south, and once a year sadly towards the north. For many fall by the way, and many perish

by plague. Interesting it is to remember that every year the sons of Ishmael repeat the journeyings of their cousins, the sons of Israel.

After a hurried glance at the rich magnificence of the sculpture on the southern façade and a general examination of the place, I began on my carefully-measured plan. As it differs only in some details and proportions from the one in Tristram's book I do not need to repeat the general description.

After a few measurements I began to see that the place had not been laid out with perfect symmetry. For example: on the east side the distance between the south-east tower and the bastion to the right is

PLAN OF INNER PALACE AT MASHETTA



61 feet 9 inches, while the distance between the north-east tower and the bastion on the left, which should be the same, is 63 feet 9 inches; the distance between the intermediate bastions themselves have a maximum variation of 5 inches.

On Tristram's plan the tower behind the Inner Palace at its north-west corner is shown to be hollow. I had not his plan with me, but I also observed this feature, though I did not see the curious projection which he marks, and which I take the liberty of adding to my plan. He, however, does not place this bastion directly at the back of the palace, but gives an opening on to the courtyard; on my plan it opens on to the palace.

At my request Mr. Price examined carefully all the bastions with reference to their solidity, and he reports that the other two bastions at the back of the palace are hollow, also the one at the left of the west octagonal bastion, and probably the corresponding one on the east. I easily recognised with other travellers that the outside façade was never finished, indeed, the lack of fallen stones and of *débris* show that there remains *in situ* about all that ever was built.

Entering the gate, we find the enclosure divided into three parallelograms. Only the central or largest one contains buildings. As Tristram



(From a photograph by Miss Mynors.)

ENTRANCE GATE OF MASHETTA.

points out, this is divided into three sections. The first, nearest the gate, contains a court, surrounded on three sides by chambers, and having two large door-openings, and massive piers in the four corners. All has been simply blocked out, the walls to all appearance never having been carried more than a foot above ground. There is almost no *débris*. The measurements show the same lack of symmetry as observed without. The second section is open, and the third contains the Inner Palace, which consists of brick walls resting on three courses of stone.

An interesting question arises as to how the Inner Palace was lighted. There is not a single window from without, and inside there are only a

few small round openings over the doors. Canon Tristram describes explicitly the dome over the chamber B, which has the apsidal recesses. but at the time of my visit no trace had been left of this. I agree with him that the large hall A was never covered, for there is no sign of vaulting, nor is there sufficient fallen brickwork to account for its destruction. But I go still farther. CC, DD, and EE, are now open; no signs of vaulting remain, and they are not choked with fallen brick. DD must have been open in order to have lighted the other chambers; and I believe that CC and EE were open as well, otherwise the chambers



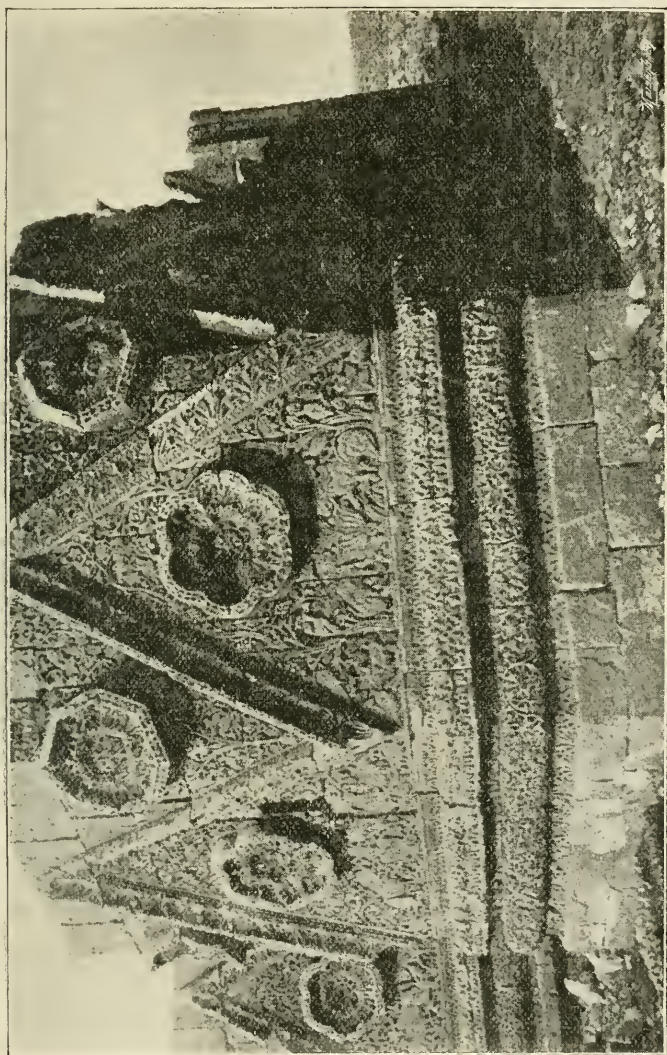
(From a Photograph by Miss Myrors.)

INNER PALACE OF MASHETTA.

off their extreme corners would have received practically no light from DD I asked Mr. Price to look into the matter, and he agrees with my observations and conclusions.

We spent a second day at Mashetta, arriving at 8.30 a.m., and leaving at 5.30 p.m. I completed my plan, and photographed, and Abu Selim took squeezes—I will not say of the inscriptions, but of the *grafiti*, which are scrawled on every available stone both inside and outside the enclosure. Of original inscriptions, really belonging to the building, there are none. These *grafiti* are of three kinds. (1) Cufic, with possibly some that are Nabatean; (2) Arabic, and (3) Arab tribe-marks.

We took 18 squeezes, including all varieties. The Arabic ones may be ascribed to the Haj pilgrims. The Arab *wesem* or tribe-marks, are found



(From a Photograph by Dr. Bliss.)

TOWER AT MASHETTA.

everywhere in the district. Here, at Mashetta, some are quite recent—must have been carved within a few months. Among these are certain forms that bear an accidental resemblance to Greek letters. The com-

bination $\pi \tau \pi$ occurs often, both among the recent scrawling, and the older. It is also found with other *wesem* at 'Amman.

A word about the name of the place. It may be written Umm Shetta or Mashetta, but certainly not Mashita. The latter pronunciation I never heard once. The day of our second visit was the great feast at the close of Ramadan. We were very late in returning to Umm el 'Amad, and the camp fire in the distance was a cheering beacon. It was a disappointment to have no time to turn aside for a visit to Ziza and Kustul, so near, and yet so far when we considered our limited time. On arriving at camp we found an especial dinner for the day, with flowers on the table, while the muleteers were enjoying the extra treat of a sheep. Canon Tristram will be interested to learn that his old friend and guide, Zottam, is buried at Umm el 'Amad.

With the work at Mashetta I felt that the main objects of our trip had been accomplished. Our route back to Jerusalem lay by 'Amman and Salt. At 'Amman we were again detained by a violent storm. We camped near the theatre, that magnificent and almost complete Roman monument. 'Amman has much changed since the Circassians came in 1880. They now number 10,000 souls. Their houses are built of old materials as well as of mud brick. The town has a neat, thrifty appearance. Every room has its chimney; every house its porch or balcony. The yards are nicely swept. The people have a free and independent air. At first the destruction of the monuments, consequent on the establishment of this colony, was great; the Basilica has disappeared, and one apse of the interesting Thermæ; but the Mukhtar told me that they now have orders to leave the ruins alone. Fortunately they appear not to have touched the theatre.

We spent Sunday, March 30th, at Salt, and on Monday turned our faces directly towards Jerusalem. And how to describe the ride down the beautiful Wady Sha'ib? Were we in sterile Syria or in some valley of Switzerland? Wooded hills, the rushing stream, the green glades—how delightful it all was! And then the flowers—not solid patches of one colour, such as I have seen in the Lebanon, but each square yard at the side of the road seemed a natural nosegay—red and blue and purple and pink and yellow, all growing together and embedded in delicious green. But this was too beautiful to last. As we descended the vegetation grew scantier, and the heat greater. When we reached the Ghôr it became almost unbearable, and the ride into Jericho was like a throbbing nightmare. Never was I gladder to reach camp.

On Tuesday, April 2nd, we arrived safe in Jerusalem, and I found Mr. Dickie awaiting my return. The task of writing this report while my excavations have been going on has been a hard one, hence its defects will perhaps be pardoned. I have sent a brief report with plans and photographs to his Excellency Hamdy Bey, who has expressed himself much pleased with the results of the trip, and asks me to keep him *au courant* with all my work, as well as to write him of future trips. I cannot close this report without testifying to the great assistance rendered

me on the trip by Ibrahim Effendi, who seemed never to mind hardship and fatigue, provided the mission could be accomplished.

JERUSALEM,

May 21st, 1895.

FIFTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By ARCHIBALD C. DICKIE, A.R.I.B.A.

It is with much regret that I find the duty of writing this report has fallen upon me, in consequence of Dr. Bliss's unfortunate illness. Just after sending off his report on the expedition to Moab, his health began to break down, from the effects of over anxiety and work, combined with the unusually excessive heat we have experienced here for some weeks, culminating in extreme nervous prostration. This necessitated his removal from the camp to the Grand New Hotel, where he was for a week under the care of Dr. Wheeler. I am glad to say he is now much better, and has left for Beyrout, where the doctor has ordered him to take complete rest for a time.

This report ought to have been written a week ago, but, on account of the before-mentioned difficulties, Dr. Bliss was unable to give any attention to it.

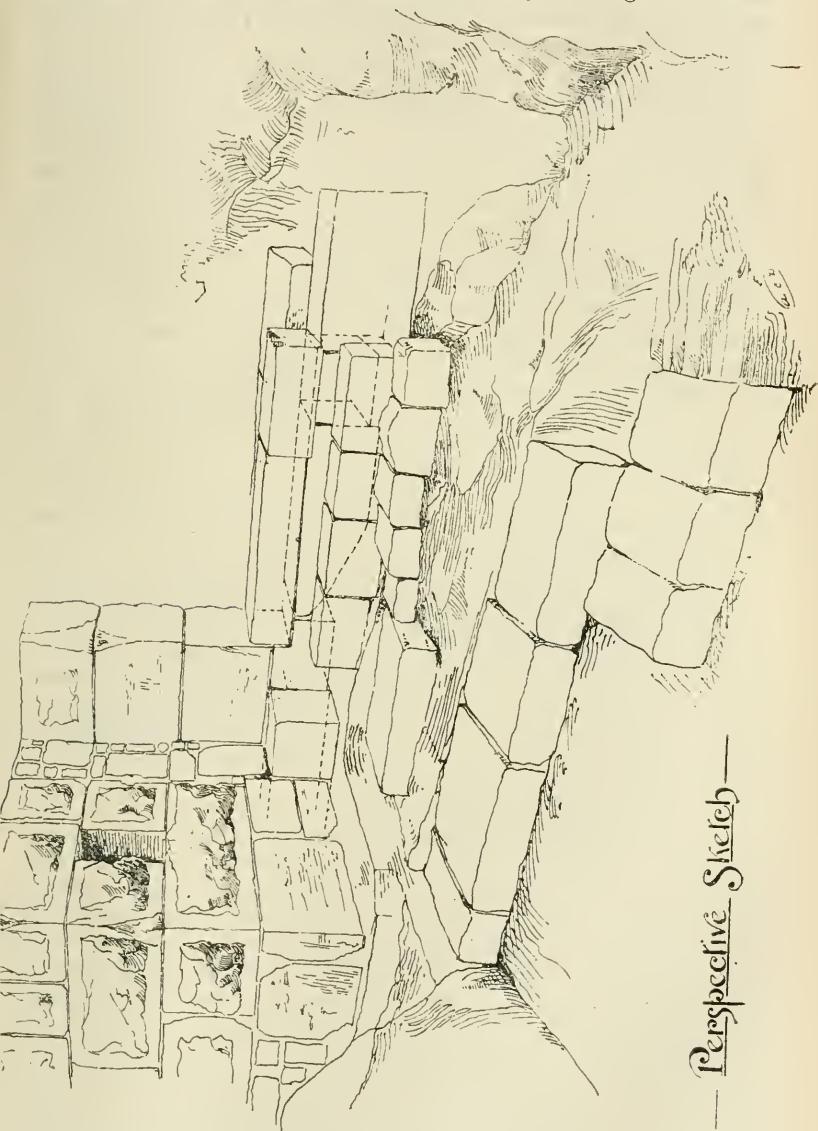
I do not intend to go into a complete report of the excavations, but only to give a running description of the work since its commencement, as Dr. Bliss will enter into more minute details later on.

As will be remembered, the wall at the end of last season was left at the point where it emerges from the Jewish Cemetery. Consequently, on April 15th, the work of Season 1895 was commenced at this point, the wall being picked up where previously seen, and followed for a distance of 30 feet, where it stepped up on to a rising scarp, and was unfortunately lost. From this point, the digging was transferred to a point about 90 yards to the south-east. Dr. Bliss's reasons for digging here were : First, the wall, where last seen, running as it did up against a scarp which rose gradually up to the surface of the ground, leading on to the natural rock—which was almost all exposed—gave little hope of it ever being seen again, until it came to a point where the *débris* had accumulated to some degree above the top of the rock. Secondly, the contour of the rock followed the swing of the wall and scarp where seen, and at several places had been stepped out to form beds for the stones. A trench, B, was dug, cutting in a line at right angles to the contour, but nothing was found unless a bed of lime on a rock bottom 3 feet below the surface at the point where the inferred dotted line cuts the trench. To exhaust the possibilities of the wall being further to the north, taking the direction of

the higher contour of the rock, three shafts were sunk where shown, at C, C¹, C², and connecting tunnels were driven between them, the long trench already spoken of being connected with Shaft C by a tunnel, thus making a complete section of the hill between the rock contours. Nothing satisfactory, however, was found. At Shaft C² a piece of wall was discovered which, on examination, proved to be some rude construction, probably a dwelling. Shaft C¹ disclosed a rock scarp which must have also been used for one side of a house, the rock being recessed at different places along the face, and plastered over, similar to the other interiors of rock-cut dwellings discovered at other points within a short radius.

Realising the difficulty of finding the wall at this point, from the fact that there was such a very slight depth of *débris* above the rock, which in a great many places was completely exposed, also from the information gathered from the Fellahin that the soil on the top of these rocks had from time to time been cleaned off and stones removed, Dr. Bliss transferred the scene of operations down towards the south, in line with the Pool of Siloam, where his theory led him to hope the corner of the wall was to be found. In the event of his being successful in finding the wall here, he intended working back in the direction of the cemetery, this seeming to be the most practicable way of proving the connection. Here the ground had also been very much cut up by the Fellahin, for the purpose of getting at and removing the immense quantity of stones that were to be found there; the very fact of which furnished a strong clue to the probable position of the wall. At the part of the hill which seemed to have been least disturbed a shaft was sunk at D, and a tunnel driven in a line at right angles to the supposed line of wall. By the end of the first day, this tunnel had run on to the wall, which on being cleaned off showed itself to be of exactly the same character as the piece of wall last seen where it emerges from the Jewish Cemetery. The similarity was at once most striking, the same rough square stones, with wide vertical and horizontal joints, irregular drafted margins and rough projecting bosses. This was so far very satisfactory, and nothing remained but to follow the line which was now given us. After clearing the *débris* down to the rock foundation, three courses were exposed, the rock being 18 feet below the surface of the ground. This tunnel was then driven eastwards, along the face of the wall, and another one opened from the opposite face of the hill in line with the last-mentioned tunnel. Before long the second gang of men had come upon a line of stones, showing unmistakable signs of polish and wear by foot traffic. This line of stones was followed along the face, until what proved to be the ingoing wall of a gate was reached—just at the corner—and almost at the same moment the first gang arrived at this point. The tunnels were connected here, and the *débris* cleared out down to the rock, showing six courses of splendid strong masonry similar to that already described, the courses varying in height from 24½ inches to 19½ inches, the largest stone being 3 feet 5½ inches long; the rock base is irregular and falls rapidly towards the corner, being 16 feet below the surface at this point. This at once strengthened the first impression, that this

line of stones—showing so emphatic evidence of foot wear—was one of a series of steps, leading to a gate and the probability of finding the Fountain



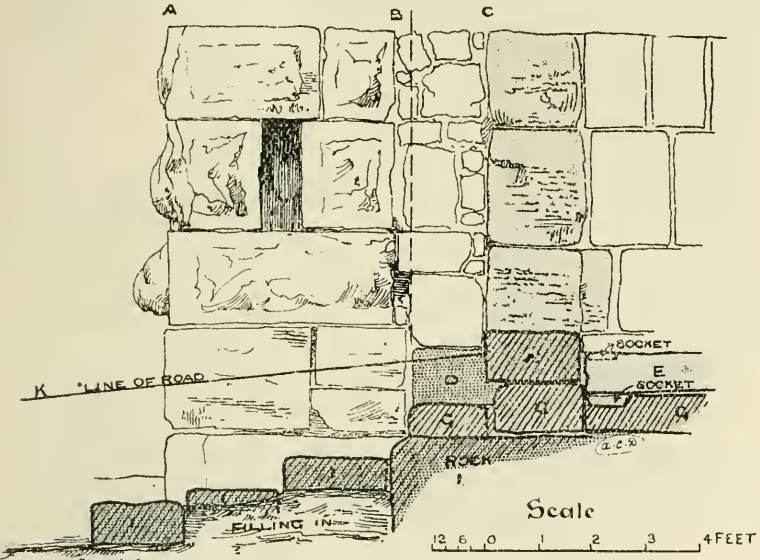
—Perspective Sketch—

Gate was at once raised, excitement and hope increasing every hour, as—cutting in the direction of the ingoing wall—step after step was exposed,

until the left jamb of the gate was reached, and on bearing a little towards the right, the upper sill made its appearance. This was the first authentic proof of the existence of the gate, and confirmed the theory founded on the position and appearance of the tell-tale step. The question now became, how to continue the excavation so as to show the gate as completely as possible and also to get at the most important parts, without disturbing the construction. Accordingly a tunnel was driven in a direction parallel with the steps, and in line with the inside face of the jamb, to discover if the inner sills were *in situ*. This was successfully accomplished and our efforts were rewarded by the discovery of the upper inner sill, almost complete, showing the centre bolt sockets and the seat for the left gate post; a connection was then made between this and the ingoing tunnel. Most careful digging and close supervision had now to be observed, as the most delicate part of the work had yet to come, the greatest care being taken that no stone was removed unless absolutely necessary, and not even then until its position and measurements had been carefully noted. Small sub-tunnels were made, sills undercut, joints cleaned out and every part exposed, unless where it was practically impossible on account of the overhead mass of *débris*, the support of which required careful engineering. At F, a wall was discovered, of large roughly squared masonry, running to G, where all traces of it were, however, lost, and after cutting in various directions, led by false clues and barren theories, the hope of tracing its further development was abandoned and the chances of finding an inner gate were given up. However, in spite of this, it is difficult to withdraw the theory that there may have been a second gate, which has been so completely destroyed as to remove all traces. There are four courses of this wall standing, varying in height from 18 inches to 25 inches and the lengths of the stones vary from 13½ inches to 3 feet 10 inches. A few margin and boss stones are seen, but, in general, the dressing is smooth without margins, the chisel pick being the tool used, the vertical and horizontal joints are irregular and wide.

The gate was hidden under the slope of the hill, at such an angle that the *débris* above its right side was so slight that this part was completely removed, not even the stones of the sills remain at this end. From the plan and sketch it may be seen that the gate as now standing is set back 6 feet from the line of the wall, the ingoing angle being slightly obtuse. This ingoing wall was covered with plaster except on the projecting bosses, and on knocking this off we found two styles of masonry. From A to B the work is the same as in the main wall—from B to C, there is a rough filling in as shown on the side elevation of the gate (Section AB). This proves that at some earlier period, the gate jamb was further out, the angle occurring at B, and hence the stone D would be one of the lowest stones of this jamb, the rest having of course been removed. This idea is favoured by the fact that in the part of the wall AB, the stone of the second course is broken off, showing that it was bonded into the first jamb. There are other indications of this first

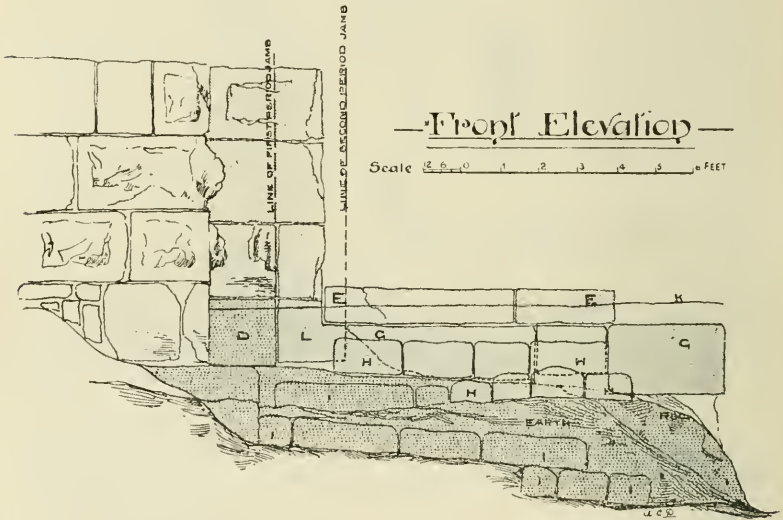
period, which existed before the second and third periods; the second period sill being shown at G, G, and the third period sills at E, E. Two distinct series of steps were found, all well polished, one set above the other. The upper set, indicated by H (front elevation), leads directly to the sill G, G, the lower set I (part of which are rock) would thus lead to an earlier and lower sill—corresponding to the first period indicated by the masonry at BC (Section AB). The upper step of Series I, which is rock cut, would thus become the sill of the gate, the jamb of which, as was before argued, is shown by Stone D. There were no



Section A.B.

steps leading to the upper third period sills, E, E, the road at this time having been raised up to reach the sill as shown at K. This road is easily traced in the section of the cutting, as it is very hard, and is of a darker colour than the *débris*, showing that when the third period gate had been designed, the steps had been left, and merely covered up, and the road made above them. The second gate had a wider jamb than the third, as is proved by the fact that the stone L belonging to this jamb is cut out for the insertion of the upper sill. The sill of the second period abuts against this stone L, and the socket in the inner sill projects beyond the line of the present jamb, confirming the idea that the jamb at that time must have projected as far as the point where the lower sill G abuts upon the stone L, which is the only stone remaining of the second

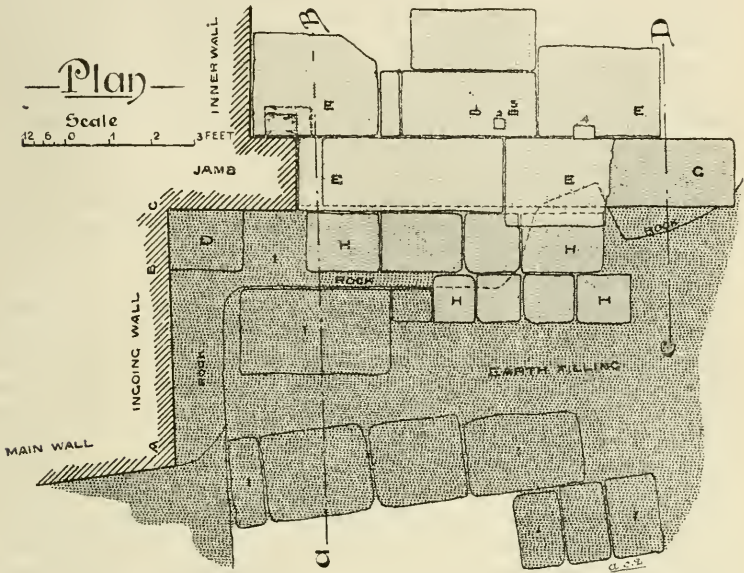
period jamb. The third period jamb is of course the present existing one, the masonry of which closely resembles the wall F'G on the general plan, the dressing and building being of the same character. The examination of the sockets in the upper inner sill shows that the gate must have been on two leaves, socket No. 2 being the centre of the gate, and the bolt hole of the overlapping leaf, the small side sockets 1 and 3 being for extra bolts placed farther in on the leaves (*see* plan). Socket No. 4 I think must have been probably in use at the time of the second period gate, of course in a different position, as in its present position it is useless because it leaves no room for the thickness of the gate, being close up to the outer sill. The sockets below the jamb are of course seats for the gate post, the second period one being shown by dotted



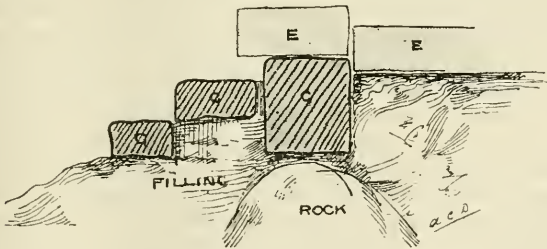
lines. Taking socket No. 2 as the centre of the gate, this would give an opening of 9 feet 6 inches wide over all.

Meanwhile the work had been actively and successfully carried on at other places, and the south-east wall had been followed for 90 feet in the direction of the south-west corner. Shafts had been sunk at H and I, in both of which fragments of the wall had been discovered. At shaft H three courses of masonry were found, the rock bottom being 15 feet below the surface, the stones showing the same character as those at the gate. Shaft I also showed a similar piece of masonry, five courses high, following a rock base 17 feet from the surface. Connecting tunnels were made between these shafts, but unfortunately here most of the stones had been removed, only the lower foundation courses of rough rubble on rock remaining. Another shaft was sunk at J, where we were again successful in finding the wall two courses high, extending a distance of

28 feet back in the direction of the pool. The masonry of this part is of a much inferior character to the other specimens mentioned, there, however, being a few stones with the same characteristic margins and bosses,



which I have before described. Following in the opposite direction for 7 feet 6 inches a similar result was obtained. At this point, the side of a tower was come to and disclosed itself to the extent of two courses



— Section C.D. —

of roughly-squared large stones set on a rock scarp, out of which the beds for the stones had been cut. This did not at first look particularly hopeful, chiefly from the fact that neither of the courses was bonded into the wall, which ran straight on behind the stones. However, on

following this clue, the building became more reassuring, the stones now being much larger, better set and worked, and altogether of a better class than any I have before described. Great difficulty was experienced in driving this tunnel, on account of the huge fallen stones which blocked the way. These stones had become firmly wedged together, and in some cases the workmen had to resort to quarrying before they could be removed. One of them I measured, and found it to be 6 feet 6 inches long and 23 inches high, well worked on bed and joints, having drafted margins and rough bosses. The rock here falls rapidly and is stepped out to form the seats for the stones. The corner being reached, the tunnel was then pushed along the face of the tower, the same superior class of masonry still continuing. On sinking down to the foundation, it was found that for 13 feet from the corner, the rock dipped 6 feet, displaying a magnificent piece of wall, at this point ten courses high, measuring over all 13 feet.

This part is particularly interesting, in so far as it shows two distinct classes of masonry. The dip of the rock is filled in with six courses of finely-jointed stones, from 10 inches to $10\frac{3}{4}$ inches high, the longest stone being 5 feet 8 inches, each course having a back set of from $\frac{3}{8}$ inch to $\frac{7}{8}$ inch. The dressing is ordinary chisel pick dressing, with drafted margin in some cases, and the vertical and horizontal joints are worked close and true. Above this, rising from the main base line of the rock, the stones are of different proportions and of more varied character. Four courses of this masonry are standing, varying from 20 inches to $23\frac{1}{4}$ inches high, the length of the stones varying from 11 inches to 6 feet 5 inches; chisel-picked stones and margined and rough bossed stones being placed indiscriminately. The same accuracy in the jointing and setting is also observed in these upper courses, although the general appearance is similar to the other parts of the wall. On examination, it seems quite certain that the shallow courses have been inserted into the dip of the rock after the tower was built, and as the rock rises rapidly towards the inside of the wall, this part would form a sort of facing to the rock, the reduced height of the courses may also be accounted for in this way. Beyond this, along the face of the tower, the rock again rises, and the wall was lost sight of, but was again picked up in the same line, within 10 feet of the corner. Here 10 courses 13 feet high wall are still standing, the upper two courses being similar to the upper courses of the last described part. Below this the stones are of a very rough character, being unhewn and very roughly squared and of massive proportions; turning the corner and following on, the same characteristics continue until the wall abuts up against a scarp 12 feet high, and is again lost. This scarp was followed in its irregular form to where connection was made with a tunnel from a shaft, which had been sunk at K, following a wall foundation of good masonry from K to L. This does not, however, appear to have been connected with the tower, as, in the first place, it does not correspond in direction, and from its position is likely to have been the right ingoing wall of the first period gate, but must certainly have been

removed before either the second or third period gates were built, as its position would render these gates impracticable. Following the argument, the tower is certainly a later addition, possibly of the time of the two late period gates, and may have been cut back at some point above the scarp, giving the desired proportion to suit the widths of these gates.

The drain had by this time been opened, but I will finish my notes on the wall which was being followed in the direction of the cemetery, before commencing my description of this most interesting discovery.

This wall I have dealt with from the point D, where the first shaft was sunk, down to the corner of the gate, and I will now follow it back up the hill in the direction of the cemetery.

At a point M a tunnel was bored in from the face of the hill, and within a few feet of the outside, a plastered wall of rough rubble was come to which on examination proved of no importance, and was consequently cut through, the real wall being reached 4 feet beyond this. A connection was then made between this and the first shaft, and a tunnel was pushed upwards, following the wall which continued four courses high of the same character as when first seen. At a point 57 feet from the corner of the gate, the wall rises up on a rock scarp, 8 feet high, which strikes out at an angle from the wall; here a connection was made with the tunnel coming in the opposite direction from a shaft sunk at N. Beyond this scarp the wall is very much broken, but sufficient of it remains to show its direction; and at the shaft it stands 4 courses high, the rock being 13 feet below the surface. Beyond this it entirely disappears, the direction being still shown, however, by a rock scarp which was followed for 15 feet, but as the soil now became loose and dangerous it was deemed advisable to sink another shaft, at O, beyond this, in the hope of picking up the lost wall again. Here, however, the same difficulty was experienced: the rock was reached 13 feet below the surface, but no stones were found; tunnels were driven to right and left, with no more satisfactory result; and thus it remains up to the present moment. The very loose and disturbed nature of the *débris*, together with the absence of any fallen stones, both tend to diminish the chances of any remains of the wall being found near this point; but, in spite of this, Dr. Bliss is still hopeful of again picking it up.

At P the first opening in search of the drain was made, and within 3 feet of the surface it was found, the *débris* at this point being very slight. After clearing this out to the bottom, the line was followed for a distance of 15 feet, at which point the first cover was found; these covers continuing intact for a distance of 86 feet. The drain was entirely silted up and within a few inches of the soffit, the section of the deposit showing a mass of rich black soil with thin layers of washed sand at a few inches apart near the top. The work of removing this soil was an easy task, and very soon a distance of 112 feet had been cleared out, the line being followed until it turned in an easy curve following the direction of the valley. The walls of the drain are partly of rock and partly of stone, and unless in places where the rock is cut out to form the bottom, there is

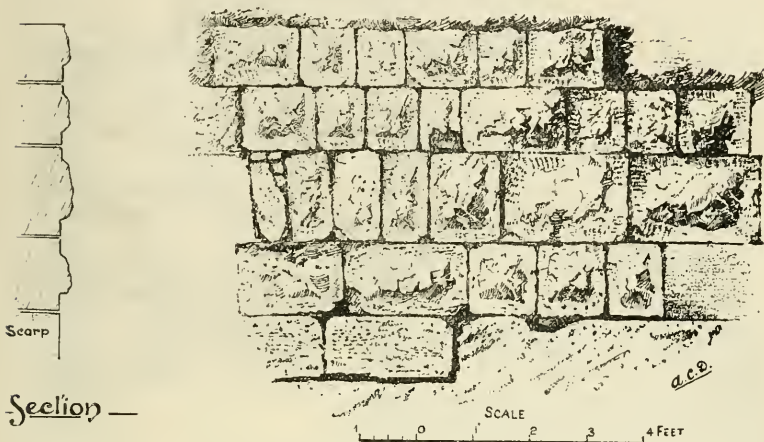
only a rough filling in of stones, probably to allow the sewage to filter through. The heights vary from 7 feet 9 inches to 5 feet 10 inches, and the widths from 2 feet 6 inches to 3 feet. Walls are built of rough squared stones, pointed in mortar, no regularity of courses being observed, and the stones being of massive proportions. At intervals along the drain, where shown on the general plan, there are four branch inlets measuring 2 feet 10 inches, 10 inches, 11 inches, and 12 inches wide respectively at various heights from the bottom of the main drain. The covers are of large stones roughly squared, having good solid bearings of 15 inches to 20 inches, these stones averaging 14 inches high and 22 inches broad.

On examining the covers a very interesting discovery was made of what proved to be two surface water inlets from the street above. These inlets are formed in stones set above the covers, by cutting a slit through $1\frac{1}{2}$ inches wide and 11 inches long, the underside being bevelled off. They remain quite perfect, and are *in situ*, showing the ancient's idea of

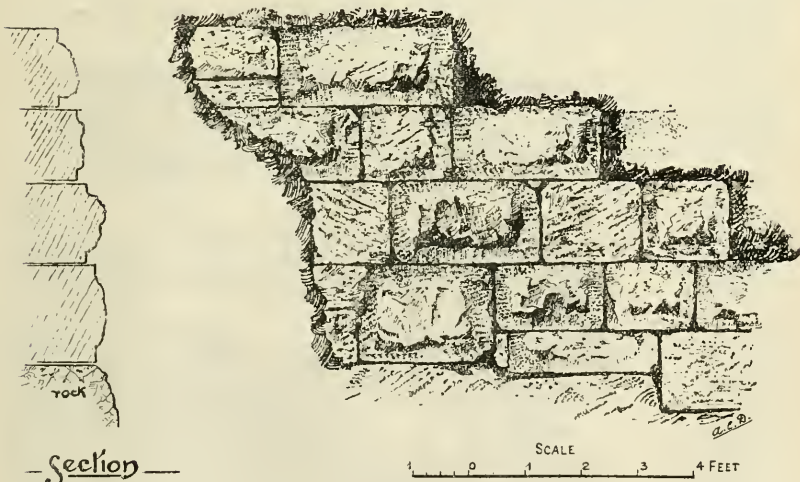


what we now know in the technique of nineteenth century sanitary science as the street gully. Beyond the point where this section of the drain was cleared out, another shaft was sunk, and the drain followed for a distance of 100 feet, where the same characteristics are noticeable; no covers were, however, found in this section, and no branch inlets. Going back to the first shaft, we then pushed down in the direction of the gate for a distance of 72 feet. No covers were found, and as the drain approaches towards the gate it widens out to 3 feet 7 inches, and is almost entirely rock-cut, the bottom falling rapidly until at the point Q, where it is now being excavated, it is 13 feet deep. Here it seems to dip down and get through below a rock-cut and partly concrete tank, which has a rock-cut channel outlet to the drain, but until it is properly cleared out, it is difficult to form a theory as to whether this may be a catch pit, or merely a sinking to suit the levels. However, a week will decide that point. Outside the wall at L, where shown, the outlet of the drain was discovered, and we are at present following encouraging clues

in the direction of the dotted lines on plan, in the hope of finding a cesspool, or a series of settling ponds as a fitting termination to such a scientifically constructed system of drainage.

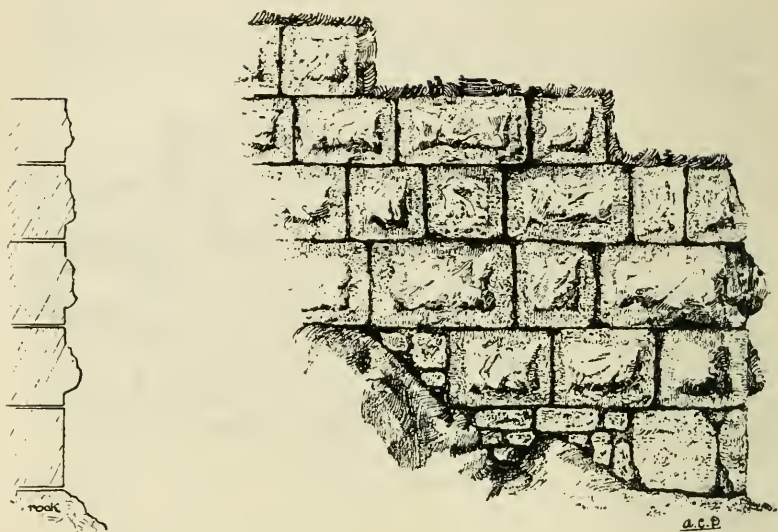


— Specimen a' A —



— Specimen a' B —

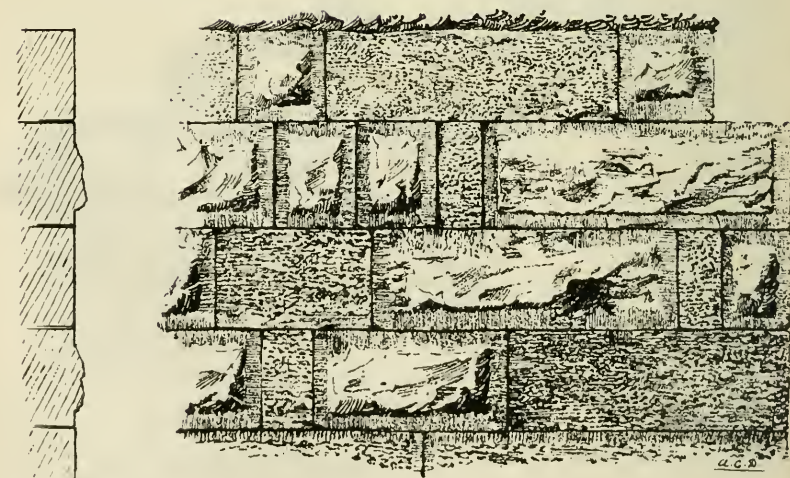
The drawings showing specimens of masonry—drawn to scale—will help to illustrate my description of the wall at the different points,



Section—

SCALE
1 0 1 2 3 4 FEET

— Specimen at C —

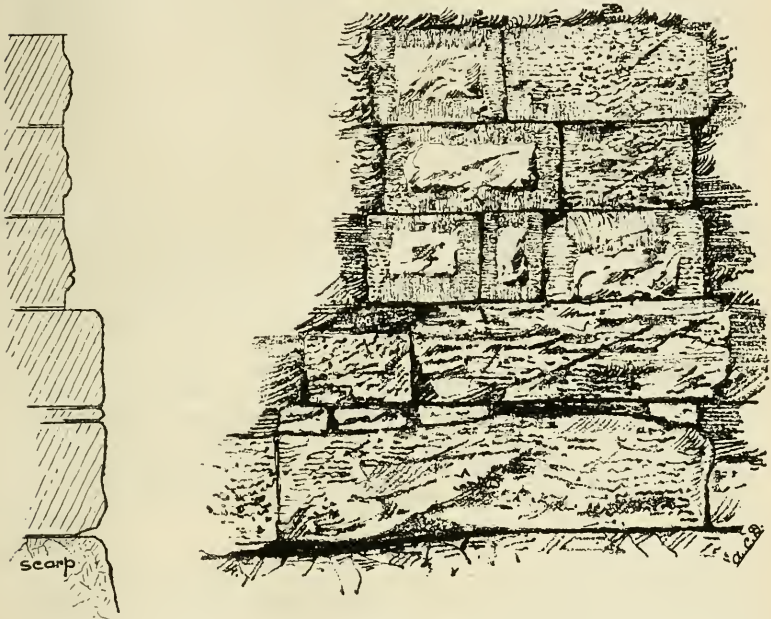


Section—

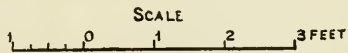
SCALE
1 0 1 2 3 4 FEET

— Specimen at D —

and also support the arguments brought forward. Specimens A and B are from the two points where the wall enters and emerges from the Jewish Cemetery, which were excavated at the end of last season. Specimen C is from the wall at the corner of the gate. Specimen D is from the tower and bears the same character as the last, except that the stones are much larger, and the hewing and setting is of a superior class of work. Specimen E is from the nearest point to the pool at



Section—



— Specimen of E —

present excavated, and shows a return to the style of masonry found at A, B, and C. (*See key plan.*)

The objects discovered consist of pottery (mostly Jewish), glass, coins, and an iron buckle, but these I will leave for Dr. Bliss to deal with.

Since its commencement, the work has gone on uninterruptedly until Wednesday, 29th May, when it was stopped on account of Dr. Bliss's illness, and was not again commenced until the following week. The Koorban Bairam holidays were held in that week, so that in any case operations would have been suspended for a few days.

The largest number of men employed at one time was 25, they are all from within an area of a few hundred yards of the pool, the majority having been employed in the work last season. They are a most efficient lot, and go about the work in a workmanlike manner, under the able management of Yusif, whose intelligence and interest in the work, together with his untiring attention to duty, was a matter, I must admit, of surprise to me on my first initiation into the mysteries of excavations.

By the kindness of the Augustinians, our camp was pitched on their property, in a charming position overlooking the Valley of Hinnom and the Hill of Ophel, with the Mount of Olives as an immediate background, the picture being flanked by the walls of the Haram area on the left, and on the right by the ragged village of Siloam, scattered irregularly over the face of the hill, each little square block, with its tiny dome, rising from the solid rock in a rude simplicity, producing a peculiarly natural and charming effect. Towards the middle of May, the heat, however, became so oppressive as to be almost unbearable, our surroundings shutting us off from the wind in every direction. This continued for three weeks, the temperature in the tents for three days being at 96° F. It was at this time that Dr. Bliss's illness reached its climax, which necessitated his removal from camp, but it is to be hoped that ere long he will be back in Jerusalem, with a fresh store of health, fit for the completion of the season.

The relations with the owners have been most harmonious, chiefly owing to the presence of Ibrahim Effendi, whose judgment and tact in such matters are of much value.

During the season we had numerous visitors at the works, the ecclesiastical orders being strongly represented.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *The Muristan*.—In the year 1889 I reported on a large newly discovered cistern, near the Church of the Holy Sepulchre, and immediately north of the Muristan. My report was published in the *Quarterly Statement*, p. 111, illustrated with a plan. Afterwards I sent sections, &c., of this remarkable building, which were also published in the same volume, p. 210. At that time I could not possibly say whether the southern wall of the cistern was rock or masonry, as the old cement covered it still. I had an idea it might be a rock scarp, and then the second wall might have stood on it. But recently I became convinced that it is not a rock scarp, but consists of masonry. It came out in this way:—

In the rebuilding of the former church at the Muristan, just opposite this cistern and south of the road there, the foundation work is even now, after sixteen months' labour, not yet completed. The southern wall of the church goes only from 6 to 10 feet down into the ground, and has to be provided with new foundations. The architect wishes to preserve the old

wall, and is underpinning it bit by bit, but notwithstanding, I fear he will finally be obliged to take it off, like those on the other sides—on which sides the new building is brought up about 4 feet above the surface—all of it new and fine masonry. The deepest point where the rock was found is in the north-east of the church, $16\frac{1}{2}$ metres, or about 52 feet, below the surface. The architect told me that he found the rock in high steps, so that the new masonry for walls or piers stands, in some parts, 4 to 5 feet higher on the rock than in other parts. When they made the diggings for the foundations of the northern wall of the church, notwithstanding much propping with strong timber, it was feared the mass of *débris*, over which the road runs, might fall down and smash the supports, as the ground had broken all along the northern line of the road. Even the new Greek building standing over the large cistern had become cracked, so that they became afraid lest it also might become injured or fall, which certainly would have been the case if the road had actually given way. The work was therefore carried on very quickly, and the whole trench filled with new masonry, all the propping being left unmoved and buried. The danger was then over, and no further cracking took place. This state of things proves that the southern wall of the great cistern under the Greek building is not rock, but masonry; otherwise it could not have given way. This foundation for the church is said to require about 135,000 cubic feet of new masonry, all underground. Although the old entrance on the north side will be built up again with the old stones, the new church will have also an entrance in its centre on the west side, in the new road there—running from north to south into David's street. A few steps will lead up to the threshold of the church gate. The cloisters in the court of the former convent are now restored again.

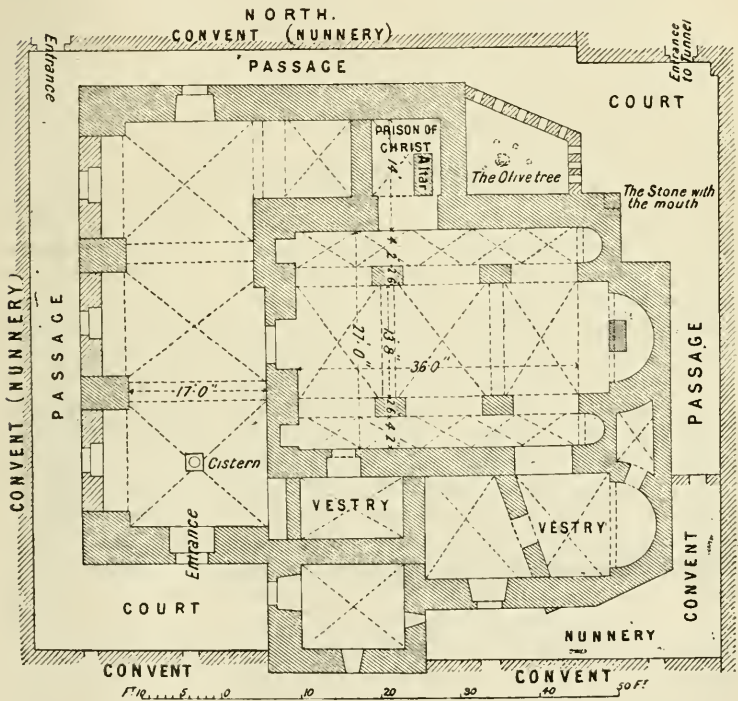
2. *Church at Deir ez Zeituny.*—This is an Armenian Convent for Women, situated east of the large Armenian Convent of St. James, and about 300 feet north of Bab Nebi Daud. In the Ordnance Survey Plan, scale $\frac{1}{25000}$, it is marked as "Convent of the Olive Tree." As there is no entrance from the south, and in the east are other houses, and in the west the large convent, a narrow lane leads to it on the north only, so travellers very seldom come to it, unless they make special enquiries for it. Hence, in itinerary books it is seldom mentioned. Baedeker says: "Near it (the great Armenian Convent) is the Deir es Zeitūn or Armenian Nunnery, with thirty inmates, which is said to occupy the site of the 'house of Annas,' the father-in-law of Caiaphas." In the *Quarterly Statement*, 1889, p. 9, Dr. Chaplin says: "The house of Annas appears to be now included in the precincts of the Armenian Convent, and is probably part of the nunnery and girls' school known as Deir ez Zeituny." Robinson mentions the place, but does not describe it. The fullest account of it I found in Tobler: "Top. Jerusalem," I., p. 364, *et seq.* (Berlin, 1853). Recently I have examined the place, and found a convent of various and irregular buildings, large and small, and of no special

interest. In its centre is a rather nice church of some interest, and connected with it several sites. It is believed, as already said, to occupy the house of Annas, the father-in-law of the high priest Caiaphas. Tradition says that when Jesus had been arrested at Gethsamane by the servants of the high priest, they brought him first to this place, which was the house of Annas, and bound him to an olive tree standing in the courtyard, and from hence he was taken to the house of Caiaphas further south, the site of which is now outside the wall. As I found the church of some interest I made a plan, which I enclose. It is inside 27 feet wide and 36 feet long, without the apse, divided by four piers into three parts, a nave and two narrow aisles, which end in the east in regular apses, the middle one much larger than the side ones. At the first glance one is struck by the very narrow side aisles, 4 feet 2 inches, whereas the nave is more than three times as wide, viz., 13 feet 8 inches. The reason for introducing the piers seems to have been that the building might have the basilica form, and that windows might be made in the central higher part, as round about the lower part were other buildings, and hence no place for making windows. In the walls standing on the arches connecting the piers one with the other, are on each side three windows, so the central part or nave has full light, whereas the aisles are somewhat dark, and still more so the rooms attached to the church on the north and south. On the south side there are three apartments used as vestry, &c., the eastern of which is closed up by a large apse similar to that of the nave, but, like it, without any window, having a little side chamber east of the small southern apse. At the middle of the northern side there is a recess with an altar, which is called the "Prison of Christ" (like that at Nebi Daud). And east of this recess is, in the open air, the "olive-tree," now renewed by branches sprung up from the remains of the old tree or its roots. To this tree, according to tradition, Jesus was bound when he received from the high priest servant the stroke on his cheek. It is now surrounded on two sides with a modern wall having many windows, so that visitors can see the tree through them. On the other two sides it is protected by the church walls, where there is at the outer corner a stone (Jewish dressed) with a cleft somewhat resembling the open mouth of a man, or rather of an animal, which was opened when our Lord was here ill-treated, and uttered some praise to the Lord and rebuke to the evildoers. One can put his hand in the cleft. Perhaps I may here mention that the Greeks have also such a stone on one of their convents north of the Khankeh (No. 23 of the Ordnance Survey Plan $\frac{1}{2500}$), which has this form, and which also cried out when the disciples were silent.

In this church, as in nearly all Armenian churches, the walls are covered inside with white and blue glazed tiles, giving a very clean and nice appearance. The entrance is on the west side, and before it is a rather large atrium or vestibule 17 feet wide and 51 feet long, and arched, without the piers, having formerly in the west three openings, each $12\frac{1}{2}$ feet wide, but now walled up and furnished with windows in the

centres. Under the floor of this porch is a large cistern, the mouth of which is in the centre, near the south end, where there is now the general entrance to the vestibule and to the church. The church, with its surrounding buildings, stands nearly free, only towards the south-east it is connected with the convent. In the north-western corner of the courts and passages going round the church is the entrance to the whole convent and church—a lane outside leading to this gate; and at the north-eastern corner is a gate leading to a vaulted tunnel going in a

CHURCH OF THE CONVENT OF THE OLIVE TREE.



north and north-eastern direction, 60 feet long and 20 feet wide, having only a few sky-holes on the top of the arching, and no other windows, and hence a very dark place. Under it also there is a cistern. The people told me that when the Mohammedans drove away the Franciscans from the "Church of Zion," or Nebi Daud, a few of their brethren took refuge in this tunnel until they could go out again with some safety.

In the fifteenth century Felix Fabri¹ paid a visit to this convent and to the church, which at that time was dedicated to the Holy Angels.

¹ "Pal. Pilgrim's Text Society's Trans.," I, 314.

Armenian monks then dwelt in the place, but 200 years later it was inhabited by nuns, or rather widows, as it is now. To Fabri the olive tree was shown and the place where our Lord was buffeted (John xviii, 22). Bernardino Amico, A.D. 1596, gives a plan of this church, which shows that at that time it was just as now. Marino Sanuto's plan is the first showing the Domus Annae, but puts it erroneously east of the Church of the Sepulchre, whereas it is south of it. The building of this church seems to me to be Byzantine, not Crusading.

JERUSALEM,

April 16th, 1895.

ON APHEK IN SHARON.

By Rev. GEORGE ADAM SMITH, D.D., LL.D.

It is pretty generally agreed to accept the LXX reading of Joshua xii, 18: "The King of Aphek in Sharon, one." This Sharon Aphek seems to be implied, as Wellhausen has pointed out ("Composition of the Hexateuch," p. 254) in the addition which Lucian's recension of the Greek text makes to 2 Kings xiii, 22: "And Hazael took the Philistine out of his hand from the Western Sea unto Aphek," a description which would seem to imply that Aphek lay close up to the foot of the hills on the east border of Sharon. Further, Wellhausen ("History," Eng. Ed., 39) and Robertson Smith ("Old Test. on the Jewish Church") have argued, I think, successfully, for the identification of this Aphek in Sharon with the Aphek from which the Philistines attacked Israel at Eben-Ezer (1 Sam. iv) and with the Aphek at which they mustered when they marched to the Battle of Gilboa (1 Sam. xxix, 1, which ought to follow on to xxviii, 1-2, leaving xxviii, 3-25, till later). In my "Hist. Geography of the Holy Land" I have suggested that the Sharon Aphek may be Kakon, at which Napoleon was attacked by Arabs from the mountains of Samaria, and which lies opposite the opening of the chief pass into Samaria. A careful examination of the modern place-names in Sharon has not enabled me to discover, either at Kakon or elsewhere, a trace of the name Aphek. But in the list of towns in Palestine taken by Thothmes III, No. 66 is Apuqn. Maspero takes it for the Aphekah of Judah (Joshua xv, 53), and the Rev. Mr. Tomkins also assigns it ("Records of the Past," Second Series, v, 48) to Judah. But W. Max Müller ("Asien v. Europa nac. altägyptischen Denkmälern," p. 161) gives good reasons for supposing that in these lists of Thothmes III we have no towns south of Ajalon. However that may be, Apuqn belongs to a group of towns which are divided between South Sharon—62 Joppa, 64 Lydda, 65 Ono: and North Sharon—67 Suqa, probably the modern Shuweikeh, 14 miles south-east from Cæsarea, and

68 Ihma or Yhm, "where the king held a council of war as to which route he should take over Carmel" (Max Müller, p. 160). That is to say, Yhm lay on the extreme north of Sharon as Joppa, Lydda, and Ono did on the extreme south. Apukn and Suqa must have lain between, and if Suqa be, as is probable, Shuweikeh (Tomkins identifies it with the Judæan Shuweikeh), then Apuqn must have lain near by Sharon. But this is another link added to the evidence for an Aphek in Sharon, an important military point; and the only link still wanting to complete the argument is some modern trace of the name. W. Max Müller (160) admits that Apuqn is an Aphek, but is unable to suggest which Aphek. He adds in a note that the final "n" might be amended to "i."

Among the sites in Northern Sharon, which might be the ancient Aphek, are, besides Kakon (mentioned above) Bâka el Gharbiyeh, a village on the plain, with wells and springs to the west and north of it, and with the main road passing through it; and Jett, "evidently an ancient site" on a high mound at the edge of the plain, beside the main road, near the junction of the latter with the road to Shechem, and about $2\frac{1}{2}$ miles from the road through 'Attil to the great plain.

THE STOPPAGE OF THE RIVER JORDAN IN A.D. 1267.

By Lieut.-Colonel C. M. WATSON, C.M.G., R.E.

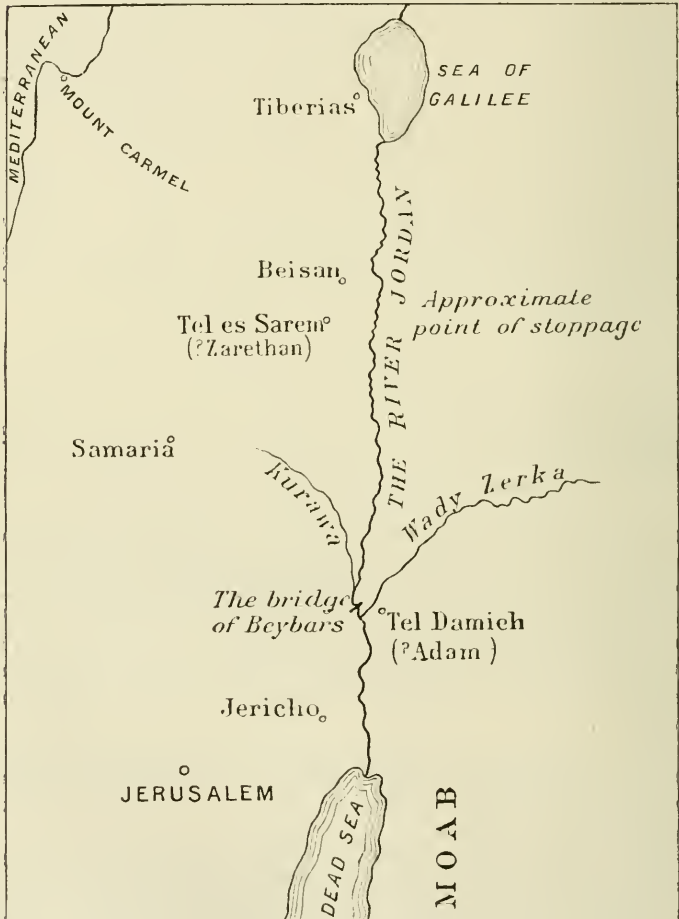
MONSIEUR CLERMONT-GANNEAU, to whom the Palestine Exploration Fund owes so much with regard to the investigation of the antiquities of the Holy Land, has recently devoted considerable attention to the examination of a passage in the writings of a little-known Arab historian of the fourteenth century, wherein is given an account of a stoppage in the flow of the waters of Jordan, bearing a remarkable likeness to the miraculous arrest of the river at the time of the passage of the Israelites under Joshua.

Monsieur Ganneau has been so good as to place his notes at my disposal, and believing that they will prove of interest to the readers of the *Quarterly Statement*, I propose to give a *resumé* of his observations on this interesting question.

Those who have studied the history of the wars between the Christians and Mohammedans in the Holy Land will remember the fierce struggle which took place after the last crusade, a struggle that ended in the complete defeat of the Christians and their expulsion, so far as any power was concerned, from the land of Palestine. One of the greatest leaders on the side of the Mohammedans was the Sultan Beybars I of Egypt, who, during his reign from 1260 to 1277, conducted many successful campaigns in Syria, and proved a worthy successor of the great Salah ed Din, better known as Saladin, the foe of Richard I of England.

It was during one of the campaigns of Beybars that the event took place (to which Monsieur Ganneau has drawn attention) in the year 1266,

MAP OF THE JORDAN
TO ILLUSTRATE THE ACCOUNT OF THE STOPPAGE
OF THE RIVER IN A. D. 1267.



when it was important for the Sultan, for strategical reasons, to transport an army across the River Jordan. The event is related in the history of

the Sultan, written by the Arab chronicler, Nowairi, a copy of whose work is preserved in the National Library in Paris.

Having said so much by way of preface, I will now epitomise Monsieur Ganneau's notes upon the subject.

A question which has always been discussed with much interest by commentators on the Book of Joshua, is the passage of the Hebrews, dry shod, across the Jordan, and anything that can throw light upon the miraculous stoppage of the river in its onward flow to the Dead Sea must naturally call for serious attention. According to the Biblical account of the entry of the children of Israel into the Promised Land, what took place was as follows :—After the death of Moses in the land of Moab, Joshua took command of the Israelites, and, by command of Jehovah, prepared to lead the host across Jordan into the plains of Jericho. The river was at the time in full flood (“for Jordan overfloweth all his banks all the time of harvest,” Joshua iii, 15), thus adding to the wonderful nature of the event. At the command of Joshua, as directed by God, the priests, carrying the ark, advanced into the river, which, when their feet touched it, divided to give them passage, the water below flowing towards the Dead Sea, while the water above rose in a heap a great way off, at Adam, the city that is beside Zarethan. All Israel then marched over past the ark, the bearers of which stood in the empty bed of Jordan until all had gone over safely. The passage completed, the bearers of the ark also followed; Joshua then caused twelve stones to be taken from the bed of the river to be set up to commemorate the passage, and also set up twelve stones in the midst of the river at the place where the bearers of the ark stood.

Numerous explanations have been given of the Biblical story. Some have tried to reduce it to less marvellous proportions, and have suggested that there may have been a fortunate diminution in the amount of water in the Jordan at the time of the passage. Josephus, in his “Antiquities of the Jews,” apparently tried to diminish the miraculous nature of the event, perhaps to make the story more easy of acceptance by Roman and Greek readers of his history; while some modern critics have gone so far as to suggest that the crossing may have been effected by means of an ordinary ford. But the Biblical account is perfectly clear that the Jordan was *in full flood* and overflowing its banks, a time when, as can still be ascertained from an examination of the river, all the fords are impassable.

It cannot be questioned but that the author of the book of Joshua speaks of an absolute stoppage of the river at the time of its full height, and to explain how this could have occurred it has been suggested that the waters were obstructed by some physical obstacle, and that the miracle consisted in this obstruction having taken place at the actual moment when the Israelites had to cross the Jordan. But, hitherto, this idea has been purely hypothetical, based on facts known to have happened with regard to other rivers, but not known ever to have taken place in the course of the Jordan. If, however, it can be shown that such a stoppage has actually occurred, within historic times, in the case of the

Jordan itself, the conjecture would naturally assume a high degree of probability. And it is just such a stoppage which is described in the writings of the Arab historian, Nowairi, as having been observed in the thirteenth century of our present era.

The chronicler relates that in the year of the Hegira, 664, corresponding to A.D. 1266, the Sultan Beybars caused a bridge to be built across Jordan to facilitate the strategic movements of his army. The Arabic text of the passage in the manuscript runs as follows :—

ذكر عمارة جسر داعية

وفي جمادى الأولى سنة أربع وستين وستماية رسم السلطان ببنا جسر على نهر الأردن وهو نهر الذي يشق غور الشام ويسمونه الشريعة وهذا الجسر هو يقرت (يقرب) داعية فيما بينها وبين فراوا (قراوا) واتفق فيه اعجوبة لم يسمع بمثلها و تلك ان السلطان ندب الامير جمال الدين بن نيار بعمارته ورسم ان يكون خمس قناطر واجتمع الولاة لذلك ومنهم الامير بدر الدين ومحمد بن رحال متولى نابلس وحملوا الاصناف وجمعوا الصناع وعمروا على ما رسم به السلطان فلما تكاملت عمارته وتفرق ذلك الجمع اضطرب بعض اركان الجسر فغلق السلطان لذلك واكر (انكر) عليهم واعانهم لاصلاح ذلك فدعدر (فتعدّر) عليهم لزيادة الماء وقوة حريانه (جريانه) فاقاموا كذلك اياماً وقد تيقنوا العجز عنه فلما كان في الليلة المسفرد عن السابع عشر من شهر ربيع الأول سنة ست وستين انقطع ما الشريعة حتى لم يبق بها شى منه فتبادروا واشعلوا النيران الكثيرة والمشاعل واخذنمو هذه الحادثة واصلحوا الاركان وقوها واصلحوا منها مالاكان يمكن عمله وركبوا من يكشف جدير هذه الحادثة فساقوا الخيل فوجدوا كداراً (كباراً) مرتفعاً كان يشرف على الشريعة من الجنب الحغربي والكبار شى يشبهه الجبل و ليس لجبل لان الماء يحلّه

بسرعة كالطين قد سقط قى الشريعة فسداها واستكر الماء وتحامل على جهة الغور مما ورا السكر فعادوا بالنخبر وانقطع الماء من نصف الليل الى الرابعة من النهار ثم تحامل الماء وكسر ذلك الكبار و جاطول ربيع فلم يور (يوثر) فى ذلك البنا لابعافه (تقانه) وحمل الماء ما كان هناك برالات (من الات) العمارة وهذا الحادثه من عجائب الاتفاق وهذا الجسر باقى الى وقتنا هذا

Some of the words in the Arabic MSS. of Nowairi are rather obscure, in consequence of the absence of diacritical points or apparent mistakes in writing, and in the above copy of it the readings of these, as proposed by Monsieur Gannean, are given in brackets after the words which are thus doubtful. The translation of the story runs thus:—

“ Construction of the Bridge of Damieh.

“ In the month of Jumad the First, in the year 664, the Sultan issued orders for the building of a bridge over the River Jordan. It is a river which flows through the low-lying valley of Syria, which is called the Sharieh. The bridge is in the neighbourhood of Damieh, between it and Kurawa, and there happened in connection with it a wonderful thing, the like of which was never heard of. The Sultan charged the Emir Jamal ed Din ibn Nahar with the erection of the bridge, and commanded it to be made with five arches. Officials were assembled for the purpose, and amongst them the Emir Bedr ed Din Mohammed ibn Rahal, the Governor of Nablus. They obtained supplies, collected workmen, and erected the bridge as commanded by the Sultan. When it was completed and the people were dispersed, part of the piers gave way. The Sultan was greatly vexed and blamed the builders, and sent them back to repair the damage. They found the task very difficult, owing to the rise of the waters and the strength of the current. But in the night preceding the dawn of the 17th of the month Rabi the First of the year 666 (8th December, A.D. 1267), the water of the river ceased to flow, so that none remained in its bed. The people hurried and kindled numerous fires and cressets, and seized the opportunity offered by the occurrence. They remedied the defects in the piers and strengthened them, and effected repairs which would otherwise have been impossible. They then despatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses and found that a lofty mound (Kabār) which overlooked the river on the west had fallen into it and dammed it up. A “Kabār” resembles a hill, but is not actually a hill, for water will quickly disintegrate it like into mud. The water was held

up, and had spread itself over the valley above the dam. The messengers returned with this explanation, and the water was arrested from midnight until the fourth hour of the day. Then the water prevailed upon the dam and broke it up. The water flowed down in a body equal in depth to the length of a lance, but made no impression upon the building owing to the strength given it. The water carried away the apparatus used in the work of repairs.

“The occurrence is one of the most wonderful of events, and the bridge is in existence to this day.”¹

This is the story related by Nowairi, and, considering what a striking resemblance it bears to the occurrence chronicled in the Book of Joshua, it appears strange that no one, from Quatremère downwards, seems to have thought of comparing them with one another. Nowairi's account bears the evidence of truth on the face of it. It is not at all likely that he had in his mind the miracle related in the Bible, of which he probably had never heard, nor does he claim any miraculous character for the occurrence, which he might perhaps have felt inclined to do, as the stoppage of the Jordan rescued the Sultan from a very awkward difficulty. In fact, for Nowairi the event was simply matter of history, a very extraordinary circumstance, but not outside the bounds of natural phenomena. And the explanation he gives is fully corroborated by the configuration of the valley of the Jordan as it exists at the present time.

In order clearly to understand the narrative, it is necessary, in the first place, to fix, if possible, the position of the two localities referred to by Nowairi, and to ascertain the site of the bridge built by order of the Sultan Beybars. The historian says that the bridge was situated between Damieh and a second locality, the name of which is not clear in the Arabic MSS. In fact, Quatremère appears to have regarded the latter word as illegible. Damieh is found without difficulty, as on the east bank of Jordan, near the spot where the Wady Zerka joins the latter, there still exists a mound called Tell Damieh, where are the remains of an ancient town, which is, without doubt, the Damieh referred to by Nowairi. The other place named by him is not so easy to find, and it is not stated clearly whether it was on the same bank as Damieh or at the further end of the bridge on the west bank of the river, but it is probable the latter is intended, as it is not likely that the historian wished to indicate that the bridge was between two places on the same bank. And on the west bank, just opposite Damieh, there is a locality which bears the name of Karawa, a name that at present is rather applied to a district than to a fixed point. But in the Middle Ages, according to the testimony of the Arab geographer Yakut, there was formerly on the banks of the Jordan a market town named Karawa, which was in the centre of a district where

¹ The above English translation was kindly made by Mr. H. C. Kay, and is practically identical with the French translation made by Monsieur Ganneau. Mr. Kay has pointed out that another translation of the passage in French is given in Quatremère's "Histoire des Sultans Mamluks," vol. ii, p. 26.

the sugar cane was largely cultivated. It was probably the same as the ancient town Corea, which is mentioned by Josephus in the account of Vespasian's march to Jerusalem, as being one day's journey distant from Jericho.¹ The Arabic name is written *قراوى* and *قراوا*. Comparing this word with the word in the manuscript of Nowairi, it will be seen that it is only necessary to add the points of the letter *ق* to obtain the form of the word Karawa as it is written once in Yakut, and as it is also written at the present day. An examination of the ground leads to the same conclusion, as near the place where the Wady Zerka joins the bed of the Jordan, there is now an important ford on the road of communication between Nablus, west of the river, and the ancient city of Salt to the east of Jordan. At a short distance above this ford are the remains of an old bridge, which have been regarded by some as Roman, while others have considered it to have been built by the Arabs or the Christian crusaders. There appears, however, to be little doubt that this was the very bridge erected in A.D. 1266 by command of the Sultan Beybars, in connection with which occurred the remarkable phenomenon described by Nowairi. It is much to be desired that some explorer would make a more minute examination of the remains of the bridge, and possibly some inscription might be found similar to that upon the bridge built by the same Sultan Beybars at Lydda, or at least one of the lions passant, the badge of the Sultan, usually sculptured on buildings erected by his orders.

Now let us turn to the physical character of the phenomenon of the stoppage of the river which recalls so forcibly the Bible narrative. According to the statement in Nowairi, the damming up of the Jordan took place at a time when it was in full flood, just as at the time of the passage of the Israelites it was also in full flood. But these were not at the same period of the year. In the Arab story the date of the event was the 8th December, a time of year when the winter rains had commenced and caused the Jordan and its tributaries to swell. In the account in the Book of Joshua, the stoppage took place in the time of harvest, which, in this region, where a tropical temperature prevails, is in the month of April or even in March, when the melting of the snows of Lebanon and Anti-Lebanon also causes a swelling of the Jordan. It is clear, therefore, that on both occasions, although not at the same time of year, the Jordan must have been, as stated, in full flood, and therefore the same physical cause would act. To understand it, it is necessary to consider the nature of the Jordan valley, which has a very unique character. Rising at the foot of the snowy Hermon, the Jordan descends rapidly to the lake now called Huleh, anciently known as the Waters of Merom, the surface of which is about 7 feet above the level of the Mediterranean. Thence it descends rapidly for a distance of 11 miles to the Sea of Galilee, 682 feet below sea level, leaving which it falls deeper and deeper in its course of 80 miles to the Dead Sea, and

¹ Josephus' "Wars of the Jews," Book IV, chapter viii.

is there no less than 1,290 feet below the level of the Mediterranean, a depression without parallel elsewhere on the surface of the globe. This remarkable fissure in the earth's surface, possibly due to volcanic action in prehistoric times, may, in past ages, have formed a long and narrow inland sea, which has now disappeared, leaving only the lakes of Huleh and Galilee and the Dead Sea, and the traces of its existence in the gypseous marla strongly impregnated with salt, of which the bed of the River Jordan is composed. In this thick deposit of marl the river has gradually hollowed out its present bed, whereon it deposits, year by year, a stratum of yellowish alluvium, quite distinct from the marl deposits forming the bed of the ancient sea. The bed of the river, properly so called, is practically a narrow winding trench, the line of which frequently alters in consequence of the friable nature of the soil. In a district east of Beisan, and from 15 to 20 miles south of the Sea of Galilee, the river passes through what might be described as a gorge between steep banks of marl, sometimes nearly perpendicular, which, on the right or left bank, exceed 150 feet in height. These marly banks are frequently undermined by the water and fall in, making it dangerous to approach the river in times of flood.

Having regard to the geological formation described above, it is easy to understand what happened in the time of Beybars, as related by the Arab historian. The Kabār, or hill of marl, undermined by the action of the river, had fallen into it and completely obstructed the passage of the water for a certain time. The water thus dammed up accumulated for some hours, until, by its weight, it overcame the marl obstruction and swept it away. The point indicated above, east of Beisan, and about 25 miles above Damieh, is just the place where such an accident would be most likely to occur.

The narrative in the Book of Joshua states that the damming of the Jordan in the case of the passage of the Israelites took place at a point a long distance above the city called Adam, which there can be little doubt was the same as Damieh. The Arabs frequently suppress the initial vowel in the ancient names of Hebrew places, which will explain the change in the spelling of this name.

It is interesting to observe that it was a considerable distance above the same place, where the landslide occurred, which Nowairi has described in his history. And it is at the same part of the course of the river where landslips occur at the present day, one of which might, if on a sufficiently large scale, again dam up the Jordan and let it run off into the Dead Sea, leaving the bed dry for a certain time. Indeed it may, and possibly has happened at other times, and not have been recorded, in consequence of not being connected with an important event, such as the passage of the Israelites or the building of the bridge of Beybars.

In order to illustrate Monsieur Ganneau's very interesting remarks, I have appended a small map of the course of the Jordan, upon which are marked the various places which have been mentioned. Readers who are provided with the excellent maps of Palestine issued by the

Palestine Exploration Fund, will be able to examine the question more satisfactorily.

There is another point which appears to me worth noticing. Tell es Sarem, a mound about 3 miles south of Beisan, and the same distance west of the Jordan, has been identified as the site of the ancient Zarethan, and it is in the vicinity of the marl gorge through which the river flows. If this identification is correct it would add still greater force to the conclusions of Monsieur Ganneau. If the passage in the third chapter of Joshua is read: "The waters which came down from above were dammed up beside Zarethan, that is far above the city Adam," the place thus described would correspond exactly with the place where the temporary dam was formed in the time of the Sultan Beybars. It is for Hebrew scholars to consider whether the verse might be thus translated.

THE SEPULCHRES OF DAVID ON OPHEL.

By Rev. W. F. BIRCH.

PERSEVERANCE is irresistible, while swiftness is not often accompanied by accuracy. Careful research in Palestine, begun by Robinson, has at last brought us near to the discovery of the sepulchres of David. Many will be extremely disappointed if the present excavation work at Jerusalem does not end the dispute as to the correct site of the City of David, by the actual discovery of the long-lost tomb of David.

As soon as Dr. Bliss turns the southern extremity of Ophel and begins to follow the wall of Jerusalem northward towards the Virgin's Fount, he will have two most important points to settle. On his right hand there will be Schick's aqueduct (*Quarterly Statement*, 1889, p. 35; 1891, p. 18) to be traced to Gihon (Virgin's Fount), and on the way to it he ought to alight on the old pool (Is. xxii, 11), which possibly may be the perplexing "pool that was made" (Neh. iii, 16). On his left hand, before reaching this pool, he will pass "over against" (*i.e.*, if the rock was bare, in sight of) the sepulchres of David (Neh. iii, 16). It is much to be desired that ample funds should be at once forthcoming, to enable Dr. Bliss to make a successful dash at the magnificent catacombs of Israel's greatest and wisest king. He must, in due course, certainly pass in front of them, and not improbably very near to them. All that is practicable ought to be done to find this grand treasure. The present golden opportunity of making such a splendid discovery must not be lost for the want of a few hundred pounds, as such a good chance may not occur again for years.

Let me therefore earnestly appeal for aid to the Palestine Exploration Fund, that it may this year gain a glorious victory in its topographical campaign. The contest raging when I entered the lists 18 years ago, has been long, as well as keenly and obstinately maintained, on the one side

by tradition and numbers, on the other by patient investigation. The small body of the Ophelites, like David's three mighty men after the fall of Zion, makes little account of the numerical superiority of its opponents. Our constant watchword is: "No peace with error." We rely on sound consistent Biblical evidence, and are as thoroughly convinced that Ophel is the site of the Royal Sepulchres, as we should be if amid its labyrinthine recesses we had already actually gazed on David's empty *loculus* and threaded the maze to Solomon's costly rock-hewn house where he lies in glory; or had examined Asa's sarcophagus, "which was filled with sweet odours . . . prepared by the apothecaries' art," and explored the sepulchral chambers of venerable Jehoiada, *pater patriæ*, or of Jehoshaphat and other honoured kings of Judah. It remains for Dr. Bliss to find and describe these monuments of ancient Jerusalem.

The desired discovery seems to me practicable enough. Money, however, is necessary for carrying on the excavations. Surely a Bible-reading land will not grudge it; while, further, the valuable experience gained by Dr. Bliss in his past work well qualifies him to turn the right stone and discover the entrance to the right tomb.

Meanwhile, if need be, let me encourage to this task our explorer of happy name, and try to win some interested waverers' money for the work, by showing that Mr. Samuel Bergheim's proposed (April *Quarterly Statement*, p. 120) stronghold of Zion at the north-western part of Jerusalem is only a castle in the air, and by pointing out once more that the trustworthy evidence for the site of the City and Sepulchres of David cannot possibly admit of any other site than one on Ophel (so called). See *Quarterly Statement*, 1885, pp. 100, 208; 1886, pp. 26, 152; 1888, p. 42; 1890, p. 200; 1893, pp. 70, 324; 1894, 282, &c.

Lest any should despise the Ophelites because they are few, let me add that we are a growing party. Indeed, since 1879 some notable recruits have dared to join us, coming over Jordan in the first month. Besides, we have excellent testimonials even from opponents, *e.g.* :—

(1) Sir Charles Warren in 1871 ("Jerusalem Recovered," p. 303) said: "The principal difficulty I find is, that in the Book of Nehemiah the City of David, the House of David, and the Sepulchres of David, all appear to be on the south-eastern side of the hill of Ophel, near the Virgin's Fount."

(2) Professor Robertson Smith ("Jerusalem," "Encycl. Brit.") observed: "A third view places the City of David on the southern part of the Temple Hill, and this opinion is not only confirmed by the oldest post-Biblical traditions, but is the only view that does justice to the language of the Old Testament."

To pass over favourable remarks from Thrupp, Lewin, Fergusson, and Major Conder, I come to Sir Charles Wilson.

(3) He says (*Quarterly Statement*, 1893, p. 325) on Neh. iii, 16: "This passage, when taken with the context, seems in itself quite sufficient to set at rest the question of the position (on Ophel) of the City of David, of the sepulchres of the kings, and, consequently of Zion; all which

could not be mentioned after Siloah, if placed where modern tradition has located them."

With such splendid certificates in black and white, why should we Ophelites hide our heads, as if we were detected imposters? We know that we speak sober truth, and do not wish opponents to be silent, as the more they say (*e.g.*, Mr. Bergheim's fresh theory) the worse their case is seen to be. Therefore I say, Give! Excavate! and the Bellum Topographicum will end.

"Hæc certamina tanta
Pulveris exigui jactu compressa quiescent."

THE CITY OF DAVID.

ZION NOT AT "GOLIATH'S CASTLE."

By Rev. W. F. BIRCH.

As I invited (*Quarterly Statement*, 1883, p. 151) any one to upset "Zion on Ophel," let me point out how Mr. Samuel Bergheim's "fresh theory" utterly fails.

It ought to be premised that in the controversy about Old-Testament Jerusalem, the quality of the evidence is of more value than the quantity. One verse of the Bible is better than a page of Josephus or a tome of Jerome.

Mr. Bergheim accepts on p. 120 (above) the A, B, C, of Jerusalem topography by admitting that the three terms Zion, the City of David, and the stronghold, are equivalent. That they are such is clear from the Bible (1894, p. 282), and ought to be cheerfully admitted, but is often ignored.

The locality to which the most reliable evidence assigns even but one of these three terms ought to be the right site.

I have pointed out repeatedly (1) that in the Bible Ophel (so called) is referred to as the site of the City of David, of the House of David, of the Sepulchres of David, which were in the City of David; and (2) that the Akra of Josephus, which was the Akra of the Maccabees, which was the City of David of the Bible, is consistently placed on Ophel.

Mr. Bergheim makes no attempt to meet these practical demonstrations. He could not wisely do so. I know well that the Ophel position is impregnable, and that the attempt would be useless.

Error, however, has as many lives as a cat, and must be met as often as it reappears.

I have therefore to show that what Mr. Bergheim alleges in support of his fresh theory that Zion was at the north-west portion of Jerusalem, and more precisely at Goliath's Castle, carries no weight at all, or at least not enough to prove his case.

(1) If existing names are to settle the question, then as the south-west hill has been called Zion for the last 15 centuries, there is no place whatever for discussion. Names, however, do not settle the question.

(2) Mr. Bergheim says : " We are distinctly told :—

"(2) That this Zion was the highest of all the hills of or in Jerusalem.

"(3) That Zion was called the Upper City."

He adds that his site is actually the highest point in the city. The conclusion, then, would seem to be that his site *must* be Zion.

It is not, however, stated *who distinctly* asserts (2) and (3). I venture to say that here is some misapprehension ; and that neither the Bible, nor Josephus, nor anyone whose testimony is worth anything, makes any such distinct statement.

I presume Josephus has been misunderstood. He says that the Upper City (the south-west hill) was higher than the Lower City, but Mr. Bergheim is pleading for the north-west hill, a different place altogether, so that this statement of Josephus does not help Goliath's Castle to be Zion.

Again, if Josephus, who never uses the term Zion, means (as I understand him) that the *φρούριον*, so called by David, on the south-west hill, was the "stronghold," and if the statement were true (which it is not), it would then be the south-west hill that was Zion and not the north-west hill at all. Thus neither (2) nor (3) affords any support for the "Goliath's Castle" site, which has nothing to do with the south-west hill referred to by Josephus in both cases.

Further, it is stated (p. 121) that Zion is described as occupying the north and also north-west portion of the city. The authority is not named by Mr. Bergheim, and is unknown to me. I suspect that here also is some mistake. The north side in Psalm *xlvi*, 2, hardly bears out this interpretation (*Quarterly Statement*, 1888, p. 44).

It has already been shown (1886, p. 26) that the Maccabæan Akra was on Ophel, and not near the Church of the Sepulchre, so that to place the Sepulchres of David at that church is simply a freak of fancy and not according to any sound evidence.

A footnote on p. 122 rightly observes that the account of Nehemiah's Wall is orderly, and that the House of the Mighty, the Sepulchres of David, and the pool that was made were comparatively contiguous. It is utterly impossible, however, to fit them in near the north-west portion of Jerusalem, and Mr. Bergheim makes no attempt to do so. They were all towards the south-east.

I welcome the deep interest thus manifested by Mr. Bergheim in the position of the City of David. It is no fault of his if an incorrect site cannot bear investigation, and if a north-west site shares the fate that has befallen other wrong sites and must befall every site except the true one on Ophel (so called).

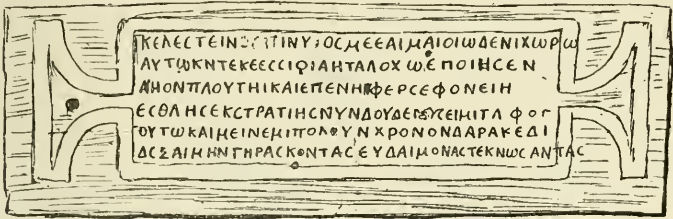
GREEK AND OTHER INSCRIPTIONS COLLECTED IN
THE HAURAN.

By Rev. W. EWING.

Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,
of Caius College, Cambridge.

(Continued from p. 160.)

No. 117. This stone is just over the lintel of the "Kasr." The lintel itself is part of a sarcophagus said by the Sheikh of the village to have once contained treasure. (= Wadd., 2419.) RÎMET EL LUHF.



Κελεστέϊνος πινυτός με ἐδίματο τῶδ' ἐνὶ χώρῳ
αὐτῷ καὶ τεκέεσσι φίλῃ τ' ἀλόχῳ ἐποίησεν,
μηὸν Πλουτῆϊ καὶ ἐπενήῃ Περσεφονείῃ,
ἐσθλῆς ἐκ στρατιῆς, Νῶν δ' οὐδεν[ός] εἶμι τάφος·
Οὕτω καὶ μείνεμι πολὺν χρόνον· [εἶ] δ' ἄρα κέ δῖ,
ἑξαίμην γηράσκοντας, εὐδαίμονας, τεκνώσαντας

"Celestinus the prudent built me on this spot; for himself, his children and his dear spouse he made me, a temple to Plutus and dread Persephone; they are of a noble band. But now I am the tomb of no one. So may I long remain. Yet if it must e'en be, let me receive them when they grow old, full of years and happiness, and leaving their offspring on the earth."

Waddington gives the following note: the words ἐσθλῆς ἐκ στρατιῆς perhaps indicate that Celestinus was a Christian. This epitaph is similar to that in the *Anthologia Palatina*, VII, 228, which runs:

Αὐτῷ καὶ τεκέεσσι γυναικί τε τύμβον ἔδειρεν
Ἀνδροτίων. οὕτω δ' οὐδενός εἶμι τάφος
οὕτω καὶ μείναιμι πολὺν χρόνον. εἰ δ' ἄρα καὶ δεῖ
ἑξαίμην ἐν ἐμοὶ τοὺς προτέρους προτέρους

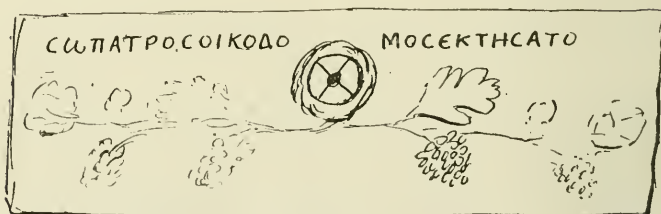
No. 118. This stone is now the keystone of an arch over a doorway.
RÎMET EL LUHF.



ο υ
τ ο

The inscription is on an incomplete shield shaped stone, the letters being separated by the arms of a cross.

No. 119. In garden. (= Wadd., 2421.) RÎMET EL LUHF.



Σώπατρος οικόδομος ἐκτέσται

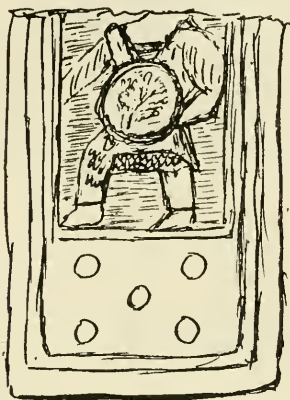
No. 120. In cellar. (= Wadd., 2418.) RÎMET EL LUHF.

ΜΟΣΛΕΜΟΣ ΦΑΡΕΚΟΝ ΣΕΙΗ
ΝΟΣΕΠΟΙΗΣΕΝ ΤΗΝ ΟΥΡΙΣΑΙΝ

Μόσλεμος Φαρέκου Σει-
νός ἐποίησεν τὴν Ουρίδα
ἐν (ἑικτιῶνος)

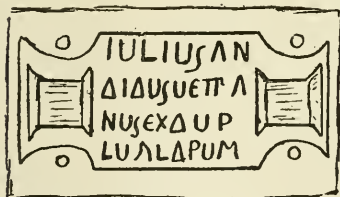
Waddington reads *Moslemos*, which is probably right, cp. *Μοαίερος*.
Moslemos apparently belonged to Sia (Σεία), a village near Canatha,
(see ours from this place, 35 fl.).

No. 121. In a garden in the village. RÎMET EL LUHF.



No inscription. A large ornamental stone with the figure of a man in armour holding a shield carved on it. The figure seems intended to represent a Roman soldier. The upper part of the stone on which was the head could not be seen.

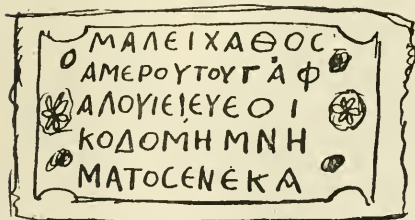
No. 122. In letters very deeply cut, over old door. (= Wadd., 2424, and C. I. L., III, 123.) RÎMET EL LUHF.



Iulius[C]an-
didus vetera-
nus ex[du]-
pl[icario] Val[er]iae drom[edariorum].

Julius Candidus veteran, formerly soldier on double pay of the Valerian camel-corps (understand *alae*).

No. 123. On side of street. RÎMET EL LUHF.



Μαλεΐχαθος
Ἄμερου τοῦ Γαφ-
άλου ἰε[ρ]εὺς οἰ-
κοδόμη(σεν) μνή-
ματος ἔνεκα

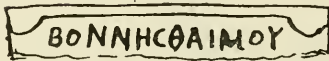
Letters in relief $2\frac{1}{2}$ inches in length.

No. 124. Beside Medâfeh. RÎMET EL LUHF.



Χρ(ιστός)
Υγια

No. 125. Over window on roof. RÎMET EL LUHF.



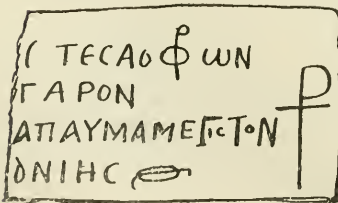
Βόννης Θαιμου

No. 126. In floor of Medâfeh. RÎMET EL LUHF.



A wheel with four spokes, and the Α on one side, the Ω on the other. See No. 26. On the right we have the monogram of Jesus Christ, Χρ(ιστός).

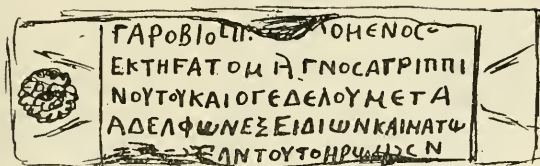
No. 127. (= Wadd., 2391.) MURDUK.



]ς τε σοόφρων. ||
μέ]γαρον ||
ἀν]άπανμα μέγιστον ||
γρωπ]ονίης ||

Fragment of a metrical inscription.

No. 128. In floor of shed. MURDUK.

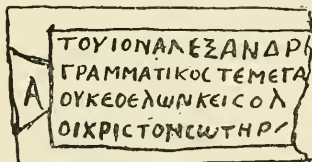


γὰρ ὁ βίος π[εραι]όμενος
 ἐκτήσατο Μάγνος Ἀγριππί-
 νου τοῦ καὶ Ὀγεδέλου μετὰ
 ἀδελφῶν ἐξ εἰδίων καμάτων
 ἐπόη]σαν τοῦτο ἠρώων

Stone has *καμάτων* and *ἠρώων*. Something is missing at the beginning where the stone has been broken, perhaps . . . *λανθάνει*.

"Life passes imperceptibly away (?). The possessor was Magnus, son of Agrippinus, who was also called Ogedelos, along with his brothers ; they with their own labour erected this monument."

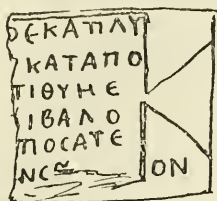
No. 129. In Sheikh's Medâfeh. MURDUK.



τοῦ[τ]ου Ἀλέξανδρ[ος Θεοδώρου τύμβον ἔτεσεν]
 γραμματικός τε μέγμ[ε]s καὶ
 οὐκ ἐθέλων κείσθαι[ε] χωρὶς πατρίδος τε φίλων τε
 οἱ Χριστὸν σωτήρ[α γενέσθαι]

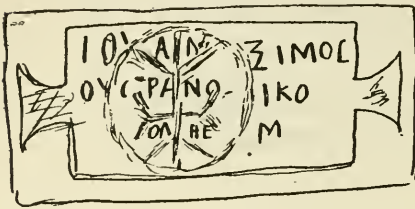
The stone has been broken in half on the right hand side, and the other part is missing. On the right was probably Ω corresponding to the Α on the left. This is apparently two elegiac distichs.

No. 130. In floor of court. MURDUK.



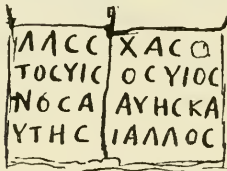
Fragment of a larger stone. Nothing can be made of it.

No. 131. In old building. MURDUK.



Ἰούλ(ιος) Μ[α]ξιμος
 οὐετρανὸ[ς ο]ϊκο-
 [ε]όμνη[σ]ε [ἐτ(ῶν)]μ'

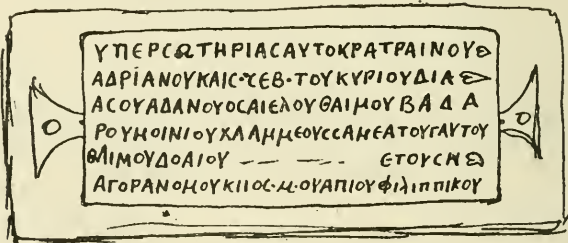
No. 132. In old building. MURDUK.



τος υίο-	Χάσο-
νὸς α-	ος υἱὸς
ὑτῆς	αὐ[τ]ῆς κα-
	ὶ ἄλλος.

Two inscriptions on same stone. That on the left is not complete.

No. 133. Over door of Sheikh's Medâfeh. (= Wadd., 2330.)
 ΚΑΝΑΒΑΤ.

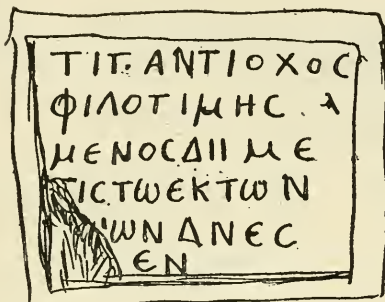


Ἐπὲρ σωτηρίας Αὐτοκρά(τορος) Τραῦ[α]νου
 Ἀδριάνου Καίσαρος) Σεβ(αστοῦ) τοῦ κυρίου, διὰ
 Ἀσουαδάνου Ὄσαιέλου, Θαίμου Βαδά-
 ρου, Μηνίου Χλαρμίους, Σαρμάτου Γαίτου,
 Θαίμου Δοαίου,, ἔτους ἡ',
 ἀγορανομοῦντος Μ. Οὐλπίου Φιλιππικῶ

Καναβάτ is the ancient Canatha. It formed part of the province of Syria till 295 A.D., and then was incorporated in Arabia. The date of the

inscription is 104-105 A. D. The names preceding the word *ἔτους* have been erased. There is no other mention of an *ἀγοράνομος* (aedilis) in the inscriptions of the Haurân.

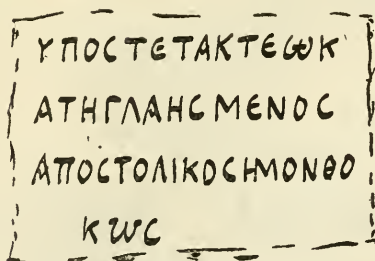
No. 134. Raised letters in front of old temple. (= Wadd., 2340.)
 ΚΑΝΑΩΑΤ



Τίτ(ος) Ἀντίοχος
 φιλοτιμησ[ά]-
 μενος Δ' ἀ με-
 γ]ίστῳ ἐκ τῶν
 ἰδί]ων ἀνάσ-
 τησ]εν

See No. 133.

No. 134A. On doorway of Serai at ΚΑΝΑΩΑΤ. (= Wadd., 2362)



ὑποστέτακτε ὡ κατηγλαησμένοι ἀποστολικοὶ ἡμῶν θῶκος,
 which is

ὑποτέτακται ὁ κατηγλαῖσμένος ἀποστολικοὶ ἡμῶν θῶκος.

Nos. 135-136. (Wadd., 2365.) *SIA'*. Much damage has been done recently to sculpture and inscriptions on this picturesque hill.

ΕΠΙΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΓ
ΟΥ ΤΟΥ ΨΥΚ ΒΑΣΙΛΕΩΣ ΜΕΓΑ
ΛΟΡΩΜΑΙΟΥ ΑΦΑΡΕΥΣΑΤΕ

ΊΣΑΡΟΣ ΕΥΣΕΒΟΥΣ ΚΑΙ ΦΙΛΟΡΩΜΑ
ΦΙΛΟΚΑΙΣΑΡΩΣ ΕΥΣΕΒΟΥΣ ΚΑ
ΑΓΡΙΠΠΑΣ ΥΙΟΣ ΑΝΕΘΗΞΑΜ

ἐπὶ βασιλείῳ μεγάλῳ Ἀγ[ρίππα φιλοκα]ίσαρος εὐσεβοῦς φιλορωμαίου τοῦ ἐκ βασιλείῳ μεγάλῳ Ἀγρίππα] φιλοκαίσαρος εὐσεβοῦς κα[ὶ φιλορωμαίου Ἀφαρεὺς ἀπε[λεύθερος καὶ] Ἀγρίππας υἱὸς ἀνέθη[κ]αν.

The date is between 37 A.D. and 44 A.D. *Sia'* is close by Canatha, a little to the south of it, and like it was in Syria till 295 A.D. (*cf.* above and Wadd.), and thereafter in Arabia. The ancient name was *Σεία* (see No. 120). This inscription is important as giving the complete titles of the two Agrippas.

No. 137. (Wadd., 2369.) *SIA'*.

ΜΑΛΕΙΧΑΘΟΣ

Μαλείχαθος

The stone contains only this one word, having been broken since Waddington saw it, who reads :

Μαλείχαθος (Μο)αίερου

Nos. 138-139. (Wadd., 2363.) *SIA'*.

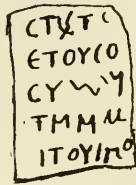
ΟΥ ΤΟΥ ΜΟΑΙΕΡΟΥ

ΜΑΛΕΙΧΑΘΟΣ ΑΥ

Μαλείχαθος Αὔ[σ]ου τοῦ Μοαίερου.

For form *Αὔσου*, see No. 61, note.

No. 140. SIA'.



..... ετους

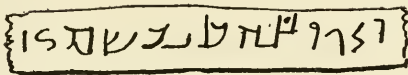
The inscription is much mutilated and quite indecipherable.

No. 141. SIA'.

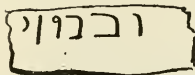


No inscription.

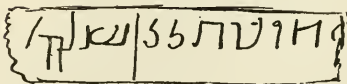
No. 142. SIA'.



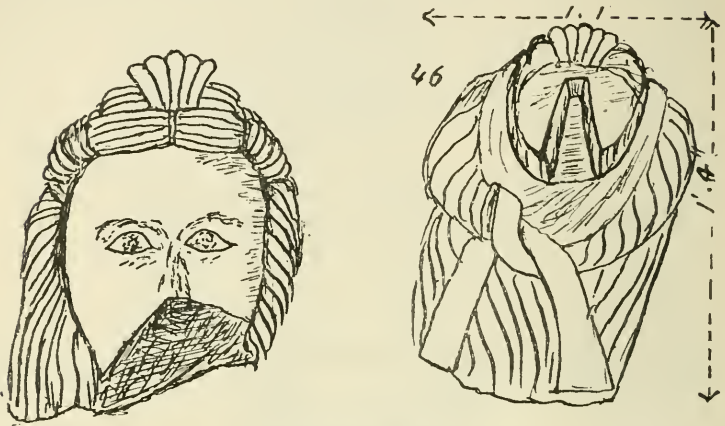
No. 143. SIA'.



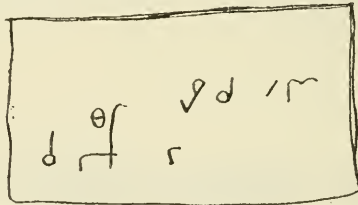
No. 144. SIA'.



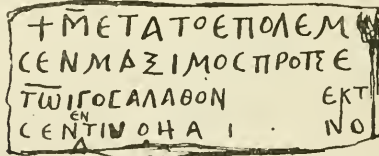
Nos. 145-146. Sculpture of head (from front and back). Found in garden, but now in the house of the Sheikh. EL KUFR.



No. 147. On street. EL KUFR.



No. 148. In Meḷāfeh. (= Wadd., 2294.) EL KUFR.



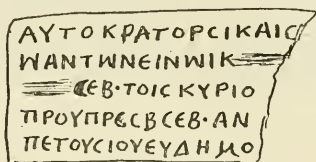
Μετὰ τὸ ἐπολέμ[ι-]
 σεν Μάξιμος προτέ(κτωρ) ἐ-
 τῶ(ν) γ' ὄς? ἀλαθον ἐκτ[ι-
 σεν ἐν(ε)τ(ε)ι νοη' (?) α' ἰνδ(ικτιῶνος)

The date is not certain, but is reckoned by the provincial era. The date of Nos. 150, 151, 153, is by the era of Bostra, being all after 295 A.D.

No. 149 shows that El Kufr was originally in Syria, but it was incorporated in Arabia after 295 A.D.

The word *ἀλαθον* or *σαλαθον* is found also in Wadd., No. 2358, but is inexplicable.

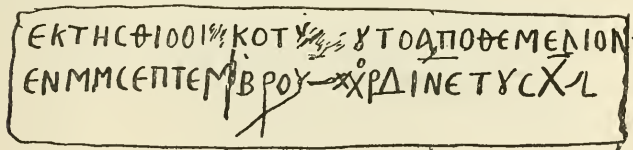
No. 149. House wall in street. EL KUFR. Same as No. 185: Wadd., 2071.



Ἀυτοκράτορσι Καίσι[αρσι Μ. Ἀύρηλί-]
 ω Ἀντωνείνῃ κ[αὶ]
 . . Σεβ(αστοῖς) τοῖς Κυρίο[ις ἐπὶ Μαρτίου Οὐ-]
 ἦρου πρεσβ(ευτοῦ) Σεβ(αστῶν) ἀν[τιστρ(ατήρου) ἐφ(εστῶτος)]
 Πετουσίου Εὐδήμο[ν]

The name of Commodus, who reigned along with Marcus Aurelius from 176-180 A.D., has been erased from the inscription. He was one of the emperors who were "damnati memoriae." Martius Verus governed Syria from 175 to 178.

No. 150. In wall. EL KUFR.



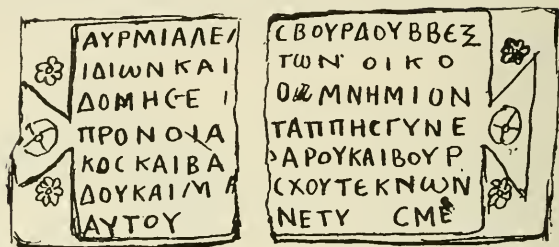
ἐκτίσθι ὁ οἶκο(ς) τ[ο]ῦ [Θεοῦ] οὗτο(ς) ἀπὸ Θεμελίον
 ἐν μ(η)ν(ι) Σεπτεμβρίου χρό(νο)ις δ.' ἰν(δικτιῶνος) ἔτους Χ[α'

Cf. Wadd., 2028. The date is 720 A.D. See No. 148.

The latest dated inscription in Waddington is of the date 665 A.D. (No. 1997). These Christian inscriptions of a later date than the Mohammedan conquest come all from the Eastern part of the province near the desert.

"The house of God was built from the foundation in the month of September in the 4th indiction in the 615th year of the province."

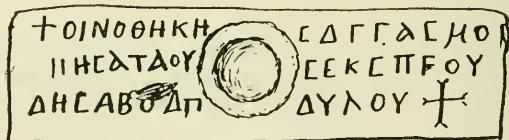
No 151. In wall of house. EL KUFR.



Αὐρ(ἡλίου) Μιάλε[λο]ς Βούρτου ββ ἰξ
 ἰδίωv κα[μά]των οἰκο-
 δόμησε[ν τ]ὸ μνημῖον
 προνοία [Ἀρ]τάππης γυνε-
 κὸς καὶ Βα[ρβ]άρου καὶ Βούρ-
 του καὶ Μ[άλ]σχου τέκνων
 αὐτοῦ [έ]ν ἐτυ σμ'

The date is 350 A.D. See No. 148. For the letters ββ which sometimes follow names in Syrian inscriptions, no satisfactory explanation has been offered.

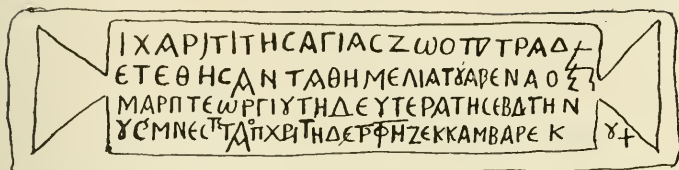
No. 152. Over doorway. EL KUFR.



οἰνοθήκη [τή]ς [ά]γ[ί]ας μο-
 νῆς Ἀτάου ἐκ σπου-
 εῆς ἀββᾶ [Ἦ]δύλου

“The wine cellar of the holy monastery of Ataos, built under the supervision of the Abbot Hedylos.”

No. 153. In cattle shed. EL KUFR.

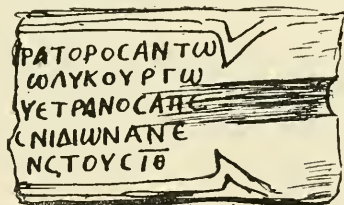


ἐν]χάρτι τῆς ἁγίας ζωοποι(οῦ) Τρ[ι]ᾶδος
 ἐτέθησαν τὰ θημέλια τοῦ ἁ[γίου] ἐνόξ[ου]
 μάρ[τυ]ρος Γεωργίου τῆ δευτέρᾳ τῆς ἐβδόμο(αῖος) τῆ
 . . . μ(η)νὸς ἐσ[χά]τ(η) Ἀπ[ρ]ιλίου χρο(νοίς) ἰνδικτιῶνος
 ἔτο(υς) φμζ' ἐκ Καμβάρου

The reading of the last two lines is very doubtful. The date is 652 A.D. See No. 148.

“By the grace of the holy and life-giving Trinity the foundations were laid (of the church) of the martyr George, holy and glorious, on the Monday following (his festival), the last day of April, in the 10th indiction, in the year 547 of the province, by Cambarocus.”

No. 154. In roof waterspout. (= Wadd., 2286A.) HEBRÂN.



Ἐπὲρ σωτηρίας Ἀντοκ[ράτορος] Ἀντω-
 νείνου Σεβαστοῦ Θε[ῶ] Λυκούργου
 ο]ῦ ὑετρανὸς ὑπο-
 λυθεῖς ἐντείμως ἐκ τ]ῶν ἰδίων ἀνε-
 θεκεν εὐσεβείας χάρι]ν, ἔτους ιθ'

We have restored this after Waddington.

The date is 156 A.D. The indiscriminate use of the provincial era or the year of the reigning emperors by which to reckon the date, which is seen in the inscriptions of this place, shows that until 295 A.D. it must have been on or near the border line of the original provinces of Syria and Arabia. After 295 A.D., when Arabia was extended towards the north, the addition of the districts of the Haurân and Jaulân placed it

well within the bounds of Arabia (see Waddington on the inscriptions of this town).

The stone is now used as a waterspout.

No. 155. Over door. (= Wadd., 2288.) HEBRÂN.

ΤΟΝΑΘΝΚΥΡΙΟΥΔΙΟΣΕΚΟΝΗΣΑ

τὸ(ν) ναὸν Κυρίου Διὸς ἐκονήσα

No. 156. In roof of cellar. HEBRÂN.

ΣΕΙΟΥ ΥΠΑΤΣ ΦΕΣΤΩΤΟΣ
ΤΕΦΑΝΟΥ ΤΟΥ

..... Σείον ὑπατ(ικού) ἐφραστῆτος
το... (Σ)τεφάνου τοῦ.....

No. 157. Over doorway of cattle shed. HEBRÂN.

G. Iul[ius]

Jillus vetr

No. 158. Broken lintel in yard. HEBRÂN.

ΥΠΕΡ ΣΩΤΗΡΙΑΣ ΜΑΡΑΥΡΙ
ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ ΜΟΝΙΜΟΥ ΑΙ
ΕΥΣΕΒΙΑΣ ΕΝΕΚΕΝ ΑΥΤΟΥ Ι
ΕΤΟΥΣ ΚΙ = ΑΙ ΔΕ ΦΕΤΟΥ ΑΛ

ὑπὲρ σωτηρίας Μάρ(κου) Αὐρ[ηλίου] Ἀντιωνείνου
Καί(σαρος) Ἀλεξάνδρου μονίμου αι.....
εὐσεβίας ἐνεκεν αὐτοῦ.....
ἔτους

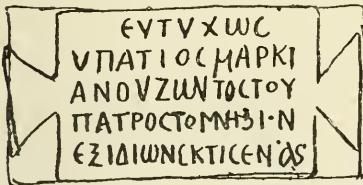
No. 158A. Over doorway of Temple. ES SANAMEIN. Wadd., 2413f.

ΥΠΕΡΣΩΤΗΡΙΩΣ ΚΑΙ ΝΕΙΚΗΣ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΚΡΑΤ — — — — — ΣΕΒΕΥΟΒΕΒΟΥΤΥΧΟΥ
 ΙΟΥΛΙΟΥ ΓΕΡΜΑΝΟΥ Ρ. — — — — — Ο ΕΥΕΡΓΕΤΗΣ ΚΑΙ ΡΗΣΙΩΝ ΚΑΙ ΚΤΙΣΤΗΣ ΤΩΝ ΣΗΚΩΝ ΑΠΟ ΤΗΣ ΕΒΙ
 ΓΡΑΦΗΣ ΣΥΝΕΤΕΛΕΣΕΝ ΚΑΠΟΤΥΧΑΙΩΝ ΑΦΕΡΩΔΕΝΣΕΤΟΥΣ ΙΣ.

*ὑπὲρ σωτηρίας καὶ νείκης τοῦ Κυρίου Αὐτοκράτ[ορος Σεβ(αστοῦ)
 εὐσεβ(οῦς) εὐτυχοῦς Ἰούλιου Γερμανοῦ ἑκατοντάρχης εὐεργέτης
 Αἰρησίων καὶ κτίστης τῶν σηκῶν ὑπὸ τῆς ἐπιγραφῆς συνετέλεσεν καὶ
 τὸ Τυχαίων ἀφ[ι]έρωσεν ἔτους ἰς'.*

For the safety and victory of our Lord the Emperor—Augustus Pius Felix, Julius Germanus—the patren and founder of the Airesians, completed the burial place in accordance with the deed, and consecrated the temple of Τύχη in the year 16, *i.e.*, A.D. 192. The names of Commodus and of the legion III Gallica have been erased.

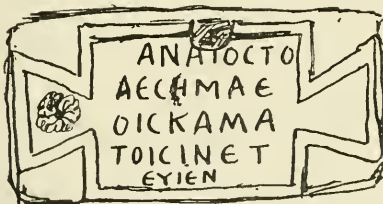
No. 159. In Sheikh's Medâfeh. (= Wadd., 2018.) 'ORMÂN.



*εὐτυχῶς
 ὑπάτιος Μαρκι-
 -νοῦ ζώντος τοῦ
 πατρὸς τὸ μνημί(ο)ν
 ἐξ ἰδίων ἐκτίσεν ὁσ'*

The date is 341 A.D. As the inscriptions of 'Ormân date both before and after 295 A.D. by the era of Bostra, it must always have been in Arabia after the formation of that province in 106 A.D. For other examples of inscriptions of 'Orman dating thus, see Nos. 162, 163, 164, Wadd., 2016, 2018, 2019.

No. 160. In Sheikh's Medâfeh. (= Wadd., 2021.) 'ORMÂN.

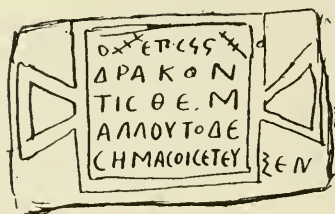


*'Αναῖος τό-
 -εε σήμα ἐ-
 -οῖς καμά-
 -τοισιν ἔτ-
 -ευ(ξ)εν*

There is a copy of this inscription in *Kaibel, Epig. Gr.*, No. 457. It forms a hexameter verse.

"Anaios fashioned this monument by his own labour."

No. 161. In Sheikh's Medâfeh. (= Wadd., 2020.) 'ORMÂN.



ἔτ(ους σγς'
 Δρακόν-
 τι(ο)ς Θεμ-
 άλλου τόδε
 σήμα ἐοῖς ἔτευξεν

The date is 401 A.D. See No. 159.

No. 162. In Sheikh's Medâfeh. (= Wadd., 2017.) 'ORMÂN.



Μνήμης εἵνεκά ποτε
 ἐν ζωῆ(s) ἐσθλῶν
 ἀνδρῶν Ὀταῖσου
 τοκάος καὶ Οὔαλεντος
 κασιγνήτου
 ἐγ λεγεῖνος ἀνή[ρ]
 ὀνόματι Ἰουλιανὸς
 . . . αἵματι τόνδ' ἐδείματο τύμβον ἔτει ρμ'

Before the last line come the letters *τωηαεω* = Wadd., *ωηισω*, perhaps = τῷ ἠδέω αἵματι = ἐξ ἰδίων καμάτων, seeing the man is a soldier.

The date is 245 A.D. See No. 159.

(To be continued.)

A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

(Continued from page 184.)

The advent of the Sunday brought no change in the ordinary routine of village life. The cattle were driven forth; the women came gliding from the pool with the great water jars poised gracefully on their heads; the sounds of threshing came from the Beidar, where the tribulum, the foot of ox and ass, were busy upon the wheat, while from the shovel of the winnower the grain rose to fall in a golden heap at his feet, and the light breeze carried clouds of chaff and yellow dust far over the fields. As the morning advanced a troop of soldiers, heavily booted and spurred, with clanking swords and rattling muskets, came swinging into the courtyard. They formed the escort of a proud overbearing *Shâmy*—a money-lender from Damascus. He carried a light whip in his hand, and stalked about with an air of great self-importance and general proprietorship. He wore a white turban of multitudinous folds; a long great-coat of European cut hung loosely over his striped cotton *ghumbâz*, and the feet of his white baggy pantaloons were gathered into the legs of a huge pair of riding boots. Round the waist, under the great-coat, he wore a belt, from which swung a dangerous-looking revolver in a leather case. The two outstanding features of this man were his religiousness and his profanity. Most punctilious in the performance of his devotions, I saw him once actually stop in the middle of his prayers to curse an offending villager! The variety of his oaths, and the facility with which he brought them to bear on every subject, I have never seen equalled even among the voluble Arabs. His brow was a perpetual threat, and his lips seemed ever set for blasphemy. The officer in command of the troop was a courteous well-favoured young man; one of the number was a *Kurdy*—a Kurdish horseman, and the others were of the ordinary ragged loutish type of Turkish soldiers, who look so raw and fight so desperately. The *Kurdy* appeared to receive more respect among them than their officer. His people are well known for brave men, but withal have a somewhat evil reputation for cruelty. No one willingly offends a *Kurdy*, and no better guard can be taken by travellers wishing to explore the country to the east of the Jordan. This man was full of tales illustrating his own prowess and daring, to which the others listened with a jocular appreciation of his grim humour, which served only to make more obvious the depth of their admiration. As the result of grave misdemeanours which had reached the ears of Government a price had been set on the head of a Beduwy chief in Mount Gilead. The regular soldiery had long struggled in vain to secure him. At last this fellow got together a group of his kinsmen, and started an intrigue with some women of the tribe—*itself* an excessively dangerous proceeding. Through them the where-

abouts of the Sheikh was discovered. Choosing a cloudy moonless night, the women met them in a quiet wady. There they donned Beduwy garments, hiding their own among the bushes, and, following the directions of the simple *Bedwiyât*, they soon reached the tent where the unsuspecting chief lay sleeping. By the dim light of a smouldering fire they marked out their victim. Suddenly springing into the midst they hewed off his head, and dashed out again before his amazed companions could realise what had happened. Too late the women saw what a dreadful game they had been playing, and filled all the mountain with their cries. Swiftly returning to the valley they threw off their disguise; resuming their own garments they made their way to the Government, triumphantly carrying the grinning horror in their hands. There they claimed and received the price of blood.

This motley company added to our own quite overcrowded the narrow quarters. They ordered about the villagers like a set of slaves, and had whatever they desired brought to them at once. It was a great relief when they went forth to transact the business on which they had come, leaving us once more in quiet possession. My Arabic Testament was brought into requisition, and the Epistle to the Romans perused with more than common interest and profit. Later in the day, Mohammed and I escaped from the place and rode down again to Tell 'Ashterah; in this peaceful place we spent an ideal Sunday afternoon. A plunge in the cool stream was a fit preparation for the night, and helped to brace one for the sufferings that should follow! Of course we were careful to have what water we used carried from these springs. Mohammed's anxious, nervous eagerness to get back to the village as the sun approached the western horizon was a sad commentary upon the conditions prevailing in these regions, where man's chief dread is the approach of his brother man in the darkness. It is a fear shared by the domestic animals: the horse you ride and the beasts of burden all sensibly quicken their pace as it approaches nightfall. As the thick gloom that baffles the keenest eye creeps over the mountains and fills the air, the belated traveller is oppressed with a sense of utter helplessness, and exposure to all manner of evil: while the townsman peers cautiously beyond the circle illumined by his lamp, and thanks heaven that he is not abroad in the darkness. The cooler hour before the sun has set is beloved by all: but you must be an Oriental to realise the full charm lent by that promise to the city of our hopes, "There shall be no night there."

The boisterous conduct of the soldiers, and their rude overbearing treatment of the peasants, made supper a less enjoyable meal than usual. They had come hither to protect and assist the Shâmy in collecting his debts. At no time, but especially then, in the disturbed state of the country, would the money-lender venture forth among his debtors alone. He is not a welcome visitor, and these uncultured folks have an awkward way of relieving themselves of disagreeable company! The escort asked for is always granted by the Government for a consideration. It is quite a good time for the soldiers, who are complete masters of the situation;

their lightest wish is law; and the peasantry know that to resist would only be to bring worse trouble on their heads. One wonders that, aware as they are of the consequences, these men are not afraid to borrow: but the truth is, that every village in the Haurân is overwhelmed with debt. The improvident Fellahy cannot apparently look a single day ahead. A few gold pieces in his hand, their glittering sheen obscures all the future for him. Such inquiries as I was able to make elicited the fact that while much of the debt incurred is for seed in unfavourable years, the most of it is taken on for far different purposes. There is an inborn love of display in the soul of the oriental. One of the most obvious tokens of grandeur is the possession of a fairly numerous *harâm*. But marriage is an expensive business; for, not to speak of the feast that must be provided for the neighbourhood, there are the dresses and the dowry of the bride to be provided: and few men would consider themselves properly married if they did not make an impression of prodigal liberality. This is the opportunity of the wily money-lender; the necessary cash is forthcoming, at a ruinous rate of interest; but who thinks of interest at such a time? When the festivities are over the man may make a heartless ineffectual attempt for a little to meet his obligation: but, by and bye, he settles down to forget it as far as possible, with no hope and less purpose of ever paying it. The interest is collected in kind. Immediately the threshing is in full swing, the creditor swoops down with his minions, and carries off what he is pleased to consider right, the peasant, as a rule, grimly acquiescing, and longing only to see the back of his oppressor. Khalîl, our host, was under a debt of some twenty or thirty piastres—not more, I think, than five shillings—but it did not seem to occur to him to pay it off, while his creditor appropriated at least that value of wheat by way of interest on the loan! Khalîl's brother was in worse case; he is more of a marrying man, has greater expenditure, and therefore is much deeper in debt. He mooned around these days with a very listless air, while his share of the harvest was pretty well disappearing. I asked him concerning his affairs; how many wives had he when he borrowed last? “Only one.” And why did he borrow the money? حتى أجوزني *hatta ajawazni*; “That I might marry myself.” “Marry?” I asked, “how many more wives did you marry?” ثلاثه, *thalathah*, “Three,” he replied, with the greatest composure. Between the addition to his family expenses, and his responsibilities to the *Shâmy*, he had landed himself in perfectly hopeless obligations, and was doomed to spend the rest of his days vainly endeavouring to satisfy the rapacity of his erewhile accommodator.

It must not be supposed that the fabulous sums named as passing from the hands of the bridegroom to those of the bride's parents on occasions of betrothal and marriage, represent anything like real values. Hard cash is not often given; more commonly the gift takes the form of cattle or other goods, dress or jewellery: a perfectly preposterous price

is put upon these things, and the sum swiftly runs up to imposing figures. In Mount Gilead, calculations are made in this connection in "bags."

كم كيس حطيت, *kam kis ḥatait*, "How many bags did you pay?" is a common question addressed to a bridegroom. The *kis* or bag is reckoned to contain so many gold pieces. But payment is not made in gold; generally it is made in cattle. An ox worth about £5 is valued at £40. A few of these, with a camel or two estimated on the same scale, soon represent a very handsome heap of bags!

This same custom prevailing among the Jews in Palestine often leads to awkward results. If the wife divorces her husband, she has no claim upon him under the Jewish law, but if the husband put away his wife, save for obviously sufficient cause, he has to make good to her the whole estimated amount of the dowry. As the estimated amount is usually a long way beyond the sum total of all the man's earthly possessions, some security is thus afforded the woman against frivolous and arbitrary dismissal. As this is often the only security she has, the custom, stupid in its conception and purpose, having regard simply to display, yet comes to serve a valuable end.

The *Shāmy* did us some real service by indicating places worth visiting. In the course of his wanderings he had seen most of the country, and in several ruins had observed inscriptions. In consequence of his report, and with an introduction from him to the Sheikh which we did *not* present, we resolved to journey towards 'Akrabah. Our road lay again through El Merkez, by way of Sheikh Sa'ad and Nawa. Mohammed found a nephew of his own among the soldiers in El Merkez. He had been in the army for about a couple of years, and during all that time nothing had been heard of him. The meeting of nephew and uncle reminded one of the prodigal son and his father. They fell on each other's necks and kissed, with every demonstration of joyful surprise and affection. It has happened more than once to the present writer, to be similarly embraced by stalwart Arab friends, after an absence of a year. If these affectionate moods do pass rather rapidly, there is no reason to suspect their sincerity or intensity while they last.

We did not linger in Nawa: fragments of carved stones we saw here and there, but nothing promising great interest. The dark shakyl-looking towers that rise far overtopping all the houses in the village excite hopes, when seen in the distance, which closer acquaintance sadly disappoints. A tale is told in connection with Nawa which possesses more than a passing interest. Not many years ago in Judeideh the missionaries had an application for admission to the full privileges of church membership, from a man who had been nominally Protestant for some time. The man's reputation, however, was not specially good. His ignorance of sacred things, also, might almost be described as colossal; it was equalled only by his self conceit. His wife, a most respectable and trustworthy person, was a church member. When it was intimated to him that at present the way was not clear for his

admission, he vented his displeasure on his wife, and the life she led with him was proof enough that the missionaries had acted wisely. He returned with his demand with great persistency, and at last was told that until there was a decided change, his request for admission could not be entertained. Then, with a considerable flourish, he deserted his wife and children, took his way to the Haurân, and became a Moslem. Finally settling in Nawa, his mountain education gave him an easy lead among the illiterates there. He was appointed *Khaṭīb*, literally "Orator," in the village. It was his duty to act as teacher to the boys, and to take the lead in the public devotions. He attained a position of great influence, and grew accustomed to have his ideas acquiesced in without a murmur. But there is a point beyond which innovations may not safely be carried with a superstitious and lawless people. In the enclosure, beside the wely, or village sanctuary, there grew a thorn tree, which was both an obstruction and an eye-sore. Everything within the enclosure is sacred to the spirit of the saint or prophet whose bones are laid there, and generally may be removed only at peril of death. Being now, as he thought, secure in his authority, he proceeded one night to cut down the tree. Great was the consternation in the village when the dawn revealed the wely's tree laid prostrate, and dread forebodings of evil to follow, oppressed all hearts. It was discovered that the *Khaṭīb* had cut it down: it was whispered that he was only a Christian in disguise! and soon there were hoarse cries for his blood. Only his death might expiate the crime, and deliver the village from impending calamity. The crowd, armed some with whips, others with sticks and clubs, rushed around the now trembling *Khaṭīb*; attacking him furiously on all sides, they literally beat him to death, and so ended his strange career. His widow took service with a medical man in Galilee, and provision was made by the charitable for the education and care of his children.

Jâsem was our first real halting-place. Built entirely of basalt, resting upon a hill of the same material, it looks particularly black as you approach it. A considerable extent of ground is covered, but, for the most part, by ruins. Entering from the south we pursued a tortuous path among the irregular huts that clung to the hill side, until we reached the top, close beside an ancient mosque. Through a gateway in a rough modern wall, we entered a small court, paved with the building stones of a past age. The mosque was in a ruinous condition. Several reed mats covered the centre of the floor, and there one or two pious villagers were engaged in their devotions. My Moslem attendant assured me that we might walk around these mats, without uncovering our feet, so long as we did not tread upon any spot where men were wont to pray. We stepped boldly over the threshold, and proceeded carefully to examine the walls, and the pillars that support the remaining portion of the roof, when suddenly there came from the doorway such a volley of blasphemy as might have overwhelmed a much stronger building. Turning round I beheld the guardian of the mosque, with flashing eyes and uplifted hands, declaring to the crowd the sacrilege

of which we infidels had been guilty, and invoking calamities upon all our relatives, male and female, for many generations. The threatening looks of the populace did not add to our comfort. The guardian was in no mood to accept apologies; but instant compliance with his command to come forth evidently gratified him, as his importance in the eyes of the villagers was doubtless thereby enhanced. I engaged him in conversation, turning his attention away from the burning subject by a few cautious questions about the place, and kindly inquiries as to his own welfare. When, finally, Mohammed stripped off his shoes, and I sprang upon his back, to be carried round the sacred place, his stern features relaxed into a pleased grin, and he at once constituted himself my protector and guide. But for his assistance I should have seen but little in the village. In his company all doors were open to us. In the mosque I found nothing to show that it had ever been used as a church. Bits of rude carving adorned the arches, which, resting on pillars, some with plain capitals, others with ornamentation resembling the palm branch, held up the roof. Over the northern doorway, however, inscription No. 8, with its two crosses, proves Christian occupation. No. 9 stands over a built-up doorway in the south end of جامع العتيق

Jâmi' el 'Atîq—"the ancient mosque"—so called by the natives to distinguish it from the *modern* (!) structure on the hill. This building stands near the base, close to the house of the Sheikh. No. 10, lying face up in a courtyard, seemed at first almost obliterated; but an obliging young woman brought a jar of water and a brush of hard grass, and, working with a will, speedily revealed the inscription. The stone with No. 11 adorned the entrance to the courtyard of the Sheikh. To prove their goodwill the people brought us delicious draughts of delightfully cool *leban*. Ere we mounted to ride northward, several of the men came forward with looks of some anxiety. They explained to us that according to an old tradition among them, there was at one time a copious spring of clear cold water in the near neighbourhood of the village. For many generations it had been absolutely lost sight of; the most careful search by their fathers and themselves had been perfectly fruitless. They trusted that with my instruments—a pocket compass and aneroid!—I should be able to direct them to the spot where the coveted liquid was to be found. It was a trial to be obliged to disappoint their hopes; and I fear they only half believed me, when I told them that in this I could not help them. Cisterns they have; but they long for "living water."

Leaving Jâsem behind us, our road led at first almost directly towards *El Harrah*, one of the highest and most shapely of all the conical hills in the district. The name of the wely whose sanctuary crowns the summit is *'Omâr Shahîd*. In something less than an hour we passed a large ruin, covering a mound on the east of the road. On the west are extensive and deep quarries, partly filled with water, from which, obviously, the stones must have been taken to build the ancient town. That these ruins

are of hoary antiquity cannot be doubted. Many walls, built of square, well-hewn blocks, without mortar, are still standing ; but, while many of the slabs that once formed the roofs may be found among the disordered heaps, I did not see one in position. The earthquakes of ages have shaken these dwellings to pieces, and for centuries the dark lichens have crept silently over all. *Umm Khurj*, "Mother of Saddlebags," was the name a countryman gave to the place. We passed near to El Ḥarrah, the village nestling under the eastern slopes of the hill of that name. The natives of Jâsem assured us that it contained no antiquities, being composed entirely of poor peasants' huts. The night was coming on apace, and we were anxious, if possible, to reach 'Aḳrabah before sunset. A steep, rocky descent here brought us to more level country. These far-stretching uplands, dark, stony, sterile wastes, with the almost unearthly stillness that reigned around, combined to make a rather gloomy impression upon the travellers. As the shadows grew longer we went down towards the bottom of a wide valley, and in the distance, eastward, we could see the white smoke curling above the black tents of the 'Arab, telling of busy preparations for the evening meal. The anxious looks of my companions proclaimed their sense of insecurity in the presence of such neighbours. A troop of camels wandering slowly homeward, cropping the scanty remains of withered herbage in their track, were tended by one who crouched half asleep on the hump of one of the largest in the flock. He proved civil, and communicative. Endeavouring to follow the direction indicated on the map, we were holding too far eastward, and now might not hope to reach 'Aḳrabah before dark. Would we not go with him, and pass the night among his kinsmen ? The hospitable offer we declined, desiring to get nearer our goal. The yellow dust, marking a threshing floor on the further hillside, and which we had thought was 'Aḳrabah, he told us, was *Umm el 'Osiy*, "Mother of the Box-thorn." Pushing upward we found a very poor-looking village, with few traces of human habitation. Many days had passed since the last tenants went forth from the portals of these dark houses, for many were still standing, built for the most part of older materials, the character and abundance of which proved the importance of the town in past times. We found that a worthy Bedawy, of mature age, had pitched his tent in an open space to the west of the village. Ever preferring the airy tent where it is to be found, before the confined and stifling houses of the peasantry, we turned aside to claim the old man's hospitality. And right hearty was his welcome. His store was neither large nor varied ; yet, as he phrased it, had he enough, food for the men and fodder for their cattle. *Sheikh Maḳâwîj*, as he called himself, had learned the secret of contentment. He was not at all averse to having his slender supplies reinforced from our stock ; and while they prepared for supper, I employed the remaining minutes of light to wander among the ruins, and visit certain stone heaps at some distance from the village. I found a short, stout, ragged, fiery-whiskered, rosy-cheeked, bright-eyed man, who told me he came from Sufsaf, near Safed.

We were speedily on the best of terms. He had come hither some two years before, when the place was occupied again after ages of vacancy, to seek his fortune. By all accounts the search was likely to last a good while longer before much came of it. In short, Umm el 'Osij held out no great attractions as a sphere for agricultural skill and industry, so he had pretty well decided to turn his wandering footsteps westward again. He proved a very satisfactory guide, although he could not distinguish between an inscription and a bit of rough carving. No. 12, *e.g.*, he told me was a very fine inscription! He conducted me to the stone heaps east of the village, which must be in the neighbourhood of an ancient burying ground. Here the other inscriptions were found. Broken slabs of stone, with rudely cut crosses, were frequent. Returning to the village, I made a hasty sketch of a curious stone, which had evidently once been a ponderous lintel. While engaged with this, the usual band of wondering spectators came together. One big, dark-looking fellow, with an air of very great importance, elbowed his way through the bystanders to my side, and demanded my business in thus "writing down the country." Had I a Government order? *Amr min el Hakómeh*. Armed with this, one may do almost anything. I had nothing more formidable than my British passport, but a look at the man convinced me that it would do as well as anything else for him. I did not immediately answer him, and I observed that the brows of the crowd were darkening. He, however, seemed to waver when I turned sharply and looked him in the face. I asked what right he had to interfere: would he be good enough to show me his authority. He then obviously gave way. I pressed him, and he fell back among the people looking rather sheepish. When I pulled out a book and demanded his name, suggesting the possibility of a visit to the *Mutesarrif* on the morrow, he laughed an uneasy laugh, and said it was only a joke. "Yes, *ya Khawájá*," echoed the crowd, "it was only a joke." The would-be guardian of his country's sanctities now looked rather foolish, and slipped quietly away, while I was left unmolested to finish my explorations.

As night dropped her sable curtains over the uplands we assembled to supper beside the tent fire of Sheikh Muḳâwij. Whatever else is lacking at this season among these hospitable men, the traveller can always depend upon abundance of beautiful fresh milk. As the humble meal proceeded, the villagers gathered quietly, one by one, and sat down on the ground, in a shadowy circle, around us. Most of them had share of what was going, after we had finished, as very liberal provision had been made. These men are usually all *medical practitioners*. They are prepared to prescribe for every ill that flesh is heir to, with perfect confidence; and, as they charge no fees, their practice is often extensive. How little reliance they have on their own specifics is shown by the eagerness with which they gather round a medicine box. I had taken with me a few simple things in case of illness by the way, and in many places found people whom I was really able to help. In the long run I gave the box into Mohammed's care, and he posed as a very great doctor

indeed ; some of the cures he effected were held to be wonderful as regarded both rapidity and completeness. As the medicines, for the most part, could do little harm, and he was never disposed to give too much of anything, I could leave him with comfort to dispose of his patients, making sure only that he would not give away all the quinine. Poor old Sheikh Muḳâwij had suffered for years from a persistent and painful internal complaint, and had endured unspeakable things at the hands of the rude surgeons of the desert. One of their chief rules appears to be this : when there is a pain inside, set up a greater pain outside ; the greater will absorb the less, and as the greater heals, the less will disappear. The principle of setting up greater pain outside had been faithfully observed with the poor Sheikh, and that night it had taken a peculiarly savage form. Over his stomach a passage had been cut under the skin, and a tuft of coarse wool had been drawn through to keep the wound open. He bore it all without a murmur. His case was rather too serious for us amateurs, so I gave him a note to a friendly doctor, with instructions how to reach him ; at first he seemed disposed to go, but I have no doubt, on my departure, the good Sheikh would again resign himself to Ullah, and submit with grand fortitude to the well-meant cruelties of the ignorant Bedawy physician. To journey all the way to Safed or Damascus for medical treatment, would not that be to put a slight upon his friends in the desert ? Nay, would it not evidence a lack of confidence in the Most High, to whom his fathers had looked up for help from these solitudes, what time life's troubles fell heavy upon them ? Medical discussions were soon followed by entertainment more to the taste of the general audience. It was a strange company that lay thus around the fire, by the solitary tent of Sheikh Muḳâwij, on the lonely uplands of *Jedâr*. With the darkness a chill had crept over the hills, and we were glad to draw to our coverings. Through the still night the stars shone down in wondrous splendour. Looking upward, one could understand in some measure how, in the twilight of the dawning thought of man, the mind should have been almost overwhelmingly impressed with the glory of these shining orbs. Some such feeling must have touched the soul of the old Sheikh. He was full of stories of the far past days, when men bowed down to the stars, and worshipped all the host of heaven. These things all happened in the *jâhiliyyeh*, "the time of ignorance," ere yet the morning star had arisen, in whose kindly beams the dwellers amid Arabian sands have ever since rejoiced. For did not "the Prophet" put end to these idolatries, and usher in the true worship of God ?

Then we had tales of those distant days in which the majestic figure of the great progenitor of all the Arab tribes, *Khalil* (Abraham), "the friend of God," with a fine contempt for chronology, was made to walk in familiar converse with Mohammed and saints of later times. Some who in the first fading of the shadows, being only partially enlightened, yet had strength and courage to endure persecution at the hands of hardened idolaters, were kept long time in hard bondage, and finally were guided

by a dog to a mighty cave in the heart of the mountain which looks down upon Damascus from the north. Safe from the hands of their foes in the secret depths of Salihiyeh, they were yet not judged fit for admission to the sweet groves of Paradise. There, through many centuries, they have slumbered serenely, waiting the final summons, when all men shall receive according to their deserts. In their sleep they are still guarded by the faithful dog that guided them hither. He sits beside them all the week; only on Friday nights a feeling of loneliness and impatience comes over him, and if you stray near the mountain at the turn of night you may hear strange noises issuing as it were from the bowels of the earth. The weary canine comes as near as may be to the surface, and indulges a little in vain howlings, then returns to his long watch, and the silence around you is broken only by the sharp yelp of the jackal and the rattle of the loose stones far up the cliffs, which are started by his passing feet.

The snowy mass of Great Hermon shone resplendent in the first beams of the morning. From Umm el 'Osij you obtain a magnificent view of this famous mountain. His white glittering steep rising grandly from the black stretches below stood out in bold relief against the blue of the sky. I could trace the top line from the summits that look over Baniyas, almost to where, sinking in the north, they open a passage through rocky jaws for the highway from Damascus to the Syrian coast. Sitting down on an old dyke, to the no little wonder of the old Sheikh, I made a hasty sketch of the snowy outline, which gives a very fair general idea of the appearance. The Arab will never "speed the parting guest"; his farewell is as brief and unsentimental as his welcome is profuse. *Khâterak* he will say, which cannot be literally translated; but it is as if he should ask, "may thy thought turn to me betimes"; then he turns his back upon his guest, nor gives one look behind him. I glanced round after a little and saw the Sheikh already sitting calmly by the fire, with his back still towards us, and all about the place had assumed its wonted aspect, as if we had never been there. But the visit of a European will mark an era in the quiet life of the place, and be spoken of long after in many an evening circle, and the mysterious box of medicines will figure in their tales.

It was about an hour's ride to 'Akrabah, over about the wildest and most desolate country I have seen outside the borders of el Lejâ'. We rode almost due westward, and at last, reaching the western extremity of a low eminence, there stretched out before us the ruins of what, beyond all doubt, was once a city of great magnificence, both in extent and character. From the regular lines of stones that ran across the country in the neighbourhood of the city one might infer that in olden times some attempt had been made by the citizens to bring these wilds under cultivation. How far they may have succeeded we cannot tell, for long now it has been left in peace, trodden only by the feet of the flocks by day, and of the night prowlers in hours of darkness.

We passed a level piece of ground, enclosed by crumbling dykes, which may have been the threshing floor in earlier days. The modern *beidar*,

similarly enclosed, lies to the south-west of the village. Beyond this enclosure we entered the burying-ground. On the headstones here we found a few Cufic inscriptions. Most of the stones were broken; the inscriptions were nearly all in Arabic, and it was quite common to find half an inscription on one grave and half on another! Among the graves which were evidently of small account, there were a few larger ones, on which a little more labour had been spent. The most imposing one of all the native boys called *el Mizâr*, but the name of the saint whose slumbers it protects I did not learn. At the head of this grave was a large stone with a Greek inscription, but it had fallen forward on its face, so I proposed to return later in the day with some means of raising it. On the north of the graveyard stands a building known locally as the *kaşr*.

القصر—"the palace." It most resembles the Palmyrene structure which

I afterwards saw at Rimet el-Luĥf, only it seems to have been considerably higher. It is built of carefully dressed basalt; it is between 30 and 40 feet square; part of the wall was still about 40 feet in height. The inside, which could be reached by a breach in the wall about 18 inches in diameter, was blocked up with *débris* and large stones which had been shaken down from above. The large stone at the Mizâr, No. 31, had evidently once had a place in this building. We rode forward a little way, and then turned sharply to the right along a broad paved road, apparently of Roman workmanship, leaving a large building with one or two straggling fruit trees—the only trees I saw here—on the right, until we reached the spring, where there was a scene of bustling activity, men and boys raising water, and pouring it into great sarcophagi for the herds to drink. The well is almost on the eastern edge of the ruins. It is about a dozen feet from the brim to the water. It is enclosed in walls of solid masonry which may be coeval with the pavement of the road which leads to it. It is about 20 feet square, and is spanned above by a couple of arches, whence the buckets are let down with ropes to draw the water. There is also a stair descending at the north-eastern corner, where the women fill the jars for domestic purposes. This is now the sole water-supply of the village; but here also there is a tradition that of old there were other fountains, of which for many generations nothing has been seen. Immediately to the east of the fountain rises a huge pile of ruins. Bits of old columns, great stone lintels and door posts, and hewn blocks lie tumbled about in the wildest confusion, all bearing the marks of long exposure to the elements. A space was cleared in the midst, and a way opened by which it might be approached, passing under a large ornamented lintel; and this cleared space they dignified with the title of

جامع الكبير—*Jâm' el kebîr*—"the great mosque." From the top of

this pile a capital view of the old city is obtained. The peasants taking advantage of the part which in the passage of centuries had suffered least from the throes of earthquakes, have built their huts chiefly in the south-west quarter of the city, a few straggling eastward towards the fountain;

in these directions there were also, however, many bare walls rising pathetically amid surrounding ruin. To northward the scene was one of wide-spreading desolation. Many acres are covered deep with the dark *débris* of a once mighty city. A more utter wreck it is impossible to imagine. In extent it cannot have been much less than Bozrah, but here the overthrow has been more complete. I wandered long among these gloomy ruins, but found neither inscription nor sculpture. It was interesting to trace the outlines of the houses and the directions of the streets. Many of the buildings had been of ponderous blocks of basalt; large shapely lintels, on which the ancients seem to have expended most of their skill in ornamentation, were not uncommon, but all now involved in equal ruin. I can hardly doubt that there is much of interest hidden here, but all the inscriptions I got were found in the southern half of the city.

We made our way to the *Medâfeh* of Sheikh Sa'id el *Hajjy*. It stood to westward, not far from the threshing floor. It was of spacious dimensions, and clean compared with any place we had yet visited. It was paved throughout with large flat stones; several fragments of Greek inscriptions were found on these. A huge jar of water stood in one corner with a tin jug convenient, and with this the villagers who came to gaze indiscriminately helped themselves. My two companions professed to be sadly wearied now, tempted no doubt by the cool shelter of the *Medâfeh*, and so I left them to sleep. Having seen the horses comfortably fixed, I got an old man to step round with me to several "written stones" with which he was familiar. Happily he was a man of some consequence in the village, and when it was known what we sought, one and another came with information of curious stones they had seen or heard of. While I was copying No. 18 I asked if any *Franjy*, "European," had ever been here before. "Yes," said the old man, "one came about thirty years ago." Thirty years, I may observe, among these people may mean anything from five to forty. That *Franjy*, who had a *ṭurjmân*, dragoman, or "translator," with him, had copied several of the stones. This particular stone he had read to the people, and his dragoman interpreted. It recorded the fact, he said, that King David, of Israel, had built this house, and that his daughter had built the *Ḳaşr*, and lived in it for many years! The dragoman evidently knew what would please these simple folks, and so gave them a thoroughly original version of his own.

It was in 'Akrabah that I first heard of an idea—I met with it often afterwards—prevalent over all the East. There is a strong belief that in the far past the country belonged to the ancestors of the white men of the West; and it is regarded as a certainty that our people will one day return to take possession again of the heritage lost for so long. In this connection the opinion got abroad that I was doing for my people a most necessary work. Our fathers, ere they journeyed westward to realms of the setting sun, concealed much treasure in and around the dwellings they left behind them. This treasure is to be found by means of certain mysterious markings on the stones, the key to which they carried with

them, so that their children on returning might be rightly guided. But with the lapse of centuries it began to be feared that ere the day for our return had come, the Moslemîn might have discovered some part of the key, and be thus enabled to appropriate part of the treasure. My business, therefore, was to make certain changes in the markings, which should effectually mislead the followers of Mohammed, preserving at the same time a careful record, so that on the day of our return we might be able to walk straight to our precious hoards and find them intact!

Many of the young men of the village came round me with great eagerness when I was at work in a spot where tradition has localised a fabulous hoard. Their own searching had been all in vain, but they were sure I possessed the secret, particularly as in my anxiety to get the Greek letters on the stone correctly I ran my pencil round them, and felt them with the tips of my fingers. They told me that they quite understood what I was about. I asked if they thought it was treasure. "Of course," *ma'lâm*, they exclaimed. "Ah, well," said I, "if you will supply me with camels to carry off my share, I will distribute the half among you. Gold is heavy, but thirty camels would, perhaps, be sufficient." I suppose a twinkle in the eye of Mohammed, who meantime had joined me, revealed to them what was up, so they left me, deeply disgusted at the levity with which so serious a subject was treated.

After midday meal and brief siesta I went forth among the ruins again. Armed with one large stick and two smaller ones, Mohammed and I made our way by circuitous paths to the burying ground. He did not wish to attract attention lest we should be hindered in our attempt to raise the stone at the head of the Mizâr. Men might think it sacrilege, and the saint might avenge himself upon the village. We reached the spot safely, but had hardly begun operations when two boys appeared on the scene. They stood at some distance in awe-struck silence; when I asked them to come and hold one of the sticks in position, they ventured the opinion that our conduct was *Harâm*, that it was "infamous" work. Mohammed tried to coax them, for he feared they might alarm the village, but they moved further off. He explained to them, and the idea evidently brought great comfort to himself, that we were not doing the Mizâr an injury; on the contrary, out of pure respect, we were building it up, and doing an honour to the saint. He pointed out the disgrace of allowing it to go to ruin, and showed how good must come of our action. But the boys had had enough of it, and disappeared. Then the good Mohammed's anxieties increased. No one need ever wish for a more faithful companion than Mohammed; but the truth was that he himself was labouring under no little dread. It affected him none the less that he was more than half ashamed of it, and tried to conceal it from me with an air of bravado. He burst into a perspiration, and trembled so violently over almost nothing that with difficulty could I repress a laugh. His usual judgment deserted him, and he made absurd suggestions. The Moslemîn, he said, would be very angry. The block rested upon some smaller stones, and while one end was free, the other was embedded in the earth and jammed

with the broken wall, which had rushed when the block fell forward. Clearing the confined end we prized up the other ; but as it was obviously beyond our united strength to raise it straight up, I suggested that resting the lever on an adjoining wall he should ease it up while I removed the stones from beneath. "But," said he, "I fear that if we do that it may go down suddenly flat upon its face, and then no power on earth should be able to raise it!" "O," I said, "that were a light thing." "Light!" he exclaimed, with wide open eyes, "don't you know this is a Wely?" It was only a flash revealing the man's soul ; but in a moment reason had mastered superstition again, and he wrought with triple vigour. When the stones were removed he steadied the block while I crept under it, and lying on my back succeeded in making a fair copy of the part of the inscription which remained. Unfortunately, a large part of the stone had been broken off with several lines of the inscription, and of this I could find no trace. The break may have occurred when the stone fell from its place in the building. But the peasants are terrible vandals ; and knowing nothing of their value, many a precious stone has gone to pieces beneath their clumsy hammers.

(To be continued.)

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1888.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month ; of these the highest appear in the winter, and the lowest in the summer months ; the maximum for the year is 27·734 inches, in December. In column 2 the lowest reading in each month is shown ; the minimum for the year is 27·020 inches, in December. The range of barometer readings in the year is 0·714 inch. The numbers in the 3rd column show the range of reading in each month, the smallest, 0·140 inch, is in July ; and the largest, 0·714 inch, is in December. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·463 inches, is in December ; and the lowest, 27·275 inches, is in July. The mean pressure for the year is 27·375 inches. At Sarona the mean pressure for the year was 29·834 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 106°·0 on both the 12th and 13th of July ; the maximum temperature on these days at Sarona was 90° and 93° respectively. The first day in the year that the temperature reached 90° was on March 25th. In May the temperature reached or exceeded 90° on 1 day ; in June on 4 days ; in July on 18 days ; in August on 13 days ; in September on 8 days ; and in October on 6 days. Therefore

the temperature reached or exceeded 90° on 51 days during the year. At Sarona the first day that the temperature reached 90° was on March 5th. The highest in the year, viz., 105° , took place on October 19th. The maximum temperature on this day at Jerusalem was $94^{\circ}5$; and the temperature reached or exceeded 90° at Sarona on 39 days in the year.

The numbers in column 6 show the lowest temperature of the air in each month; the lowest in the year was $29^{\circ}5$ on December 16th. The temperature was below 40° in January on 23 nights; in February on 2 nights; in March on 2 nights; in November on 2 nights; and in December on 8 nights. Therefore the temperature was below 40° on 37 nights in the year. The yearly range of temperature was $76^{\circ}5$. At Sarona the lowest temperature in the year was $37^{\circ}0$ on January 11th. The temperature was below 40° on only two nights in the year. The yearly range of temperature at Sarona was $68^{\circ}0$.

The range of temperature in each month is shown in column 7, and these numbers vary from 30° in November to 53° in March. At Sarona the range of temperature in each month varied from 26° in August to 58° in March.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, $49^{\circ}7$, is in January, and the highest, $93^{\circ}2$, in July. At Sarona, of the high day temperature the lowest, $61^{\circ}7$, was in January, and the highest, $88^{\circ}5$, in July.

Of the low night temperature, the coldest, $37^{\circ}0$, is in January, and the warmest, 69° , in July. At Sarona, of the low night temperature, the coldest, $44^{\circ}9$, was in January, and the warmest, $70^{\circ}3$, in August.

The average daily range of temperature is shown in column 10; the smallest, $11^{\circ}0$, is in both November and December, and the largest, $24^{\circ}4$, in September. At Sarona, of the average daily range of temperature, the smallest, $15^{\circ}6$, was in December, and the largest, $24^{\circ}4$, was in March.

In column 11 the mean temperature of the air is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature is January, $43^{\circ}4$, and that of the highest, July, $81^{\circ}1$. The mean temperature for the year is 63° . At Sarona, of the mean temperature, the month of the lowest was January, $53^{\circ}3$, and that of the highest, August, $79^{\circ}4$. The mean temperature for the year at Sarona was $67^{\circ}7$.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point, or that temperature at which dew would have been deposited, is shown. The elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown; in January it was as small as 2.9 grains, and in July as large as 6.6 grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number,

indicating the driest month, is 52 in July, and the largest, 79, indicating the wettest month, is in January. The weight of a cubic foot of air under its mean pressure, temperature and humidity at 9 a.m. is shown in column 19.

The most prevalent winds in January were S.W. and N.W., and the least prevalent were N. and S. In February the most prevalent was S.W., and the least N. In March the most prevalent was S.W., and the least was S. In April the most prevalent were S.W., W., and N.W., and the least was E. In May the most prevalent was N.W., and the least E. and S. In June the most prevalent wind was N.W., and the least was S.E. In July the most prevalent was N.W., and the least was S. In August the most prevalent was N.W., and the least were N.E., E., S.E., and S. In September the most prevalent were N.W. and W., and the least were E., S.E., S., and S.W. In October the most prevalent were N.E. and S.E., and the least was S. In November the most prevalent were S.W. and N.E., and the least was S.; and in December the most prevalent winds were S.W. and N.W., and the least were N. and S. The most prevalent wind for the year was N.W., which occurred on 108 times during the year, of which 19 were in August, 13 in July, and 12 in September; and the least prevalent wind for the year was S., which occurred on only 7 times during the year, of which 2 were in both April and June. At Sarona the most prevalent wind for the year was S.W., which occurred on 86 times during the year; and the least prevalent wind was N., which occurred on only 6 times during the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m. The month with the smallest amount is July, 0.3, and the largest, December, 6.1. Of the cumulus, or fine weather cloud, there were only 3 instances in the year; of the nimbus, or rain cloud, there were 29 instances in the year, of which 7 were in December; of the cirrus, there were 11 instances; of the stratus, there were 8 instances; of the cirro cumulus, there were 96 instances; of the cumulus stratus there were 67 instances; of the cirro stratus, there were 23 instances; and 129 instances of cloudless skies, of which 26 were in July, 22 in August, and 17 in June. At Sarona there were 90 instances of cloudless skies, of which 15 were in August and 13 in both June and July.

The largest fall of rain for the month in the year was 16.40 inches in December, of which 2.91 inches fell on the 15th, 2.90 inches on the 14th, and 2.75 inches on both the 11th and 16th. The next largest fall for the month was 7.99 inches in November, of which 2.44 inches fell on the 10th and 2.43 inches on the 14th. No rain fell from June 5th to October 1st, making a period of 117 consecutive days without rain. The total fall for the year was 37.79 inches, which fell on 65 days during the year. At Sarona the largest fall for the month in the year was 11.53 inches in December. No rain fell at Sarona from June 4th to October 1st, making a period of 118 consecutive days without rain. The total fall of rain for the year at Sarona was 28.84 inches, which fell on 62 days.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

SINCE the issue of the last *Quarterly Statement* the excavations at Jerusalem have been steadily carried on, except for one fortnight in which they had to be suspended owing to the illness of some of the chief workers. During the absence of Dr. Bliss, to recruit after his severe attack of illness, the operations were ably superintended by Mr. Dickie. Dr. Bliss returned to Jerusalem in July.

Major-General Sir Charles Wilson sends us the following note on Dr. Bliss's report:—

“I have few comments to make on Dr. Bliss's last report on his excavations. Those excavations are increasing in interest, but it is still too early to base any theories upon them.

“The wall across the mouth of the Tyropæon Valley is evidently a masonry dam, or embankment, constructed when the Lower Pool of Siloam was made, and strengthened at a later period by the addition of the ruder masonry described by Dr. Bliss. When the dam was first built, and when it was utilised as part of the fortifications of the city, are problems that still remain to be solved. It will be sufficient here to draw attention to the somewhat similar arrangement at the mouth of the valley in which the Birket Israil lies. Considerable interest attaches to the manner in which the wall joins the rock on the east side of the valley, and also to the size of the Lower Pool, which is apparently much larger than was generally supposed.

“The portion of the wall uncovered by Dr. Guthe, to which Dr. Bliss alludes, did not seem to me, when I saw it, to have been part of the fortifications of the city. It looked more like a retaining wall partly built with old material; on this point, however, we must wait for fuller information. The excavations now going on in the plot of ground on the hillside near the Neby Daūd road promise to yield important results.”

In answer to the question whether it has ever been ascertained whether the rock in the Greek Chapel in the Church of the Holy Sepulchre, in which are shown the holes where the crosses stood, is really solid rock or a huge stone, Herr von Schick writes: “This has never been ascertained beyond doubt. All that can be said is that the crack or cleft has just the same direction and appearance as other rock clefts around Jerusalem. But this is not a full proof that it is rock and not a large stone.”

Herr von Schick writes that as so many people ask him about the question of Calvary, he intends to make a model of the original ground of the city, with valleys round about, and showing the lines of the various walls. The scale is to be $\frac{1}{10000}$.

The Rev. J. E. Hanauer again draws attention to the manufacture of sham antiques which is going on briskly in the Holy Land. Specimens of the famous "Moabite pottery" which had been concealed for years, are now again in the market, and tourists are warned against purchasing them as genuine.

Mr. Hanauer reports that the dispute which had lasted for years between the owners of real property at Jaffa and the Government as to the tenure of their lands, has at length been decided satisfactorily, the orange groves, for which Jaffa is so famous, having been declared freehold (*mulk*), and not Crown land (*meeri*).

He also mentions that all Jerusalem dragomans are now required by the municipal government to pass an examination as to what they are to tell visitors to the holy places. The examiners are said to be the effendis of the mejlis—*i.e.*, the magistrates of the bench—and those who pass successfully are to receive a diploma!

The narrow-gauge railway between Beyrout and Damascus has been opened. On the slopes of the Lebanon the cog-wheel system is employed. Beyond Zahleh the line crosses the Bekaa, ascends the Valley Yafûfa, and proceeds by Zebadani and the Valley of the Barada. The journey at present occupies as much as eight hours; it is worked by the French Company, who own the Damascus-road.

TOURISTS are cordially invited to visit the Loan Collection of "Antiques" in the JERUSALEM ASSOCIATION ROOM of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, Hon. Sec.

Mons. Arséniew has presented to the Association specimens of Phœnician pottery.

Dr. Bliss lends some stones from Herod's Palace, Jericho.

Mr. Herbert Clark's two glass cases contain seals (Phœnician, Greek, Roman, and one Hebrew seal from Silwân); Assyrian and Babylonian cylinders; Greek, Roman, and Hebrew coins; bronze spear arrow heads; stone elisels; tear bottles, and a mirror.

The Rev. Theodore E. Dowling's selection of Jewish and Palestinian coins fills a large glass case.

The Rev. J. E. Hanauer's flying fox is conspicuous.

Mr. C. A. Hornstein exhibits birds and ancient lamps.

Mr. David Jamal lends a black stone head, brought by him from one of the numerous tombs scattered round about Galara.

Mr. G. R. Lees' photographs adorn the walls, and Dr. Wheeler's Torah, which was made use of in his Lectures on "The Jews of Jerusalem," and "Jewish Life in Palestine."

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Beschrijving van de Versameling Egyptische Oudheden," van Ds. L. Schouten, Hz. Leiden, 1885.

"Catalogus van het Bijbelsch Museum," van Ds. L. Schouten, Hz. Utrecht, 1895. From the Author.

"Bible Lands," by H. J. Van-Lennep, D.D.

"The Land of Gilead," by Laurence Oliphant.

"The Land of Israel—a Journal of Travels in Palestine," by Canon Tristram. From the Rev. John J. W. Pollock.

"Au Delà du Jourdain : Souvenirs d'une Excursion Faite en Mars, 1894." By Lucien Gautier. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

The following have kindly consented to act as Honorary Local Secretaries :—

Rev. J. F. Bailey, Ripon, in place of the Rev. G. G. S. Thomas, resigned.

H. G. Seth-Smith, Esq., Auckland, New Zealand, in place of the Rev. Frank Seth-Smith, resigned.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

A new Colotype Print, from a specially prepared copy of the Raised Map, is now ready, and can be had by subscribers, price 2s. 9d., post free.

The print is on thin cardboard, measuring 20 inches by 28½ inches.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map :—

“ A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol d’oiseau* of all the physical features. Mr. Armstrong’s interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable.”—*The Times*.

“ There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem.”—*Daily News*.

“ By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run ; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites.”—*Manchester Guardian*.

“ It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land.”—*Cambridge Tribune*, U.S.A.

“ The Relief Map of Palestine is the most accurate that has yet been published of that country. It is based on the surveys made by Major Conder and Colonel Sir H. Kitchener for the Palestine Exploration Fund, and has been most carefully constructed by Mr. George Armstrong, who was himself employed on the survey. The relief enables the student to grasp at once the peculiar geographical and topographical features of the Holy Land and to understand the influence of those features on the history of the country and on the various campaigns from the conquest by Joshua to the expedition of Napoleon.”—Sir C. W. WILSON, Major-General, R.E.

“ Mr. Armstrong’s Raised Map of Palestine is the only correct representation of the natural features of the country that has been published. It is scientifically accurate, and gives a better idea of the country than any flat map. It will be of great value to schools and to all scholars.”—C. R. CONDER, Major, R.E.

“ I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it.”—Professor GEORGE ADAM SMITH, Free Church College, Glasgow.

“ It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen.”—The Very Rev. Dean HOFFMAN, The General Theological Seminary, New York.

“ All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness.”—HAY. M. LE BACHELET, Biblioth, St. Heliers, Jersey.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—CHARLES BAILEY, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible Students and Sunday School Teachers will come and study it."—W. H. RINDER, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. GOODYEAR, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. ALLEN, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. HUTTON, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. DOUGLAS FERRIER, Free Church Manse, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. THOMAS M. B. PATTERSON, Hamilton, N.B.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1s. 6d., in cloth, 2s. 6d., post free; non-subscribers, 2s. and 3s.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans,

and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee are *pledged never to let any copies be subscribed for under the sum of seven guineas*. A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See list of Publications.*

In the year 1880 M. Clermont-Ganneau published, in 19 parts, the first portion of a volume of "Oriental Archæological Studies," and has now completed the volume by the issue of the remaining parts. The prospectus of this valuable work will be found in our advertisement pages.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from June 22nd to September 21st, 1895, was— from annual subscriptions and donations, including Local Societies, £199 10s. 6d.; from all sources—£411 11s. 8d. The expenditure during the same period was £542 12s. 11d. On September 23rd the balance in the Bank was £225 2s. 11d.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchtute, N.B. His subjects are as follows:—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*

- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*
- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen.
His subjects are as follows :—

- (1) *The Palestine Exploration Fund.*
- (2) *A Pilgrimage to Palestine.*
- (3) *Jerusalem—Ancient and Modern.*
- (4) *The Temple Area, as it now is.*
- (5) *The Church of the Holy Sepulchre.*
- (6) *A Visit to Bethlehem and Hebron.*
- (7) *Jericho, Jordan, and the Dead Sea.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows :—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands ; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone ; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem ; or, With the Explorer in 1895.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research :—
- (4) A. *The Story of Joseph ; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses ; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua ; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib ; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites ; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

SIXTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

THE admirable report of Mr. Dickie in the last *Quarterly*, left the work in a highly interesting condition. The city wall, traced from its south-west corner near the English Cemetery, along the steep slopes above the Valley of Hinnom, had come to its south-east corner at a gate and tower, and was pointing north-east with every prospect of its enclosing the Pool of Siloam. The present report will show how amply this prospect was realised, for we have to announce the discovery of the continuation of the wall across the valley, still standing to a height of 44 feet, with a rebuilding on a somewhat different line. Thus at two epochs was the pool within the city, but we have also traced, running up the west side of the Tyropœon, a wall which goes to prove that these two epochs were separated by one intermediate when the pool was outside the city. Hence at this critical point our work has yielded results of importance in the question of Jerusalem topography.

Before describing these walls, I shall take up the description of the drain at the point where Mr. Dickie left off. He spoke of the sudden drop in its bottom and of the concrete tank beyond, under which it seemed to pass. The matter was cleared up by further excavating. A drop of 8 feet in the rock bottom of the drain occurs 5 feet 2 inches before the point *a*, where it is joined at right angles by a large drain, 11 feet high and 3 feet 10 inches wide, with walls part rock, part masonry. Beyond *a* the drain continues for about 37 feet, having the same great height, with a fall of 2 feet; then for 12 feet with a fall of 2 feet to the point *b*, where the tank, formed of a concrete of cement and tiny potsherds, occurs. It is 3 feet 4 inches square, and 25 inches high, its bottom being 5 feet above the rock bottom of the drain. But from the top of the tank a higher drain, with side walls, runs out at a different angle through the city walls, where it is lost. It has a small groove or channel in the centre of its rock floor. It is evident that we have here two systems of drains running along the same course between the points *a* and *b*, the older being the larger one at *a*, which turns at right angles and continues at the same low level. This became silted up to the level where we now see the drain running from the top of the tank, a level suiting that of the higher system, which, sweeping along the base of the hill, joins the other at *a*, the tank being a catch-pit for the later and higher system, which beyond this point again diverges from the lower, being actually built on the top

of its rock-cut wall. A transverse section, at a point between *a* and *b*, shows the later drain to have been 1 foot narrower than the earlier. A large number of coins, found in the upper drain, were examined by the Rev. Mr. Dowling, who found them so corroded that only one could be distinguished, and that only on the reverse side. It may possibly be the cross of a Count of Edessa, c. A.D. 1068.

From the point under the catch-pit the lower drain was followed, with sides partly rock, partly built, to the point where it breaks out through the city walls. Beyond there it falls rapidly, its surface worn and furrowed by erosion; the side walls continue, but are further apart. 13 feet 6 inches beyond the city limits a rough wall runs across the drain, built across the irregular rock so as to leave small chinks. At first we thought that this had been built to prevent an entrance into the city through the drain, and that the greater width beyond the city walls indicated a pool from which the sewage would trickle down under the transverse wall, but the erosion of the rock represents a more rapid flow over this part. That people got into the city by the drain is shown by the skulls and bones found in the part within.

Beyond this transverse wall the water-worn rock was followed for some distance, the side walls of the drain having disappeared. A settling pool or final outlet was not found, but by a happy accident, which is really the excavator's greatest friend, an interesting discovery was made. The water-worn rock (*see* Section EF of Baths) suddenly terminated in a scarp, 8 feet deep, covered with plaster and extending east and west. It was first followed to the east for 15 feet, where it joined a wall which ran at right angles for 3 feet and then turned again.

We then returned to the point where we had first seen the scarp, and pushed along its face westwards for 55 feet, when we found a corner, the scarp turning to the south; in this direction we followed it for 20 feet, when the tunnel was abandoned, though the scarp still continued. Thus from the east to the west corner we had been working inside a chamber 70 feet in length. The flooring was composed of small white tesserae, irregular in size and shape, from $\frac{3}{8}$ to $\frac{7}{8}$ inch square. The cement setting was so strong that at first we took the flooring for stone. No pattern was found. As implied before, the north and west walls of this chamber consisted of the living rock to a height of several feet. It is probable that masonry once stood on this scarp, though no signs remained at the point where we saw the top. The rock-walls were covered with plaster in coats, the facing-coat consisting of lime, hard and well polished.

Work along this tunnel was rendered difficult, as along its whole length the floor was strewn with huge blocks of stone, having a face rough chisel-pick-dressed. On an average they were 4 feet 6 inches long, 2 feet 11 inches broad, and 1 foot 11 inches high. From their position it was clear that they had fallen from some part of the building above. Their character forbade our taking them for wall building stones, so we were driven to regard them as cover stones of an arcade running around

the chamber, as they were also found in the tunnel driven south from the west corner. Accordingly we searched for the column bases of the arcade, and as the long tunnel was not broad enough to include the line of these, we drove in a tunnel at right angles, but found nothing. Still, this tunnel may have chanced to be in an intercolumnar space.

Chamber 2 is divided from Chamber 1 only by a step 3 inches high. It has a pavement of stones, large but of irregular size, well squared and jointed, originally dressed with the comb-pick but now polished by footwear. This chamber terminates on the north in an apsidal recess 15 feet in diameter, divided from the main part by a dwarf wall (*see* Section GH) and approached by a step up to the dwarf wall from which two circular angle steps descend. A distinct water line observed running along the plaster which covers the recess-wall at a height of 12 inches above its white mosaic flooring proves it to have been a bath.

This bath is connected with a second one at the north-eastern angle of Chamber 2 by a channel penetrating the dwarf wall and running into this second bath, which is sunk 4 feet 6 inches in the floor, having a ledge between it and the wall, perhaps a seat for the bathers. The length of this bath was not ascertained, but its breadth is 9 feet 6 inches. It also is paved with white tesserae.

We broke through the east wall of Chamber 2, finding its thickness to be 4 feet. All the walls of the building are covered with the same well-polished plaster as is observed on the scarp. In some places it had fallen off, revealing close, well-jointed masonry; the stones have a rough pick-chiselling in the centre, with comb-picked margins, but no bosses. The courses are from 16.5 inches to 24 inches high.

The small Chamber 3 is approached from 2 by a door 2 feet 11.5 inches wide, the sill of which is 4 feet 6 inches above the pavement of 2. No signs of steps were found. The door has a bar-socket. The chamber is 8 feet 5 inches long, and its average width 3 feet 10 inches, as the side walls are not parallel. The floor is natural rock, rough and uneven, rapidly sloping up from under the sill to the north wall, thus giving a rise of 4 feet in 8 feet 5 inches. At this end of the chamber, 4 feet 9 inches from the top of the rock, there is an opening in the wall, silled by a projecting stone 3 feet by 3 feet 5 inches. This small chamber remains somewhat of a puzzle. The difference in height between the door-sill and the sill of the north opening is too great to permit our assuming a stairway, nor did the rough, sloping floor show any signs that steps had once covered it. The height of the door above the pavement, with no connecting steps, led me to think it might have been simply a closet or store-room, with a window at the north end.

We pushed over the north wall of Chamber 3, and went down to the rock again, which continued to slope up, and drove our tunnel along the "rough foundation wall" shown in plan, to the point where it was broken away to give place to the wall coming north from the back of the apsidal recess. The masonry of this wall is of the same character as described above, and it is in line with the wall of exactly similar work

running south from the corner of the tower near gate (*see* key plan), plainly older than the tower, as it was broken away close on to it. To this I shall return later.

At this point we were evidently outside the bath construction, as shown by the position of the "rough foundation wall." Going over the good wall which runs north from the apsidal recess we found ourselves in Chamber 4, which has plastered walls and natural rock bottom. This may have been a reservoir, though, while working in the baths, no connection between the two was found.

In our work in this interesting building we were disappointed at finding no voussoirs, mouldings, or ornamental work which might give a clue to its date. One of the cover stones found in the long tunnel was polished, and in the corner were scratched three letters which look like LVD. This, and the tesserae, point to Roman times. The building is evidently later than the great drain, as proved by a study of the water-worn course down which the drain-matter ran (*see* Section EF). This is not only interrupted by small scarps where stones were quarried, perhaps for this building, but it ends suddenly in a scarp, 8 feet deep, cut to form the base of the wall of the building. It is hardly necessary to remark that a bath is not used as a termination of a drain!

From the above it will be seen that we cleared out only the north part of this large construction. It is difficult to know when and where to stop in excavations, but once we had determined the nature and extent, east and west, of this building which we had come upon so accidentally, I felt that my time and attention should be given exclusively to our main work, namely, the search for the city walls. But not without reluctance. For it would have been interesting to have seen whether larger baths were included in its area, to have settled the question of the arcade, &c., &c. However, the ground slopes down so rapidly to the south, leaving so small an accumulation of *débris* over the southern part of the building that I am inclined to think we would have found it pretty well ruined, if we could have traced it at all. The *débris* over the north-west corner, however, stands to a height of 55 feet, as seen in Section CD, showing that the hill above was occupied for a long time after the ruin of the baths. In excavating the building, the lengths of our shaft and tunnels came to about 240 feet, excluding the water-worn course. The soil was hard black earth, and not a frame was used for shoring up. The work was complicated by the fact that we had to go over several high walls. Now all is being filled up, and not a superficial trace will be left of these interesting remains outside the ancient walls.

In the last report the wall was described as far as the point B on the accompanying plan, corresponding to H on the former plan. North of B the face was ruined, a shaft was dug in a line with AB, revealing the *inside* face of the wall for some 20 feet at S. The wall here was unexpectedly thick, and no outside face was found in a direct line with AB. Accordingly we pushed across the packing of small stones forming

the breadth of the wall, and discovered the small birket CD, whose dimensions are 21 feet 9 inches by 14 feet, with walls 3 feet thick. Cement covers floor and walls. At the corner near C the birket wall is stepped down to the floor by three steps. Breaking back through the birket wall at D we found that it had been built up against the city wall, of which two courses of roughly squared stones were seen on the rock, which here is only 4 feet 6 inches under the road. This gives the outside face of the wall in the line ABD, which north of the point B is not parallel to the inside face. This peculiarity was explained later, as well as the curious inward curve of the inside face north of S.

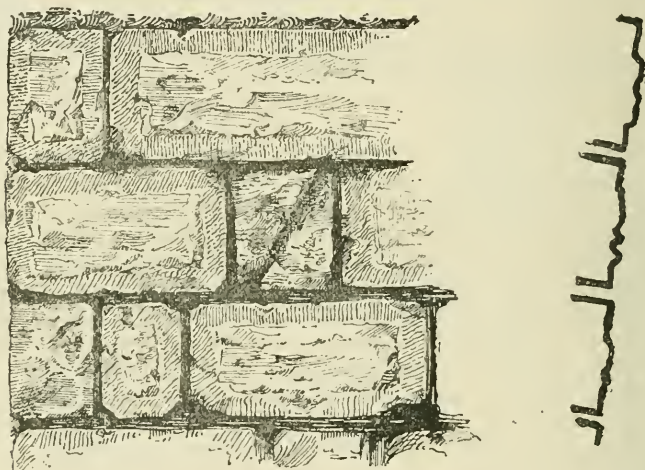
Having recovered the line of the city wall at D we were anxious to push straight on, but this could not have been done without tearing up the road, and an ascending terrace wall on one side with a descending one on the other prevented a diversion of the constant traffic along the narrow road to and from Bir Eyub. Indeed, the road caved in just outside the terrace at D, and we were obliged to fill up our tunnel in a hurry.

Accordingly we made a shaft in the terrace below the road at E, finding the wall at a depth of 2 feet. The line was plain, but it was difficult to clear the rough face to any depth as there lay against it a rough packing of stones cemented together by a conglomerate, which analysis proved to be pure carbonate of lime, the result of the action of water in the loosely packed stones, full of tiny potsherds: hence the work was stopped. In the meantime shafts had been dug outside the points F and I. Outside the point F great stones were found, evidently on their beds, but with no good face, naturally cemented as in the former shaft. At first we thought they might indicate the base of a tower, but search for this was in vain, and quarrying back through them we found the true wall again at F. But in the face occurred a curious vertical joint, the stones to its left being only roughly squared, while the courses to the right showed drafted masonry. Was this an old gate filled in? At any rate, this was a point to be examined, so we began the tedious work of quarrying down through the massive outside packing of stones, the use of which was slowly explained as we descended. For, as seen in the cross section at F, the wall bulges out formidably, and this packing represents a later strengthening from the outside. At a depth of 18 feet 2 inches from the top of the wall the straight joint ceased, and with it the drafted stones observed on its right, as well as the outside packing. Hence the work grew somewhat easier, and at a depth of 9 feet 3 inches the rock was reached, giving the total height of wall at 27 feet 5 inches. Below the straight joint the face of the wall has a distinct inward hollow.

But the problem of the vertical joint still remained unsolved. It was clear, however, that the drafted masonry represented the face of some tower or buttress projecting from the original line, and the rough masonry, down to the point where the vertical joint ceased, some filling in or alteration of the line. Hence at this point we broke through the latter, pushing along the ingoing side of the former. The line continued

for a few feet and then was lost; so we tried the same expedient higher up, but the wall was broken away just short of the internal angle which was probably at G.

Only the corner stones at F of the line FG were drafted, but the face of this buttress, as far as observed, consisted mainly of drafted stones. The courses vary from 13 inches to 22 inches in height. The dressing resembles that of wall near gate, only the bosses do not project much, nor has the comb-pick been used. It is impossible to tell the character of the setting as the courses at the joints are wrenched apart by pressure, but no lime was observed. A singular longitudinal cavity between two courses suggests that a beam of wood, now rotted away, had once been



— SPECIMEN AT F —

used for bonding. This method is still used in Syria, and I have observed it in an early church near Lebk.

In our shaft outside the point I we had similar experiences. At first we found ourselves among the outside packing stones, only here we were glad to see they had a distinct face. Pushing back to I we observed the same difference between drafted and rough masonry, only here instead of a vertical joint we found the drafted work projecting 15 inches from the rougher line, confirming our idea that in the last shaft we had also found a buttress. Again we had the tedious job of quarrying to reach the rock. At a depth of 23 feet below the top of the wall the drafted work ceased (the level being the same as at the point where it had ceased in the shaft F), the outside packing disappearing also. This buttress, as the former, rested in a base wall projecting in a line with their faces. The

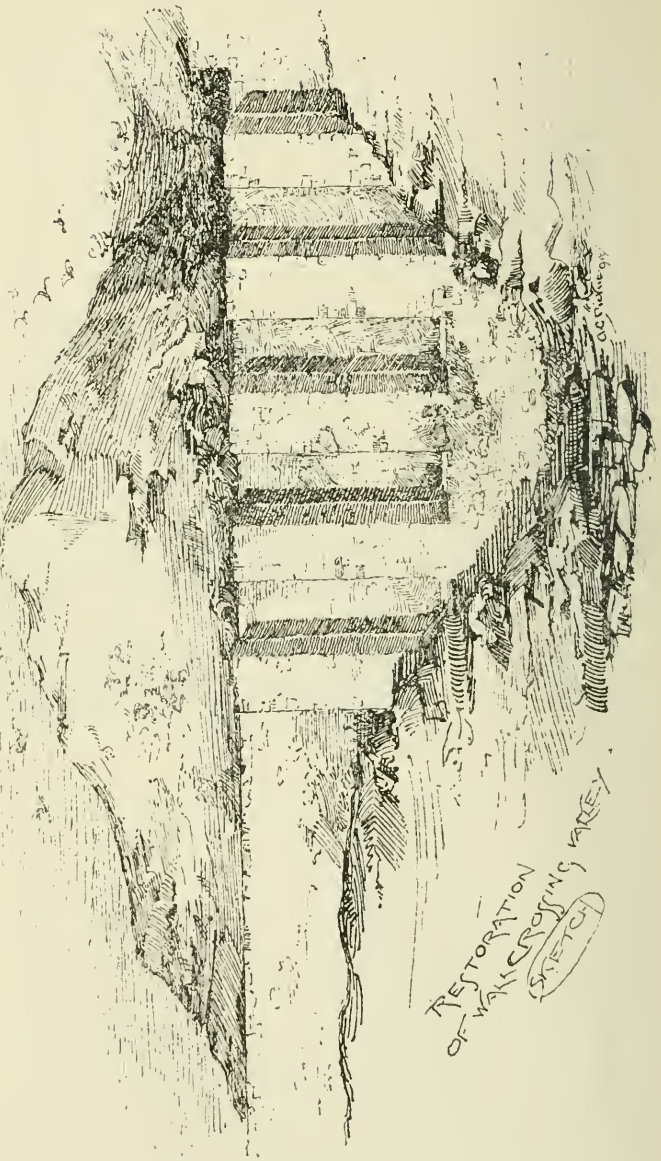
rock was at last reached 21 feet below this point. The last two days we were working in water, and buckets came into requisition. Girls with water-skins flocked to catch the precious water as it was poured from the buckets. To reach the rock here was the hardest, slowest job we have had since clearing out the fosse around the tower near the Protestant Cemetery. The rock, which was not cut to a scarp, was 44 feet below the top of the wall and 46 feet 6 inches below the terrace surface.

Two stones of this second buttress are pierced by circular holes, 8 inches in diameter, one of them having a stone stopper fitting into it broken off flush with the face, but the fracture showed it had once projected. This would have produced the same effect as the button-projections from the Haram area wall at its south-east angle, shown on the cover of this journal.

We next pushed along the line IH (breaking through the rougher work as before) and found the internal angle, H, of the buttress, HIJK, 12 feet from I. This fixes the point G.

I wished very much to ascertain the length of the buttress faces in time for this report, and an attempt was made at the second one. But as said before, to clear the face requires quarrying through the rough retaining wall, which in its upper courses is rendered doubly resisting to the quarryman by the natural cement. Hence I have postponed this job. Such are the exigencies attaching to a report sent in the midst of work. However, Mr. Dickie's restoration of this wall on the rock-line shows the necessity for such buttresses at this difficult point where it is carried across the deep valley.

Thus far I have led the reader along the steps of the discovery of these two lines of wall across the valley, and I daresay he is as unsettled as to their mutual connection and relation to the wall to the south-west as were we until we could lay down all our points on paper, though we had our hopes and ideas. But an hour or two of plotting resulted in a delightful clarification, and our pleasure I shall now invite the reader to share. We have shown that the two lines of wall seen in our excavations at and beyond the road evidently represent two periods, the first following the line GK, with buttresses, which rest on a base-wall projecting in a line with their faces; the second on the line DJ, following the line of the buttress' faces, and, in the recesses between them, resting on the base-wall. We also noticed that at the point C the wall was unusually thick. On plotting all the remains we find that G and H are almost exactly in line with AB, thus representing an older and straight wall across the valley. The second and later line diverges from the old line at B, running through the points DEFI and J. In other words, the first wall fell into ruins beyond the point B, but the buttresses and the base-wall remained. When the wall came to be repaired, advantage was taken of these solid remains, the base-wall between the buttresses was carried up to the top, completing an unbroken face of wall, and this new line at I, 12 feet outside the old line, was carried back to B, with a gradually diminishing distance between the two lines till they met at B. This accounts for the



RESTORATION
OF WALK CROSSING AREA
SKETCH

See plan p. 311

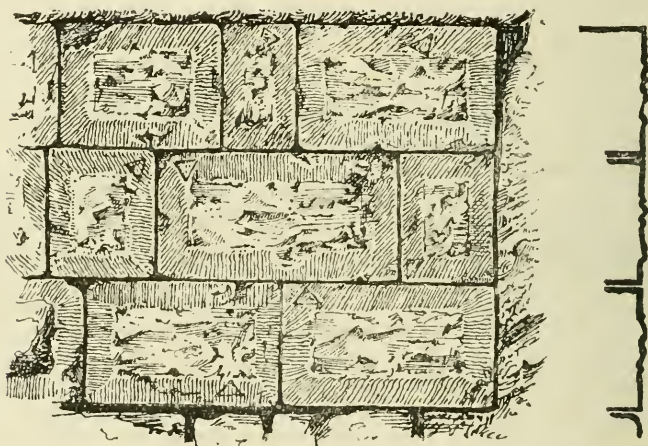
thickness of the wall at C, which is 14 feet, whereas at B it is only 9 feet. For S represents the true inner face of the earlier wall, and the line SC includes the original thickness *plus* the additional thickness caused by the divergence of the outer face. A third period, of course, is represented by the rough retaining wall of packed stones, which it would be unedifying to represent on the plan, but is shown in Sections F and I. Our plotting also explains the occurrence of drafted stones at E, forming a possible corner, for the measurements would allow for a buttress at this point. But in compliance with the owner's wish, we had already filled up this shaft before the buttresses were found beyond, hence we can only infer one here.

These two walls represent two periods when the pool was included within the city, but I have now to show how these periods were probably separated by an intermediate one when the pool was excluded. This also formed a part of my theory when the various walls first appeared, but I was quite prepared to submit to the logic of the tape-line and compass. These were in the hands of Mr. Dickie, who had no theories, and my pleasure may be imagined when he brought to my tent his final plan, the details of which not only permit my theory but strongly favour it.

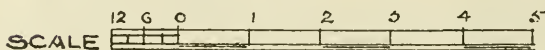
For we have now to consider a *third* line of wall which (as it now stands) begins at L, at right angles with AL, and runs up the west bank of the Tyropœon. This had been noticed by Herr Schick at the point R, and followed by Dr. Guthe from R to O; he also saw it for a length of 6 feet at M, where he believed it rightly to be part of the city wall; taking, however, RO to be an independent wall. As he found the thickness of the latter to be only from one to two metres, I assumed, before striking it, that it was not city wall.

Thinking it possible that a city wall did branch off somewhere here from the valley line, I sank Shaft 2, intending to push back towards the drain. At a depth of 26 feet we struck the cement floor of the birket found by Dr. Guthe, and described by him on pp. 136-41, Band V, Heft. 2, "Zeitschrift des Deutschen Palästina-Vereins." It is a large pool, and I take the liberty of adding it to my plan, though we saw it only at the corner. As in our lower gallery we thought best not to break through the birket wall, we drove another over the top of it, getting its breadth at 6 feet 6 inches, where our progress was hindered by large stones. We then took advantage of Shaft 1, already dug to reach the drain, and made the connection with the gallery from Shaft 2, finding a scarp at N, the bottom of which we did not reach. However, a glance at section through Shafts 1 and 2 will show that if it did not drop at once to the level of the rock under cement in birket, the slope of the rock must have been very rapid. We followed the scarp in the direction of L, finding in places rough foundation stones resting on it, to a point 32 feet from L, where one course of dressed stones began to be observed. 13 feet beyond the scarp steps down vertically for 7 feet, and three courses of masonry, with a foundation of small rough stones butt up against it, forming a straight joint. The "specimen at M" shows the character of the wall here. The jointing of the masonry is

fine; the courses are from 21.5 inches to 22 inches high; the margins of the stones are regular, from 4 inches to 6 inches, and are chiselled across, the comb-pick not having been used; the centres are rough picked, only one projecting like a boss. It was at this place that Guthe saw 6 feet of the wall, and our observations agree with his. However, the mason-mark given on his Plate III is more elaborate than the rude triangles we found carved on the margins of most of the stones; probably that particular stone had been removed with others by the owners, as we did not find it. As he noticed, the rock below the scarp has been quarried away for building stones. Had he pushed his tunnel a few



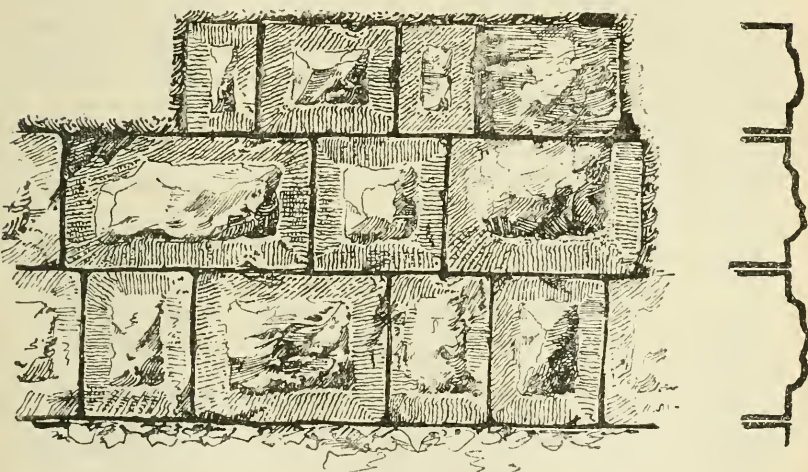
— SPECIMEN AT M —



feet further to the south-west he would have found the point of connection with the lower wall-system. The scarp ends vertically, turning inward, and the inside face of the valley wall, ADJ, now *in situ*, is built up against it. Thus the two walls butt up against each other. As both walls are ruined above the level of the scarp-top, we could not tell whether they were once bonded together above this point.

Returning to N, where we had first struck this scarp, we followed it to the north-west for 9 feet 4 inches, where it breaks outwards for 8 feet 2 inches and then resumes in general its former direction for 9 feet 7 inches to the point O, where we again struck Dr. Guthe's work. Here we

came upon the rude thin wall, OP, running off from the scarp to a point under the eastern terrace. On his plan this wall is marked CD. From O the scarp continues for 6 feet 10 inches to Q, the face being plastered with hard, fine lime. At Q it steps down vertically and the masonry again appears, butting up against and forming the straight joint shown on Guthe's Plate III, which he took to indicate the end of the wall. This feature we have already pointed out at M. From Q we followed the wall for 25 feet 10 inches to the point R, where it was first seen by Guthe, marked B on his plan. Under ordinary circumstances I would not reopen an excavation of a brother explorer, but having found that the line of wall continued beyond the point where it had been supposed to



— SPECIMEN AT Q —

end, I was anxious to find whether it also continued at the other supposed limit. Moreover, we had pushed our tunnel for some distance before we were sure of the identity of our wall with his, as the earth resting against its face was so hard as to appear untouched. This was explained when I gathered from his plan that he had been working in a deep open trench, the filling up of which would not only be more firmly packed than is possible in a tunnel, but which also would be directly affected by the action of rain percolating immediately through the packing. In following the wall OP, however, he was working in a tunnel, the traces of which were perfectly evident at its opening, for we did not reopen it. Moreover, on laying down on Guthe's plan the point of our wall where we first struck it, there was a slight variation in position, which is

explained by difference of allowance for the discrepancy between true and magnetic north. Again, we wished our own drawing of the masonry for comparison with the other specimens by the same hand. This is given in "specimen at Q." The wall has been robbed of stones since Guthe's work, but our measurements of those that remained showed an exact similarity with the corresponding ones in his elevation. The courses are from 19 inches to 25 inches high. Rude bosses project from 3 inches to 5 inches from the irregular margins, which are chisel-drafted, further dressed by the comb-pick. The jointing is not so fine as at the part of the wall at M. A comparison of the two drawn specimens will show the differences better than any description. As the rock slopes up rapidly behind the face of the wall it was impossible to ascertain the true width of the ruined upper courses.

At Q the scarp ceases, and beyond this point the wall rests for a few feet upon the rock, which then dips, the rest of the wall to R being carried on a making up of rough stones grouted in cement, extending some distance out from face of wall.

At R the masonry abruptly ceases, as noticed by Guthe. Here the line crosses a birket, whose bottom is 3 feet below.

Pushing our tunnel for 8 feet 5 inches in the same direction, we were fortunate enough to find a stone of precisely the same character, on a similar foundation, proving that the wall had continued to this point, though it was again lost up to the point under the terrace, where the work was temporarily suspended, so that we could give our undivided attention to the work in the field on "Zion," where we had been interrupted last autumn, and to which I had returned at the request of the Committee.

The wall where last seen points in the direction of a scarp exposed at the west of the old pool. Later on, it will be of paramount importance to learn whether there is any connection between them, and whether the wall crosses the valley higher up. The owners declared that they had removed the stones of a gateway near the point where the wall is lost beyond R. This testimony corresponds with that of a former guard of ours, who spoke of this destroyed gate long before we had ever seen the landowners. We excavated among confused foundation remains near the line of the wall here, but without finding any proper clues. The rock was not found.

Notwithstanding the differences between the masonry at M and Q, the scarp that connects them proves that they are on the same line of wall LR. We shall now return to the corner L where the inner face of the wall ADJ butts up against LR, and endeavour to see which is older.

This wall ADJ we have shown to have diverged from the original line ALK whose inside face would have cut the line of the wall LR several feet beyond L; hence the line LR must have been laid out when the wall ALK was ruined just beyond L, as it shows an unbroken face to that point, forming a corner or right angle with the line AL. In other words, it seems probable that the original wall ran in the line ALK,

enclosing the pool; falling into ruins it was rebuilt from A as far as L, the part LK being left ruined, and the line altered, running up to the west side of the valley to exclude the pool, forming the wall ALR with a corner at L. Later, when it was again desired to include the pool within the city, the old wall across the valley was rebuilt, as shown before, on the line ADJ, which diverges from the old line ALK.

The line ALK is certainly older than the line ADJ, and older than the wall LR; it is also older than the line ALR, *supposing the latter to be truly a line excluding the pool*, in which case ALR is older than ADJ. There is, however, another possibility, *i.e.*, that the wall LR was joined on the wall ADJ and existed along with it as an inner wall, the pool still being included in the city by ADJ. In other words, LR is more recent than ALK, but the remains do not positively prove that it is older than ADJ. Against this possibility is the fact that beyond the point S the inner face of the old wall was found to curve as if to give additional internal strength behind a true corner at L, where the wall ALR excluded the pool. Moreover, it should be noticed that while the inner face of the wall ALK is preserved for 20 feet at S, and probably also exists where the outer face was seen at H, all traces of it have disappeared just beyond the point L. It looks as if remains here had been removed to form the new corner of the line ALR. Had LR been built on to the wall ADJ we would have expected the junction not at L, but a few feet beyond in line with the inner face remaining at S and probably at G and H.

Hence I prefer the first view presented that ADJ was built on to LR.

The facts thus very well suit the theory which I broached in a letter to the Committee after reading Sir Charles Wilson's notes in the last *Quarterly Statement*. He held that the wall which seemed about to run across the valley must be Eudocia's, as she included the pool, which at Herod's time was excluded. I wrote that it still remained to be proved whether the wall did run across the valley, or up its west side, or both. I added that if the wall ran across this might prove that it was not Herod's, and that it was Eudocia's, but that she may have rebuilt in a line older than Herod's, for I could not and cannot believe that Hezekiah, or whoever the constructor of the Siloam tunnel may have been, would have undertaken this expensive work merely to bring the water from one point outside the city to another point outside. In Herod's time it may have been convenient as well as safe to exclude the pool. Well, the spade has brought to light not only a line of wall crossing the valley, with a separation in a somewhat divergent line, but also another wall running up its west bank, probably representing an alteration of the line to exclude the pool, at a period intermediate between that of the original valley line and that of its rebuilding. Hence I affirm that ALK corresponds to my view of the position of the wall in Hezekiah's time (Nehemiah's as well), ALR to Herod's line and ADJ to Eudocia's, but with the present data before us it would be unscientific definitely to assert that the three walls must belong respectively to Hezekiah, Herod,

and Eudocia. The key to the various styles of masonry in wall building has not yet been found (and I for one am sceptical of its discovery), hence the argument at present must rest on the lines followed by the walls and their correspondence with historical data. An inscription may at any moment upset our theories. But the above correspondence is highly suggestive.

It cannot be argued that a wall 44 feet in height could not have remained unused and perhaps unknown from the time of the supposed alteration of the line to exclude the pool at or before the time of Herod to its rebuilding by Eudocia. For this same height of wall as repaired has remained unknown for centuries till we found it the other day. Granted that before the rebuilding it was buried in *débris* as it is to-day, once having found the top while laying out her line, Eudocia cleared the face to the base-wall in line with the buttress faces and carried it up. Nor can it be said that as the *débris* she found over the top of the wall could not have been deeper than the *débris* now, which is in places hardly 2 feet (though before the present terraces were made it was somewhat higher), therefore, the wall she repaired could not have been buried so long before. For the wall as standing to-day, its top the same distance of 2 feet under the surface, could be repaired to-morrow, and yet an even longer time has elapsed since its ruin.

We have in this report been considering the line (or lines) of wall beyond the point B, and we must now glance at the connection with what has been described before. For reasons to be given later, I shall begin the comparison at the point where the wall enters the Jewish Cemetery. On pp. 245-246 of the last *Quarterly Statement* may be seen specimens of the wall as it enters the Cemetery, leaves the Cemetery, and at its north-west junction with the gate, *i.e.*, "Specimens at A, B, and C." These evidently belong to one period, which is the same as that of the *first* gate at this point. The tower near the gate (Specimen D, last *Quarterly Statement*) is of superior masonry, but it was shown to have been added on to the line of wall which runs straight behind it. The wall here is built of roughly hewn stones, plastered, with good masonry only at one point (*see* Specimen E, last *Quarterly*). The reparation of the old wall ALK on the line ADJ is also of roughly hewn stones, but as seen at the buttresses this old wall is like the Specimens A, B, and C, which may thus represent the building of Hezekiah (and earlier), to whom also the first gate belonged. The reparation of the walls by Eudocia began somewhere beyond the gate, though she found the inside face of the old wall intact at S. The tower might thus be later than her time, and this view is supported by the fact that the tower is later than the apparently Roman Baths, as shown before by the fact that a wall belonging to the baths was brokeu away for its construction. The third gate might belong to Eudocia, and the second to the intermediate period indicated by the line ALR.

Specimens of masonry M and Q show that the wall LR may have been used in two periods. The mason marks at M are curious. We are most

familiar with these in crusading work, and these stones certainly correspond to the masonry in Kalaât el Husn, as described by Major Conder. It is difficult to imagine a crusading wall at this point. Has it been proved that mason marks were unused in early masonry? The masonry at Q is very like the wall north-west of gate. Consideration of position showed us that the balance of proof lay in favour of the laying out of the line LR before the line ADJ, and after the line ALK. The work at Q may represent its original masonry, and that at M some rebuilding at any period. But all this is tentative. Could a gate be found with some ornamentation, or best of all some inscription, our task of solving the chronology would be much easier.

The above report does not cover the whole labours of the last season, for three weeks' hard work have been done in the ground where the Committee desired me to make a section across the line of our wall, somewhat east of the "inferred tower" (*see* map in *January Quarterly Statement*), running it north to the road coming from Bâb Neby Daûd. It was thought we might strike another line of wall, as the masonry of the wall we had found here was not regarded as very ancient. This wall was in use during the three periods of the gate near the Protestant Cemetery. Unexpected light has just been shed on the third period of this gate by Professor Kennedy, of Edinburgh, who observed a Latin *Graffito* on the base of a quarter-column pilaster used in the making up under the paved road leading to the highest hill, proving that the third gate was built in Roman times or later. We found the tower exactly at the place inferred. This was a decided gain. We also sank a shaft along the inside face of the wall, finding this was built on a few feet of rubble, resting on the earth. Going down for a few feet more we came on the top of a massive wall-foundation, just inside the line of the upper wall. Clearing its face, we found it towering from the rock for more than 10 feet in massive courses of roughly-squared stones, not dressed. We have also struck this grand foundation at a point far below the tower, which rests on rubble and earth, and hope to connect the two points. The discovery delights me. It proves that an old wall existed here so long before the upper wall as to have been buried and forgotten when the upper wall was built. I have never maintained that the masonry seen last autumn at this point was ancient, but that the ancient wall had once followed this line. To have now found the old foundations a few feet inside the later line, proves my point more completely than to have found rough foundations directly under the later wall. The line of wall we traced from the Protestant Cemetery to Siloam showed smooth masonry as far as what I have called the inferred tower; beyond this point no dressed masonry was seen till it enters the Jewish Cemetery, where the drafted work appeared and was seen at various points to Siloam. But for 100 feet or more in a field between the inferred tower and the Jewish Cemetery, large foundation stones, similar to what we have just found, were discovered. In the *January Quarterly Statement* I said that the smooth masonry, built on

the old line as far as the inferred tower, might represent a later wall, perhaps branching off to Burj el Kebrit, while the older line continued to Siloam. This point is now in a fair way of being settled, as we are following both lines.

During the first six weeks of the season I was absent in Beyrout, owing to illness. After I left, the work was continued at half speed. During this time the baths were partly excavated, but the tunnels were still open on my return. At the end of 16 days, the health of Yusif, the foreman, demanded a rest, and the work was suspended for three weeks. It began again a few days before my return, when it went on at full swing.

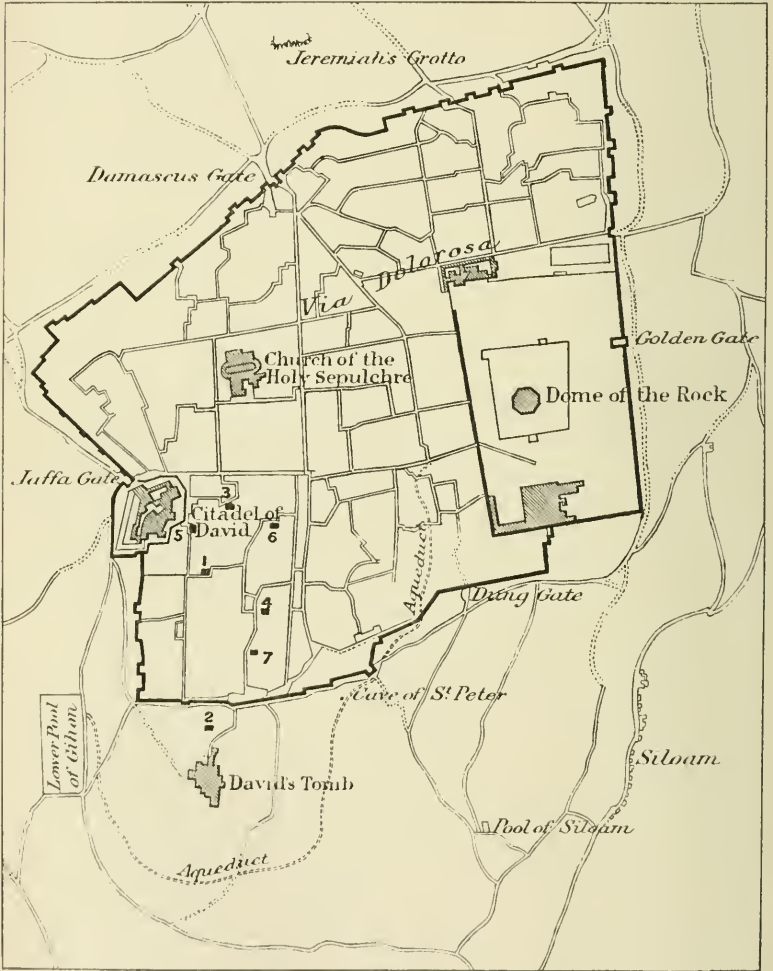
The summer has been unusually hot, and a great contrast to the last. Our camp is now pitched near the work on the slope of the hill, which I have been watching all day while Yusif overlooked the excavations at Siloam. These, of course, I visited daily. It seemed as if we never would be finished with Shafts F and I. So slow was the process of quarrying that sometimes 2 feet represented a day's progress, and a month had passed before they were completed. The baths also took a great deal of time, the lengths of shaft and galleries required amounting to 240 feet. We have managed to dispense with frames almost entirely. Meanwhile not the slightest accident has occurred. Nor has the season been attended with annoyances, great or small. The landowners have given no trouble: usually no bargain is necessary. Perhaps the fact that we were practically obliged to employ a man while digging in his own field, without the option of dismissing him for incorrigible laziness, might be set down as an annoyance. Yusif certainly took this view. It was in this field that we made a curious find along the wall LM. It was an adze, probably left by one of Dr. Guthe's workmen, as he excavated at this point.

We were glad to welcome to the camp the Governor of Kerak, who rendered us so much assistance in his district. His Excellency Hamdi Bey continues his cordial interest and Ibrahim Effendi is as devoted to the work as ever. The work grows more interesting every day, and I hope that the next report will throw more certain light on the gradually clearing question of Jerusalem topography.

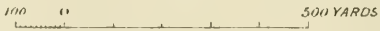
The plans of Mr. Dickie speak for themselves and need no commendation from me. But I cannot close without expressing my gratitude for the invaluable assistance he has rendered me in the general work at a time when I most needed it.

JERUSALEM, *September 5th*, 1895.

PLAN OF JERUSALEM SHOWING THE SITUATION OF THE CHURCHES.



SCALE



REPORTS FROM HERR BAURATH VON SCHICK.

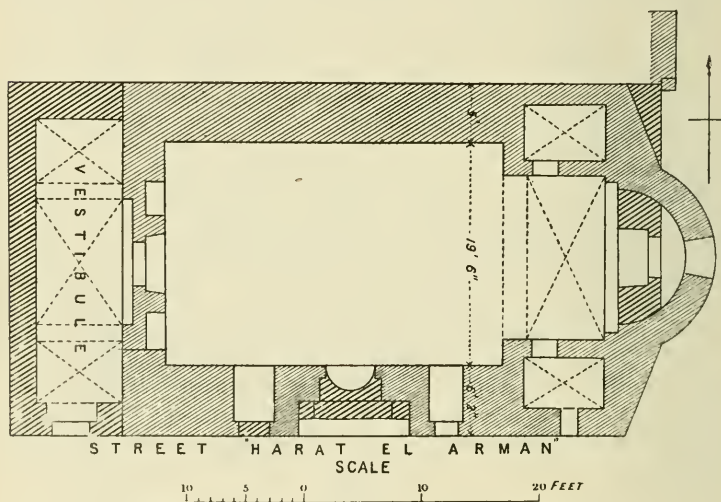
1. *Old Churches in Jerusalem.*—A good many of the old churches in Jerusalem, described by various authors, and existing in the time of the Crusades and the Christian Jerusalem kingdom (of which many date back into the fourth century), are still well-known; but some of them are not yet discovered or no longer exist. The Bordeaux Pilgrim speaks in the fourth century also of seven synagogues which once existed in the neighbourhood of the tower of David, one of which at that time still existed.¹ So the six others were then destroyed, or, what is more likely, had become converted into churches or used for other ecclesiastical purposes. Now, as in the quarter in which the tower of David stands there are several half-ruined buildings, some once used as prayer places for the Mohammedans (mosques), and some in good preservation still in use as churches, I thought it would be of some interest to examine all of these closely and to compare them one with the other, as, even if the proofs of their having been once Jewish synagogues could not be discovered, yet the better knowledge of them might at least throw some light on the time when they were built. So I examined seven such places, and have already reported on one of them, namely, the church in the Armenian "Convent of the Olive Tree." I will now describe the six others, and append plans of them, respecting which I have to make the following remarks :—

No. 1 (*see* Situation Plan), forming the corner in the street *Harat al Arman*, is a mosque, but out of repair, and no longer used as a prayer place. About thirty-six years ago a Moslem, fearing lest the building, which was lying in ruins, might one day go into the possession of the Christians, began to repair it, closing it on the east side, and making a new door for the entrance at the western vestibule. But this work has already become dilapidated, and so the place is still in possession of the Mohammedans, but out of use.

Very often during forty-eight years when I passed the road I looked at this old half-ruined building, but had never occasion to see the inside, as it was always locked and blocked up. So when I was in the last eight months about to search for things, I asked a Moslem acquaintance how I could see the inside. After a few days he came and said if I would go

¹ *See* "The Bordeaux Pilgrim," translated by A. Stewart, and published by the Palestine Pilgrims' Text Society. London, 1887, p. 23.

with him he would show me the inside, but that I must take with me an assistant and a ladder about 12 feet long, as the key of the door was lost and the lock rusted, but he had permission from the administrator of the mosque to go in by the window, taking out the stones with which it was blocked up and afterwards replacing them. This we did, and I was able to measure the inside. The roofing has fallen in, and so I could not see the floor because of the *débris* lying on it; but most probably it consists of flagstones (*balats*). I was surprised that the inside is of quite different workmanship from the outside, which latter is very rough masonry of stones not fully dressed, whereas inside the stones are smaller but much better hewn. A cornice goes round about at the height of the springing



PLAN OF THE CHURCH OF "ST. THOMAS."

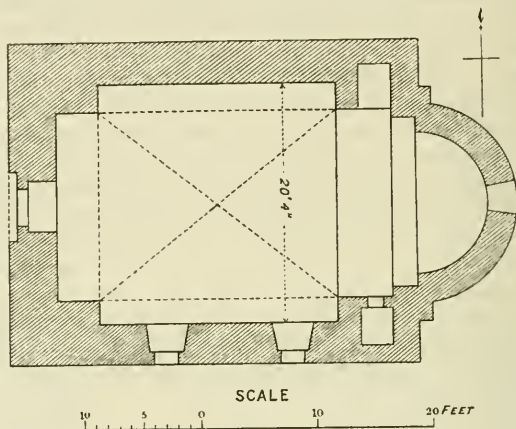
of the arching, which I think is Byzantine; and so seems to be the western entrance with the two windows situated very high up. The little rooms near the apse are filled with stones, so I could only to some degree ascertain their size, but not the workmanship. The eastern wall with a large window is rather modern, but had formerly a regular apse, which appeared when a few years ago the street was levelled and the water-drain and new pavement were made; accordingly, I have put it in the drawing. The building had originally the entrance in the south wall, but this was afterwards blocked up and the western door made—at which time there seems to have been a road or lane in front which afterwards became converted into a vestibule, and when the church was turned into a mosque the mihrab (or prayer niche) was made in the south wall, where formerly the original entrance had been. Besides the modern work there

can be recognised, even on the outer surface of the walls, two building periods. The oldest part goes up to the height of the narrow windows; higher up is restoration of smaller and a little better cut stones. At the entrance is a new arch of well-dressed stones. It is difficult to fix the time for each of these restorations and alterations. My impression is that the oldest parts are Jewish, the new entrance arch, the cornice, and some windows Byzantine, and that in the Crusading time a restoration took place, whilst afterwards in the eleventh century the building was converted into a mosque. From the thickness of the walls I made the conclusion that the arching was always, even in the time of those restorations, tunnel-like. Opposite the southern wall, the wall of the Armenian Convent seems to stand on an older wall, as far as this church goes, but what is further east has no foundation at all, which was proved recently when the drain and the pavement of the street were made. So that in ancient Jerusalem there was no such corner, but the street went straight eastwards. Taking all things into consideration, I am inclined to think that we have in this building that one of the seven synagogues which the Bordeaux Pilgrim saw in the fourth century. As a church it is by later writers mentioned as the Church of St. Thomas. Tobler says that the first notice of a "St. Thomas Church" is given about 1520, and it is stated that Christ appeared here to this Apostle. Later on, it was said that the Apostle Thomas had here his house, and that no Jew or Moslem could go into the church without risk of dying the same day; and as it had no more a roof, so if something had fallen in no Moslem or Jew, but only a Christian, could take it out. In the year 1651 the eastern part had fallen, and twenty-two years later it is stated that the church was a ruin. In the year 1681 it was already converted into a mosque,¹ but, as it seems, not used as such, or very seldom, just as it is now. This circumstance, together with the fact that for some centuries it was not used even as a church, but permitted to fall into ruin, seems to indicate that there must have been some bad sayings respecting the place, and that it hence was superstitiously avoided.

No. 2. The chapel, called the "Prison of Christ," in the small Armenian Convent outside the town, near the Neby Daúd buildings, is only interesting in this line of study so far as it bears resemblance to the others of this kind, and is very nearly of the same size. It is now in good preservation, and seems to have undergone some alterations in course of time. To me it seems that originally it had a half-circled arched roof, and that afterwards, in order to get more room, the side walls were made thinner, and arches erected over the space so gained, like those which were in the west and east, and that on these a cross-arched roof

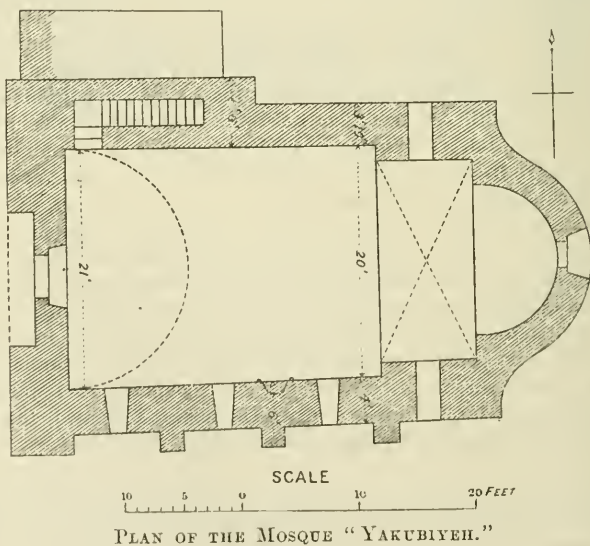
¹ Maundrell also says, 1697, "About 150 paces further (from the Church of St. Mark in the Syrian Convent) in the same street is that building which they call the house of St. Thomas, converted formerly into a church, but now a mosque."

was erected, as it is now. Here also are small side chambers, as at No. 1, but much smaller, such as are found in several other churches.



PLAN OF THE CHAPEL OF THE "PRISON OF CHRIST."

No. 3. The mosque "Yakubiyeh," behind the English church. Although very seldom used and still more seldom repaired, this building

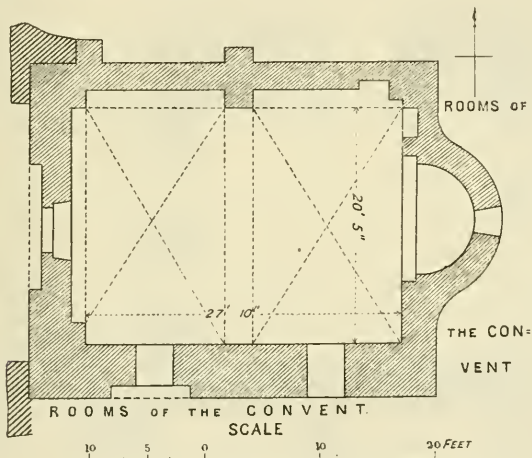


PLAN OF THE MOSQUE "YAKUBIYEH."

is in comparatively good condition, has no marks of restoration or alterations, and seems to be intact just as it was built. Most probably it

is Crusading, and was once connected with a convent, as it is even now connected with a house. In former times it was the prayer place for the soldiers in the castle, but for about fifty years they have very seldom used it, as there is another place of worship in the citadel itself. At the time of the Crimean War the building was for a short time used as a barrack. In front of it (west) is a small court. This building has nothing to do with the seven synagogues, and is more modern than No. 1. It has no little rooms near the apse, but is roofed with a half-circled arching. As its name indicates, it was dedicated to St. James.

No. 4. Church of Mar Jerias, in the little Greek Convent of the same name, in the Armenian quarter, and east of the large Armenian Convent. This is in good repair, and much frequented by pilgrims. The rooms of

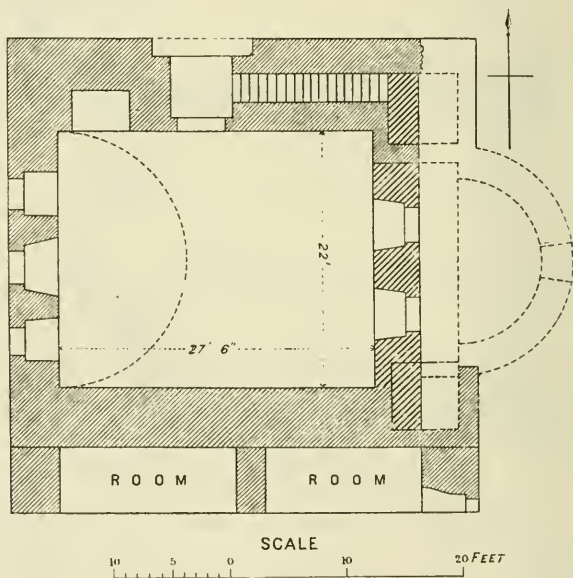


PLAN OF THE CHURCH OF "MAR JERIAS."

the convent are built on three sides round it, and joining it, and this accounts for a difference in thickness of the walls. Apparently it has undergone restoration and alterations, but seems originally to have been half-circle vaulted like the others, but later, when rebuilt after one destruction, it was covered with two cross archings. It is remarkable that its original size was like that of the others, 20 feet wide and, on an average, 28 feet long inside space, or 560 square feet without the apse and small chancel.

No. 5. "Dar Disse," or the dwelling-house of the Disse family. Situated opposite the barracks, and on the east and south of David's Tower (see plan). It was formerly a church, as not only the inhabitants told me, but as the building itself proves. The walls are very thick, for supporting a half-circled arching, which is still good and *in situ*. The entrance has been and still is on the north side, like the Church

of St. Mary Major by the Muristan. The eastern part of this church, having become ruined, was made into a house, by erecting there a straight wall with the necessary windows, and the room made into two stories by putting in (a little below the springing of the arch) a flooring formed by smaller archings resting on piers and intersecting walls, so that one family may live below and one above. On the eastern wall can be seen (as the plan shows) that there were once the little rooms near the apse, which I have given in dotted lines. The western windows are the original ones. The building has no marks of other alterations or restorations except those already mentioned, so I think it has never been more fully destroyed. The stones are of ordinary size, and there is



PLAN OF "DAR DISSE."

nothing more remarkable in the building than its old appearance. The stones were not nicely cut, but left somewhat rough. May this also have been originally one of the synagogues? If so, then the apse was added to it in the Christian time, and again broken down when it came into possession of the Mohammedans. At the time of Felix Fabri, A.D. 1484, it was already a Moslem house, and he considered it as the site of the Three Maries. Fabri says: "When we had seen the things aforesaid (the Church of St. James and the Armenian Convent) we went further along the street, and on our way we came to a place, where a great stone is set up in the public road. This stone was set up by the Christians of old on that spot, because at that place on that road the

Lord appeared to the three Mariés when they were coming back from the Sepulchre, saying, 'All hail!' and they came and held him by the feet and worshipped him (Matthew xxviii, 9). So here we bowed ourselves to the earth and kissed the place which Christ's feet had trod. . . . Once there stood here a great church, which the Saracens have destroyed, as they have done many other churches. Past this stone goes the way down from Mount Zion to the Lord's Sepulchre, so that every day we pilgrims used to pass by this place, and I have sometimes passed by it six times in one day. . . . Whenever we passed by the aforesaid stone we used to kiss it."¹ As they went farther, they came, at a short distance, to the citadel of David—the present Kala, or castle—and when they had seen it, they went back the same way as far as the corner where the blessed Mary stood—which seems to have been more south than the great Armenian church there—nearer to the house of Caiaphas.

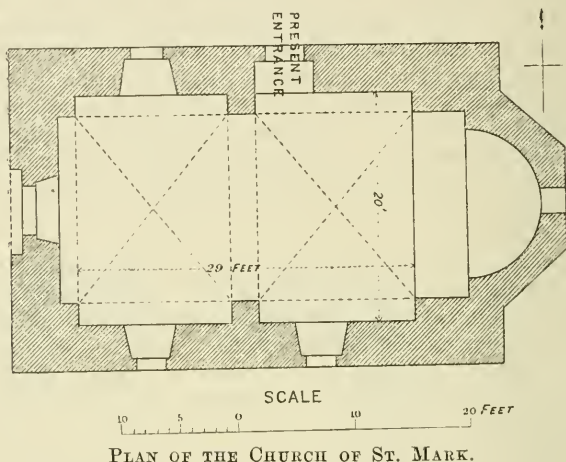
The stone mentioned as being in the public road of course no longer exists there, but in 1517 it was still there, as Tschudi bears witness; and about 100 years later a Mohammedan "house" was considered to be the place of the greeting, which house had a corner projecting into the street, and this corner was kissed by the pilgrims. This house in question (Plan No. 5) has just such a corner (*see* "Quaresimus," ii, 71, *et seq.*).

Maundrell, A.D. 1697, alludes to this place, saying, after he has mentioned the house of St. Thomas: "Not many paces further is another street crossing the former, which leads you, on the right hand, to the place where they say our Lord appeared, after his Resurrection, to the three Mariés. . . . The same street carries you, on the left hand, to the Armenian Convent." So there is little room for doubt that the present Dar Disse is the old site of the three Mariés, and most probably originally a synagogue, then converted into a church, and later into a dwelling-house. In the court of this house is now a kind of cemetery, containing several Mohammedan tombs, at one of which a light is burned at night. Close to this tomb is set apart a place for prayer, or a kind of mosque. The house itself escaped the fate of becoming a mosque, such a praying place being made on its outside.

No. 6. The Church of St. Mark, in the Syrian Convent. This is an old building, and apparently somewhat variously restored. The gate leading from the street, first into the convent, and about a dozen paces further to the church, has some remarkable decorations. It is said to be the gate at which Peter knocked (Acts xii, 13). The rooms of the convent are situated round the church, so the inside was always rather dark, as the pilgrims state, until the latest restoration, when, over the former western entrance, a large window was made, so that it now gets more light. Its roof is now formed of two cross archings. The font is shown as a very old relic, even as coming down from the times of the Apostles. Blackburn says of this church: "It is supposed to have been the first ecclesiastical building of the Christians." Although this assertion

¹ Palestine Pilgrims' Text Society's Translation, I 323.

cannot be proved, still it is probable that the erection of all these small and simply formed churches at Jerusalem falls in the early Christian time, before Byzantine art became flourishing.



PLAN OF THE CHURCH OF ST. MARK.

There are more similar buildings in Jerusalem, which I will, if the Lord permit, examine and describe.

2. *Cross at the Russian Ground near the Church of the Holy Sepulchre.*—The ancient arch in the Russian ground near the Sepulchre Church has long been known, and was described by me in the *Quarterly Statement* of 1888, p. 58, and plans Nos. 2 and 3. On the capital of the pillar is a cross in relief, about $\frac{1}{2}$ inch high, the bars 2 inches broad and 9 to 10 inches long, which has either been made recently or which I think to be the case is old, but had not been observed, or if observed people paid no attention to, as it is roughly done like the capital on which it stands. I think it was made when in Crusading times the arch was restored. The new building over the whole is marvellously well done. It forms a very high church-like hall, very plain but exceedingly well lighted, so that the pictures hanging at considerable height round about the plain walls can be very well seen. The broad steps are restored with reddish and polished stones, and on the top of them is a screen, so that the upper level space is fit for divine service. The stairs leading up to it are not for use, but simply in remembrance of the old ones. A lodging for the attendants and a small hospice for pilgrims have been added.

3. *The Village of Silwan* has in the last ten years become much enlarged and extended by the erection of new houses. Nearly all of them are either above the village higher up the hill, or on the slope of the mountain south of the village. Formerly there was a free space

more than 1,000 feet long between the last southern house and Bir Ajoob. This is now dotted with new houses, and so the village extends southwards even a little lower than Bir Ajoob! On the eastern slope of the hill there are the two lepers' houses, and a cluster of dwellings of the Yemenite Jews.

The Old Large Pool of Siloam, for a long time used as a garden, is now filled with filthy fluid, as the chief sewer of the city pours out its contents there, so that people working in the neighbourhood are much annoyed by the bad odours, and suffer in their health.

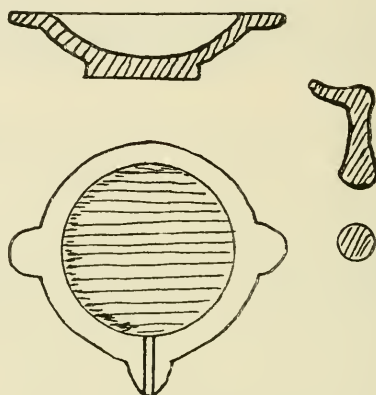
4. *Another Tomb at the Muristan*.—As I have already reported, the whole face of the northern wall of the northern cloister—formerly forming the south wall of the large church—being found to have no proper foundations had to be taken down in order to dig for new foundations. About its middle, some 8 feet below the surface, a tomb was found of some interest. It was walled in like those which I formerly reported, lying in a direction from west to east, but single, and the body had been put in a solution of lime, which had in the lapse of time become hard and in it was a cavity of the size of the body, now nearly empty, as even the bones had nearly all become “earth.” The architect thinks that the person very likely died of a contagious sickness, and hence was buried in lime. Many years ago I found on the Mount of Olives, a little higher up than the tombs of the Prophets, a tomb in which the bodies had been laid in lime. The skeletons were there still preserved, and there were large cavities in the mass of lime. Respecting this tomb newly found in the Muristan there arose in the city a rumour that it must be the tomb of a very eminent person, as it was found an unusual one, to which people added that the lid was gilded, which is not true, nor were there any carvings or writings on it.

5. *Perpendicular Rock-cut Tomb and Stone Basin in it*.—His lordship the English Bishop of Jerusalem, Dr. Blyth, has bought a large piece of ground and intends to build a church, schools, and bishop's residence on it, for which a firman has been issued and the work already began.

The ground is near the “Tombs of the Kings.” On the Ordnance survey plan, $\frac{1}{25000}$, it is the triangular piece between the two roads, extending from about the middle of the Tombs of the Kings at their west side towards the town (or southwards) for a length of 550 feet.

When the digging for the foundations of the church was being done, some tombs were found, the one I have seen is cut perpendicularly into the rock, like those described by Sir Charles Wilson in the “Ordnance Survey of Jerusalem,” p. 76, and sketch 7, Plate 26. The direction of this newly-discovered tomb, or grave, is from north to south: it is distant about 140 feet due south from the Tombs of the Kings. The rock-cutting is rather rough, and at its southern end the grave is about half a foot deeper than at the other part, forming a pit intended for the accumulation of water penetrating into the tomb. The most interesting thing is

a stone basin, or bowl, found in the grave. It has a diameter of 10 inches, on two opposite sides ears, or handles, and on one side between these a beak with a groove on its upper surface, so that when the basin was taken by the two ears, or handles, and tilted sideways towards the beak, its fluid contents would run off (*see* the drawing). As



SKETCH OF A STONE BASIN.

there was found with it a stone rubber or grinder, I think the basin was once used for rubbing paint, and that the implements were put into the grave of their owner who had used them in his lifetime. The basin is of ordinary Jerusalem stone, and the rubber of the red Jerusalem marble, so called.

NOTES ON DR. BLISS'S DISCOVERIES.

By Major C. R. CONDER.

THERE appears to me to be no doubt that the line of wall and scarp discovered is that of the ancient Jewish Wall of Nehemiah and of Herod. The direction is that in which Dr. Robinson drew this wall, and which appears on most of the later maps, including those which I have made at various periods since 1879.

As regards the masonry, two periods seem now to be clearly indicated: 1st, the rubble and rough masonry on the rock; 2nd, the hewn masonry of three kinds—smooth, drafted with smooth face, and drafted with bosses. The two walls are not, I understand, exactly on the same line.

The whole of the hewn masonry, as described and drawn by Dr. Bliss, resembles, in the proportions, the finish, and the wide irregular drafting, as well as in the admixture of smooth and drafted stones, the masonry of the Byzantine monasteries throughout Palestine with which I am

familiar, belonging to the fourth, fifth, and sixth centuries, A.D. Dr. Bliss compares it with that masonry on the south wall of the Haram, which is later than Hadrian's age, and usually attributed to Justinian.

In 1881 I saw the wall on Ophel uncovered by Dr. Guthe, south of Warren's great tower. The masonry was of the same character as that described by Dr. Bliss, and I was at the time convinced that it was not Jewish, but Byzantine masonry. I also saw the wall found by Dr. Guthe immediately west of the Pool of Siloam, and this also appeared to be Byzantine. Dr. Chaplin informed me, at the time, that the hewn masonry of the Ophel wall, discovered by Sir Charles Warren, was similar to that found further south on Ophel by Dr. Guthe. Hence it would seem that a Byzantine wall went from the Protestant Cemetery to Siloam, and thence to the south-east corner of the Haram.

On the other hand, Sir Charles Warren found rough masonry at the base of the Ophel wall, which seems to answer to the rough masonry of the older wall found by Dr. Bliss. No excavator has found any masonry, on the south wall of Jerusalem, resembling that of the Haram foundations which—following De Vogüé—I have always attributed to Herod the Great.

As regards the gate found by Dr. Bliss, and which appears to be the Gate of the Essenes and the Dung Gate of Nehemiah in Bethso, three lintels are determined, of which the lowest belongs to the period of the rough masonry, the second is directly superimposed, and the third is separated by a thickness of rubble, and belongs to the period of hewn masonry. The lower lintels are not exactly under the upper, the gate having been shifted to one side. It is possible that the gate may have received a new lintel, when much worn by traffic, without the wall having been rebuilt, but the topmost lintel seems to belong to the Byzantine wall. The paved street seems to belong to the older period.

The conclusions to which I think we shall finally be forced to adhere are:—

- 1st. That the rocky scarp is that of the Hebrew kings.
- 2nd. That the rough masonry may represent the work of Nehemiah.
- 3rd. That the Byzantine wall is that of the Empress Eudocia, about 450 B.C., as Canon Dalton supposes.

I shall be surprised if it can be proved that Josephus was wrong as to the course of the wall, in his time, at Siloam. If the Spring was within bowshot of the wall it would be protected. It is highly important that the excavations near Siloam should be exhaustive, and that the older line should be sought above the pool, as well as the Byzantine line traced.

Canon Dalton will, I think, find that the passages in the "Jerusalem" volume of "Memoirs" (pp. 230, 231, 393), bear my signature, and that Sir Charles Warren is not committed by them to any opinion. My view was based on what I saw of Dr. Guthe's excavations in 1881.

BALLA, Co. MAYO,
July 7th, 1895.

NOTES ON THE JULY "QUARTERLY STATEMENT."

By Major CONDER, R.E., D.C.L.

JULY, 1895, p. 195. The so-called coins of Bar-Cochebas and of the Second Revolt were denounced as forgeries by M. Renan. They seem to have been struck by modern forgers on much-defaced Roman coins.

P. 209. In the seventh century A.D. the Christian Era is used on texts in Palestine. I think, considering the development of Mariolatry in the Madeba text, that the Cathedral is more probably of the seventh than of the fourth century A.D.

P. 232. The Cufic *graffite* at Mashitta ought to be published to aid in deciding on the probable character of the building. Cufic (so-called) was the alphabet of Syria before the Moslem Invasion, and also as late as the eighth century A.D. It is by no means certain that this palace is really Persian work. It may have been built for one of the early Khalifs of Damascus, by a Persian architect. These Khalifs employed Persians and Greeks, as is well known. To call it the "Palace of Chosroes" is fanciful. It is a great disappointment to find that, like the 'Ammân building, it is entirely without inscriptions.

P. 258. The *Kerâwa* of this Arabic writer is shown on the survey map in the Jordan Valley itself. It is not the site of Corea, which was in the mountains at *Kuriât*. I believe *Kerâwa* to have been Archelais.

NOTE ON DR. BLISS'S LEJJÛN IN MOAB.

By Rev. Canon DALTON, C.M.G.

IT might perhaps interest some of the subscribers to the Fund if their attention were drawn to the fact that there exists intact in England the fortification of a Roman military town almost precisely similar to that lately found by Dr. Bliss in Moab, the ground plan of which is figured in the July *Quarterly Statement*, p. 222. Dr. Bliss there says: "The town (of Lejjûn) is rectangular, about 670 feet north and south by 850 feet east and west. The town wall is built of small smooth stones, and is over 8 feet thick . . . Besides the four corner towers there are towers along the walls between; six on both north and south, and four on both east and west. These intermediate towers are hollow, they project 38 feet from the wall, and are 28 feet across. They have straight sides, with a (? semi) circular termination . . . The whole suggests a Roman military town with strong outside walls and towers."

In Mr. George Clark's "Mediæval and Military Architecture in England," 1884, vol. ii, pp. 388, 389, is a description with ground plan of Porchester Castle, in Hampshire: "In its present and tolerably perfect condition, Porchester (which is unquestionably a Roman work) is a walled enclosure, square or nearly so, containing within its area close upon 9 acres. The investing walls measure, by the larger Ordnance Survey, 630 feet north and south, and 621 feet east and west. They range from 15 feet to 40 feet high, and from 6 feet to 10 feet thick. They were supported outside by four mural bastions on each face" (the same number as on the east and west faces at Lejjûn), "and one at each angle, in all 20." (There would seem to be 24 at Lejjûn.) "Those bastions which remain are half round, 19 feet to 20 feet in diameter, and have slightly prolonged and flattened sides. The angle bastions are of the same pattern . . . Most of them are closed, and probably all were originally so, for the interior work is very rough indeed, and seems intended to have been concealed with earth and rubbish, as was often the fashion in Roman bastions . . . They stand from 123 feet to 126 feet apart, from centre to centre, the distances being slightly unequal . . . The walls are built mainly of flint nodules, laid in courses with as thick or even thicker beds of mortar. Occasionally are seen single and double flat courses of red tiles and tile-stone, and sometimes of herring-bone work, characteristic peculiarities, especially strongly marked in the bastions. The work seems late in the Roman period." There is still an east and west, a water and a land gateway, and the street ran straight through the centre of the rectangle from one to the other, as at Lejjûn. The rest of the very accurate and elaborate description given by Mr. Clark need not be here quoted, as it sketches the additions and changes made by the English, Normans, and others down to the 18th century to this ancient Roman town (pp. 390 to 400).

There is a railway station now at Porchester, and the place is within a few minutes of Portsmouth or Southampton. Here then in Britain, on the north-western verge, as at Lejjûn on the south-eastern verge, of that empire which once embraced all the countries of Europe, as well as the southern and eastern shores of the Mediterranean, we have two instances of Roman work almost identical in shape, character, and general dimensions. The brains that planned and the hands that built the one may even have been the same that raised the other. For Palestine and England were under the same civilising sway in the earlier centuries of the Christian era.

NOTE ON LIEUT.-COL. WATSON'S PAPER ON THE STOPPAGE OF THE JORDAN.

By the Rev. Canon DALTON, C.M.G.

REGARDING Colonel Watson's enquiry on p. 261, I would like to draw his attention to the two English versions of Joshua iii, 16. The Revised Version reads, "rose up in one heap, a great way off, at Adam, the city that is beside Zarethan."

This rendering follows the Kethib of the Massoretic Hebrew.

The Authorised Version reads, "rose up upon an heap, very far from the city Adam, that is beside Zarethan." This rendering follows the Keri of the Massoretic Hebrew.

Of course the difference depends on whether **ב** or **ז** is read before **אדם**.

If we are content with the latter, *perhaps* it would bear the interpretation Colonel Watson desires. "The waters rose one mound a great way off from Damieh, that is (it happened) opposite to Zarethan." But the LXX rendering would appear to show that there must have been a wholly different reading here in their time. They knew nothing of "the city Adam," or "Zarethan" either. The first three letters of **מאדם** they took for a repetition of **מאד** that precedes, and translated *σφόδρα σφοδρῶς*. But how they got *εἰς μέρους Καριαθιαρείμ* out of the subsequent Hebrew letters as they now stand is not clear. However, all Colonel Watson will care for probably is to know that the A·V and the Keri of the Hebrew will *perhaps* bear the interpretation, though not the exact translation, he desires.

The new edition of "Smith's Dictionary of the Bible" gives some further information under the names "Adam" and "Kirjath-jearim."

THE STOPPAGE OF THE RIVER JORDAN, A.D. 1267.

By W. E. STEVENSON, Esq.

IN vol. ii, p. 99, of the "Survey," Major Conder mentions that "it has been suggested that the waters of the Jordan were suddenly dammed up by a landslip or similar convulsion: the adherents of this theory might perhaps point to the present appearance of the banks and the curious bends of the river near this place in support of their idea." But till Colonel Watson's paper in the *Quarterly Statement* for July, no evidence has been forthcoming of such a landslip having actually occurred. The passage from the historian Nowairi must have a bearing on the story of the miraculous passage, and in particular on the interpretation of Josh. iii, 16. The Septuagint rendering of this verse, with

the various readings given in Field's "Origenis Hexaplorum," present such remarkable divergencies from the Hebrew that it is desirable to exhibit them side by side.

(a) ויעמדו המים הירדים מלמעלה נד אחד הרחק מאד
באדם (מאדם) העיר אשר מצד צרתן והירדים על ים
הערבה ים המלח תמו נכרתו והעם עברו נגד יריחו.

(b) Καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν ἔστη πῆγμα ἐν ἀφεστηκός μακρὰν σφόδρα σφοδρῶς ἕως μέρους Καριαθιάρη· τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν, "Αραβα θάλασσαν ἁλὸς ἕως εἰς τὸ τέλος ἐξέλιπε· καὶ ὁ λαὸς εἰστήκει ἀπέναντι Ἱεριχώ.

(c) Sym. for πῆγμα, ἄσκωμα.

(d) LXX alia ex. omit σφοδρῶς.

(e) LXX alia ex. for Καριαθιάρη, Σάρθαν.

(f) LXX alia ex. for σφοδρῶς—Καριαθιάρη, ἄπο Αδάμει τῆς πολέως ἣ ἔστιν ἕως μέρους Καριαθιάρη (τῆς—ἔστιν marked with an asterisk)

(g) Sym. for σφοδρῶς, ἄπο Αδομ.

I. The Hebrew (Kethib) must be rendered as follows:—"The waters coming from above stood still and rose in one heap a long way off, at Adam, the city near Zarethan; and those descending to the Sea of the Desert, that is, the Sea of Salt, were utterly cut off."

For Adam, Major Conder suggests Khürbet el Hamreth, the Red Ruin, one mile from Tell es Sarn, which is identified with Zarethan. Such a solution has the advantage of presenting no exegetical or textual difficulties. The translation is obvious and straightforward. Readings (f) and (g) certainly come from an original **מאדם**, but the Kethib is to be preferred. For a scribe, after writing **הרחק מאד** to begin the name of a place with **מ** instead of **ב** would be a most natural mistake. "Far away," he would say to himself, "from," not "at," and write accordingly. But the reverse change, from **מ** to **ב**, would be exceedingly unlikely; nothing would suggest it. Further, **הרחק מאד** is just what one would expect the writer to say. The Israelites had been enabled to cross the Jordan in a very wonderful way. An incident of the wonder could scarcely escape his attention; instead of the waters being dammed up a few miles from where they were stationed, the damming up took place nearly forty miles away. This was certainly worth chronicling. Again, **במצד**, "by the side of," means close proximity. It is used elsewhere only of Ai and Bethel, and though the nearest site for Ai is three miles from Bethel, the furthest is not more than five, so that, at any rate, the expression is correct for Khürbet el Hamreth and Tell es Sarn.

The objection, and rather a strong one, is that this rendering of Josh. iii, 16, presupposes two cities of the name of Adam. Reading (f) shows that there must have been a town Adami about the Christian era, perhaps some centuries before; and Adami is almost certainly the intermediate stage between Adam and Damieh. But the objection

cannot be pressed too far. There are plenty of cases in all countries of several towns with the same name. And perhaps this was the reason here why Adam was described as near Zarethan, viz., to distinguish it from the Adam on the site of the modern Damieh.

II. By a slight emendation of the text, and falling back on the Septuagint and its various readings, it will not be difficult to get a translation not far removed from that suggested by Colonel Watson. But before examining the text, it is as well to notice two small, yet obvious, deficiencies, apart from all comparison with the Hebrew. If *ἕως* is to be taken together with *εἰς* so as to form one preposition, and *ἕως εἰς τὸ τέλος* stands for "utterly" (and it is so rendered in Redpath's "Septuagint Concordance"), *κατέβη* and *ἐξέλιπε* are decidedly awkward without some conjunction. And, anyhow, *κατέβη* is not wanted, and looks as if derived from an interpolated *יררר*, itself derived from the previous *הירדים*. Again, *εἰστήκει* is obviously wrong. The people did not stand opposite Jericho as soon as the river bed was dry, but began the passage at once. It was the priests who stood and the people began to move. Even the Vulgate has "incedebat." Here is an obvious error of *עמדו* for *עברו*.

The deviations of the Greek may be traced as follows :—

(1) *σφόδρα σφοδρῶς* must have been *מאד מאד* or *במאד מאד*. The latter is to be preferred, as, whether a corruption or not, it would account for the *ב* of the Kethib.

(2) *ἕως* must stand for *עד*, the *ו* of *העיר* being dropped out (or inserted), and the *ר* being changed to *ד* (or *vice versa*). Schleussner suggests this in the only reference which he makes to the passage.

(3) The *ιαριμ* of *Καριαθιαριμ* was added by a translator or scribe who had, or thought he had, before him *קרית* simply. This being unintelligible, the next word, *הירדים*, suggested the well-known town Kirjath-jearim, and *יערים* was added. The *ר* and *ת* of his *קרית* are certainly the *ר* and *ת* of *צרתן*, the Koph and Tsadhe of the old character being less unlike and more liable to become corrupted into each other than the modern square letters. Kirjath-jearim being quite impossible, and as (*e*), the only reading which substitutes *Σαρβαν* leaves out Adam, no *existing* text will support Colonel Watson's theory. A combination of (*e*) and (*g*) or of (*e*) and (*f*) is necessary, and the Greek of the former would run as follows for the disputed sentence :—

ἀφεστηκὸς μακρὰν σφόδρα ἄπο Ἀδομ (οἱ Ἀδάμει τῆς πολέως ἧ ἐστίν) ἕως μέρους Σάρβαν.

representing in Hebrew—

הרחק מאד מאד ועד מצד צרתן

"A good distance away from Adam (or "Adameh"), even as far as the neighbourhood of Zarethan."

The Vav of emphasis would come in very well before ער, as we have four letters in העיר to account for. τῆς πολέως ἡ ἐστίν is certainly an interpolation of some scribe who had the original with העיר אשר before him, and thought it a good addition. ἕως must come from ער, and therefore we cannot have πολέως representing העיר as well.

As far as the text is concerned the objections are but slight. If the Hebrew suggested were the original, the received text might easily have come from it: most likely corruptions would have taken place, and אשר would have been inserted between העיר and מצד, also a very likely thing to take place. What is really almost fatal, till we know something more about Damieh, is the apparent want of reason for bringing it in. The Israelites were opposite Jericho, and the historian, describing an event about 40 miles away, says it took place a long distance from Damieh, 11 to 12 miles away. He is vague where he ought to be definite, and definite where definiteness is of no use. If he had said anything about Damieh, as, for instance, the natural place of crossing, we should understand; but without that, what is the purport of its introduction here?

III. If we are willing to leave the received version, and fall back on the Greek, (e) is not open to much objection. The Greek, then, would be as in (b), with Σαρθαν instead of Καριαθιαριμ, and the Hebrew as follows:—

הרחק במאד מאד ועד מצד צרתן

“An exceeding long way off, even near by Zarethan.”

This simply gives up Adam. In the history of manuscript writing are there enough instances of the name of a town merging into an ordinary adverb, to regard it with anything but suspicion?

IV. Colonel Watson's quotation from Nowairi, in which Damieh and Karawah occur as two neighbouring towns, induces me to suggest a slightly amended Hebrew text. Why should not the צ in Zarethan have come from an original ק instead of *vice versa*, as in the original of versions (b) and (f), and the town been קרית or קרות, Kariat or Karawat? On this supposition, the town mentioned by Nowairi would be in existence at the time of the Exodus, its name being derived from قرو or قرى, or the equivalent in a Shemitic dialect. We should then read—

הרחק מאד באדם העיר אשר מצד קרות

“A long way off, at Adam, the city close to Karawat.”

It might be objected that a narrator would not speak of a place 11 or 12 miles away as הרחק מאד, “very far away,” but we must remember that he was describing a wonderful occurrence, and that 12 miles would seem to him an incomprehensible distance from which

to work the miracle. It will be for Colonel Watson, and those acquainted with the Jordan, to say if a landslip is at all likely near Damieh. We are, indeed, in face of a Providential interference of some sort, and it was no harder to stop the Jordan near Damieh than to let the Israelites know it would be stopped *anywhere*, *c.f.* Matth. ix, 5. Still, the belief that miracles are not a subversion of natural laws, but that the Creator always works by laws, whether known or unknown to us, would be strikingly supported by Colonel Watson's new evidence, and the received interpretation of Josh. iii, 16; and against the latter, as I have said above, no decisive arguments are forthcoming. It is for this reason, as well as for the critical interest, that the passage deserves careful consideration.

THE ROCK OF ETAM AND THE CAVE OF ADULLAM.

By Rev. W. F. BIRCH, M.A.

IN *Quarterly Statement*, 1881, p. 323, I pointed out that this rock or crag was probably in Wady Urtas, near the traditional and true Cave of Adullam; but I could not then positively assert that Samson and David occupied precisely one and the same hiding place.

To some an identification appears incomplete unless the old name survives, or the modern is an admissible corruption of the old name. To me intricate points of topographical agreement seem to have more weight in establishing an identification than any name can have. The term Zion has been applied for fifteen centuries to the south-western hill at Jerusalem; still, the identification of that hill with the Zion or Mount Zion of the Bible is the greatest of errors, and the right position of Zion has been ascertained apart from the name.

The Cave of Adullam has been identified for 750 years with the famous cavern called Magharet Khureitun. M. Ganneau observed in *Quarterly Statement*, 1875, p. 173, that "It has long been proved that the name of Khureitun, applied to the cave, to the adjacent ruins, to a spring, and to the valley below, is nothing else than that of the ascetic Chariton." This *ipse dixit* at that time for me closed the point. Afterwards examination (*Quarterly Statement*, 1884, p. 61) satisfied me that the said cave was beyond all question the real Cave of Adullam; but, for the satisfaction of others, I tried last year to find a name to meet what I still consider an exorbitant demand. The large map offered nothing like Adullam near Magharet Khureitun, yet I observed, with some degree of surprise at my former inattention, that of the word Khureitun the last two syllables, *viz.*, *Eitun*, make a very presentable Etam, and next that *Khur* corresponds equally well to the Hebrew Chor, a hole or cave (whence Beth-horon and the Horites or dwellers in caves). Then at last, through its

gossamer veil, I perceived that the modern Khureitun means nothing more or less than the hole or cave of Etam.

Let me now boldly say that Chariton was an impostor. No ascetic who could drop his Mar could be a genuine saint like Mar-Saba, &c. Ecclesiastics do not shed but cling to their titles. Instead of the ascetic giving his name to the cave, it seems to me much more probable that it was *vice versâ*; only the British Museum is not at hand for me to prove the transfer.

Anyhow, here is the veritable name, "Cave of Etam," occurring *four* times in connection with the very place to which fourteen years ago I was satisfied it belonged in Samson's story. Here is a crag (*sela* Hebr.) with a cave actually labelled to this day "the Cave of Etam." What more can be asked? The identification is complete to the very name.

Major Conder has placed the rock of Etam at Beit 'Atâb, and takes (Primer 86) "a curious secret passage and chamber communicating with the spring" to be the "cleft" where Samson hid himself. As there is only a *knoll* and not a *sela* or crag at Beit 'Atâb, it cannot be the *sela* Etam. The passage, however, apart from Samson, is of considerable interest. In "Memoirs," iii, p. 83, it is stated: "The people say that there is a subterranean passage from the castle to the spring at the bottom of the hill." Major Conder adds (p. 23): "The cavern is in all some 250 feet long . . . Its average height is about 5 to 8 feet, and its width about 18 feet . . . The west end of the tunnel is supposed to be about the centre of the modern village . . . The east end leads to a vertical shaft . . . about 60 yards from the spring." To me this is extremely interesting, as I see in the passage the "gutter" (2 Sam. v, 8) injured or unfinished whereby the besieged schemed to get water from a spring outside their city walls. As Chitral is the last, so Zion (as far as I know) was the earliest instance of a covered or secret way from a fortress to a spring without. Between the two historically may be placed, as regards Palestine, Gibeon and Rabbath-Ammon as known instances, and Bethel and Samaria as apparent ones. I could name ten or twenty more elsewhere.

The Hebrew word for *top* (A.V.) of the rock Etam (Judges xv, 8), is translated *cleft* (R.V.) and also *fissure*. This term tallies exactly with Bonar's ("Land of Promise," p. 250) vivid description of Wady Khureitun. After admitting that the Cave of Adullam was probably the cave of Khureitun, and connecting this last name with Hareth, he adds: "We gazed upon the vast precipices that fronted us, and down into the horrible *rent* beneath us, that seemed a *split* in the very foundations of the earth, as if some of its "bars" (Jonah ii, 6) had snapped and opened a *seam* in its lowest base." The italics are mine, the words Bonar's, though he had no suspicion that this was the *cleft* or *fissure* of the crag of Etam.

The natural course for water from Ain Atân (Etam) near Solomon's pools, would be down Wady Khureitun, just below and in front of the cave. The Bible says that Samson dwelt in the cleft of the crag of Etam;

but as hermits have an inveterate partiality for caves, Samson would doubtless make the said cave his headquarters. It is high up the side of the gorge, and is approached "by a terrace formed in the rock, which either by art or nature is very narrow" (Pococke). "A huge fallen block, about 7 feet high, has to be surmounted; between this and the upper rock is a space of $2\frac{1}{2}$ feet. Continuing along the ledge we come to another fallen block, and mounting this we are confronted by the door of the cave" (*Quarterly Statement*, 1874, p. 26). "In front of the entrance are two large blocks of rock some 7 feet high" ("Memoirs," iii, p. 375; also see Photograph 177).

The hand of man must have placed all these blocks, weighing over one ton apiece, in their present position. Did the gate-bearer from Gaza beguile his solitude by single-handed collecting these stones to have them ready to hurl at those dogs the Philistines, or did the Horites or the men of Judah make this stronghold (Judges vi, 2) as a *dernier ressort* from their enemies? If Dr. Bliss can spare a day to dig in the large chamber he will no doubt find an answer from the pottery.

Curiously in the LXX the "Alex. Codex" gives a free rendering of Judges xv, 8, compared with 11, as if the translator had in his mind the spot to which Samson withdrew. Instead of, he dwelt "in the cleft of the rock of Etam," we read (*παρὰ τῶ χριμάρρη ἐν τῷ σπηλαίῳ Ἡτάμ*) "by the brook in the cave of Etam." Josephus, too, as if he had seen the *narrow ledge* in the face of the *precipice*, speaks of the *strong* rock, and says that Samson came *down* from the rock to the 3,000 men of Judah who came to bind him.

The artist on our Executive Committee having accepted the said cave, will perhaps give us the scene—above, the shaggy Nazarite standing alone on the ledge near the cave's mouth, terrible in mien, and as wild as the beetling cliffs around; beneath, the craven crowd of Judah, pledged to buy peace by a base surrender of the champion of Dan. History repeated itself on the same spot. A century later a nimbler foe to the Philistines is tracked to the same lair. Equally fearless, he comes out to meet his now true-hearted countrymen (1 Chron. xii, 18), and to hear the loyal greeting, "Thine are we, David, and on thy side."

A few years later the outlaw is king. Zion has just been gained by treachery; Jebus is under the heel of Joab; the Philistines are swarming in the valley of Rephaim and occupy Bethlehem. The three mighty men have had enough of Joab at Jerusalem, and have come down into (1 Chron. xi, 15) the Cave of Adullam, eager for an opportunity of showing that if they are not so lucky or crafty as Joab, they are quite as brave and as devoted to the king.

Oh, to have done with the Philistines! Oh, to be rid of the son of Zeruiah! to be once more but a shepherd, with only a lion and a bear to vex one!

This seems to be the covert meaning of the hasty exclamation, "Oh, that one would give me to drink of the water of the well of Bethlehem!" The three chose to take the words literally, and soon were seen hastening

to Bethlehem, to prove as fearless as a Dorso in the presence of the hostile garrison.

Poor Josephus has been badly treated over "the Cave of Adullam." Obviously he knew nothing about its position, and pardonably, like others, foisting in the word "city," he reproduces the expression as "a cave near the city of Adullam." This city was in the Shephelah. There was a famous *hold* near the real *cave*. From the *cave* (1 Sam. xxii, 1-5) David takes his parents to Moab, and (obviously returning to the *cave*) is told not to abide in the *hold*. To this said *hold* refer the words (1 Chron. xii, 8, 16) "into the *hold* to the *wilderness*." The LXX here omit the words "into the *hold*," and Josephus, using the LXX, and conscious that *cave*, *hold*, and *wilderness* were all connected, describes David's next move, not as from the *cave* or *hold*, but as from the *wilderness* ("Ant." VI, xii, 4), in which the city of Adullam certainly was not, but where the true cave is still. Again, Josephus says rightly, that the exploit of the three took place when King David was at Jerusalem ("Ant." VII, xii, 4), yet wrongly makes the *hold* which was near the cave, to be the citadel of Jerusalem. If Josephus is to be quoted on this point, let all the passages, and not only one, be considered.

Further, the city of Adullam is a most undesirable position for the cave. It is evident (2 Sam. v, 7) that David succeeded in capturing Zion just in the nick of time, before "all the Philistines (2 Sam. v, 17) were upon him." He was far too wary to shut himself up in an ill-provisioned fortress. Therefore, leaving Joab to hold the newly-won Jebus, David took to the field, and went down to the famous *hold* (near) the Cave of Adullam (Khureitun). Like other great generals he preferred to fight in the open. Cooped up in Zion he could do next to nothing, while in the desert of Judah, having traversed it in every direction, he could elude and walk round the Philistines, as he did with Saul, and treat them as Sertorius did Metellus in Spain. When David and his men entered walled Keilah, Saul at once saw that they had stepped into a trap. Surely then, David, a master in stratagems, would not be so silly as to march down to Adullam in the rear of the Philistines and close to their country, when he was threatened by them. There is no support whatever for the popular notion that the Cave of Adullam was near the city of that name in the Shephelah.

The same want of discernment is shown in placing the rock of Rimmon of the Benjamites at Rummou, in the tribe of Ephraim (*Quarterly Statement*, 1882, p. 50), but error is hard to kill, whoever plants it.

THE IDENTIFICATION OF THE CITY OF DAVID.

By the Rev. D. LEE PITCAIRN, M.A.

UPON Mr. Bergheim's interesting paper in the April *Quarterly Statement* may I be permitted to remark that he appears to regard six propositions as axiomatic, which are all in fact highly debateable, viz. :—

1. That Zion was the highest of all the hills of Jerusalem.
2. That Zion was called the upper city.
3. That Zion occupied two hills, the higher, called the upper city, the other called the lower city.
4. That Zion occupied the north and also the north-west portion of the city.
5. That the lower knoll of Zion was levelled during the Hasmonean period.
6. That Millo formed the lower portion of Zion, and was afterwards called the lower city.

Of these propositions the first contradicts three of the historical writers of the Bible, who all use the phrase "go up," or "bring up," of one going from the City of David to Solomon's temple. The second and third are inconsistent with one another, and do not agree with Josephus. The latter speaks of an "upper market place," but he does not call it Zion, and he says that not Zion but the City of Jerusalem was built upon two hills, the one containing the upper city, and the other containing the lower city. Of the other three I will only say that they appear to require proof.

For the sake of brevity let the principal hills of Jerusalem be represented by letters.

Let S represent the small hill outside the present walls, through which the Siloam tunnel is cut, having the Virgin's Fountain on one side and Siloam on the other side.

Let T stand for the hill on which Solomon's temple was built, represented now by the *Kabbet es Sakrah*.

Let H stand for the hill on which Herod built his palace and protecting castle, represented at the present day by the citadel with its five towers on the west of the city.

Let D stand for the southern part of the same hill, where now stands Neby Daüd, and which slopes down into the so-called Valley of Hinnom.

On the eastward slopes of D, outside the present walls, there are several remains of ancient habitations, rock-hewn dwellings and cisterns, pavements, &c. A man standing on a lower knoll of this hill, a little south and west of Siloam, will see Josephus' plan of the city plainly before him, the two hills and the valley between them, the upper city on his left

hand (D and H), the lower city on his right hand (the hill S with its slopes). Beyond the latter rises the elevation of the Haram (the hill T), which apparently was outside the walls until Solomon built the temple upon it. Josephus intimates ("Wars," V, iv, 2) that the first wall reached straight across from H to T, bounding the city after Solomon on the north. From this point of view (south of Siloam) the suitability of Psalm cxxv, 2,¹ is apparent. The city, before the invention of artillery, was not commanded, but protected, by the encircling hills. To the modern Jerusalem, which lies so much higher, the text is not so easily fitted. With this position of the city only was Jerusalem, *i.e.*, the city proper, defended by three walls (Josephus, "Wars," V, iv, 1), *i.e.*, it lay to the south of all three. The order to burn the city was responded to by setting fire *inter alia* to Akra and Ophel (Josephus, "Wars," V, vi, 3).

For the identification of Zion with the lower city and with S I have only to refer to Mr. Birch's able arguments in many numbers of the *Quarterly Statement*. They convinced me long ago, and acquaintance with Jerusalem itself has only deepened the conviction. Mr. Birch will pardon me, I hope, if in venturing to support him I should repeat him.

1. The smallness of the site on S is no objection. It is given² as 200 feet \times 600 feet. With this may be compared the ancient Greek citadel of Tiryns. Colonel Leake ("Morea," vol. ii, p. 250) says: "The length of the summit of the rocky hill of Tiryns is about 250 yards, the breadth from 40 to 80; the height above the plain from 20 to 50 feet." Tiryns then is approximately of the same size as Mr. Birch's Zion. But it is certain that Tiryns comprised both a strong fortress and a palace. There is no reason why Zion should not have comprised both within an equal space. For Solomon's growing luxury an ampler site was required.

2. It is quite possible that Akra is a translation of Millo, and that both names refer to the same spot. First Maccabees is not the earliest place where the Akra appears in the LXX. In 1 Kings xi, 27, we read of Solomon that he *ᾠκοδόμησε τὴν ἄκραν*, built the Akra or castle, *i.e.*, the LXX translated "the Millo" (it always has the article) by the word which in their age, or soon after, was so familiar as the name of the infamous "tower" which was opposed to the sanctuary. It is not improbable that they intended by using this word that Solomon built a tower or castle on the same site which was known in the Maccabean time as the Akra. Since among Solomon's buildings "the Millo" is translated "the Akra," the Akra of First Maccabees may be a translation of "the Millo" in the Hebrew original. "The Akra" is not a proper name, but a very fitting and descriptive word for a hill-top citadel. It could stand, as in Attic Greek, either for the hill-top itself or for the castle on it. Xenophon uses *ἄκρα* "as equivalent to *ἀκρόπολις*, the castle or citadel

¹ "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

² *Quarterly Statement*, 1886, p. 152.

on a steep rock overhanging the town" ("Liddell and Scott"). Similarly Millo (מִלּוֹ from מִלְּךְ) means "a mound or rampart, built up and filled in with stones or earth" ("Gesenius"). There was a Beth-Millo at Shechem, a Beth-Millo on the descent to Sillah, probably some place in the country ("Gesenius"). There may have been a Millo, or *arx*, in every hill city, and in the ancient City of David. But since Solomon, the castle which he had built or rebuilt was the Millo *par excellence*, as since Rufus "The Tower" has engrossed that name in London.

3. The Macedonian Akra may very well have stood on S. Josephus says that it adjoined and overlooked the temple, standing on higher ground. But 1 Maccabees does not confirm this. That book says that the Akra was in "the city of David" (i, 33): that "it was a place to lie in wait against the sanctuary, and an evil adversary to Israel" (i, 36); that it was on lower ground than the temple (vii, 32, 33), and that "the heathen issued out from it, and polluted all about the sanctuary, and did much hurt in the holy place." The hostile tower could be a constant menace to the temple without actually overlooking it. It was not so near as to shoot into the temple, the garrison had to make sorties ("issued out"; xiv, 36).

4. The Akra continued to stand on S after it was taken. According to Josephus, Simon Maccabæus demolished the fortress, and cut down the hill on which it stood to a level with the rest of the city. According to the writer of 1 Maccabees Simon did no such thing, but "he entered into the tower," "cleansed it from pollution," "took all uncleanness out of it," "placed Jews therein, and fortified it for the safety of the country and the city." Clearly it was not demolished, but preserved. The marks of the cutting down of the rock now to be seen in the north part of the Haram do not confirm Josephus. They are evidence of the levelling of that area at some time, but not of there having ever existed a hill and a fortress on the spot.

5. It is remarkable that while in the historical books of the Bible the names "Zion" and "City of David" are interchangeable, in 1 Maccabees they are distinct. "The City of David" is twice named and is identified with the Akra, "Zion" is six times named, and is always identified with the sanctuary. The Psalms had prepared the way for this use of the name "Zion." But "the City of David" was more a name of locality, and was less likely to change its signification in the 270 years since Nehemiah, who fixes its position as near the Pool of Siloam, and above it (Nehemiah iii, 15).

6. The Akra was a citadel under Herod the Great (Josephus, "Antiq.," XV, vii, 8). The historian says that "there were (at Mariamme's death) two fortified places about the city, one belonging to the city itself, the other belonging to the temple"; and that "without the command of them it was not possible to offer the sacrifices." Clearly these two citadels were the temple itself and the Akra, which had so long interfered with the temple and the sacrifices. Antonia and the castle on H appear

not to have been built until later ("Antiq.," XX, viii, 5 ; "Wars," V, iv, 3) ; and in any case the latter was too far off to affect the sacrifices.

7. When the Akra was burnt by Titus ("Wars," V, vi, 3), it was probably a fortress still, being named among other public buildings. But the palace of Queen Helena "in the midst of Akra," was not necessarily within the fortress. The whole hill appears to have borne the name.

LAPPING OF THE WATER.

By Rev. A. MOODY STUART, D.D.

AFTER reading with much interest and with the greatest satisfaction a recent record of Palestine Exploration, may I draw attention to a misconception of the "lapping" by Gideon's three hundred at the "Well of Trembling," which is usually taken by Biblical critics (with the single exception of Kitto in the "Pictorial Bible") to mean drinking the water out of the palm of the hand? The "lapping" is never seen amongst us and probably not in Europe, but I had an unexpected opportunity of observing it fifty years ago in the Island of Madeira. One afternoon, in riding leisurely out of Funchal, there came toward the town a man in the light garb of a courier from the mountains running at the top of his speed ; as he approached me he stopped to quench his thirst at a fountain in a way that at once suggested the lapping of Gideon's men, and I drew up my pony to observe his action more exactly, but he was already away as on the wings of the wind, leaving me to wonder and admire. With one knee bent before him, and the other limb stretched behind in the same attitude as he ran, and with his face upward toward heaven, he threw the water apparently with his fingers in a continuous stream through his open lips without bringing his hand nearer to his mouth than perhaps a foot and a half, and so satisfied his thirst in a few moments.

Gideon with his chosen three hundred, "faint yet pursuing," and hastily drinking of the brook by the way, sets before us a singularly fine picture of energy and zeal in the work of the Lord, and one well fitted to move us whilst thankfully sharing in many mercies, yet to use them as only "lapping the water with our hand" in our course heavenward.

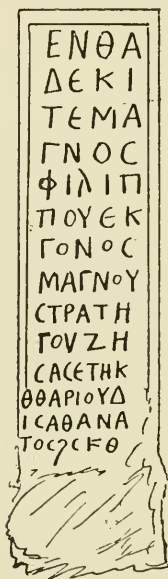
GREEK AND OTHER INSCRIPTIONS COLLECTED IN
THE HAURAN.

By Rev. W. EWING.

Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,
of Caius College, Cambridge.

(Concluded from p. 280.)

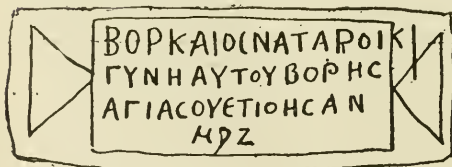
No. 163. In wall of house. 'ORMĀN.



ἐνθάδε
κίτε
Μάγνος
Φιλίππου
ἑκγονος
Μάγμου
στρατηγῶ
ζήσους ἔτη κ'
<θ> θάρι οὐ(ε)μς
ἀθάνατος (ἔτους) σκθ'

The date is 334 A.D. See No. 159.

No. 164. In Medâfeh. (= Wadd., 2016.) 'ORMĀN.

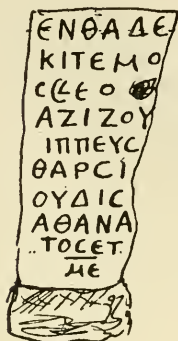


Βορκάιος Νατάρου κ(αί)
γυνή αὐτοῦ Βόρη
Σαγιάσου ἐπόησαν
μζ

Wetzstein read as above. Waddington reads *Σασιασον*, but Γ and C
are hardly to be distinguished.

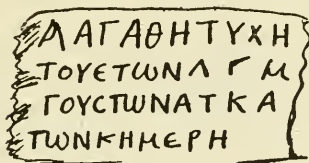
The date is 152 A.D., but reading is uncertain. See No. 159.

No. 165. Beside No. 163. (= Wadd., 2050.) 'ORMÂN.



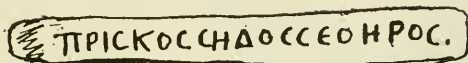
ἐνθάδε
κῆτε Μό-
-σσεο(s)
Ἀζίζου
ἰππεὺς .
θάρσ(ε)ι
οὐδ(ε)ῖς
ἀθάνα-
-τος . ἐτ(ῶν)
μέ'

No. 166. In ground in court. 'ORMÂN.



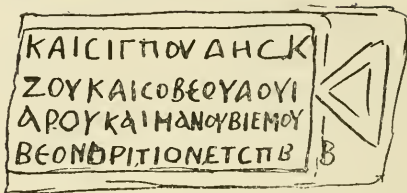
.. Ἀγαθῇ Τύχῃ
.. του ἐτῶν λ'
πρὸ . . καλ(άνδων) Αὐ]γούστων α'. τκα'
.. [ε]τῶν κ' ἡμερ(ῶν)η'
The date τκα' is 321, i.e., 426 A.D.

No. 167. Over court door. 'ORMÂN.



Πρίσκος Σηδός Σεώηρος.

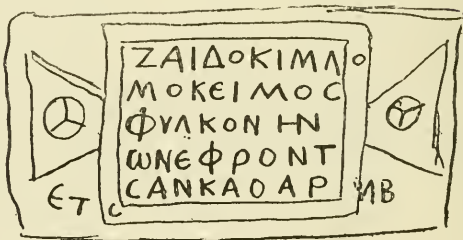
No. 168. On top of open stair. ὈΡΜᾶΝ.



[ἐκ προνοίας] καὶ σπουδῆς Κ . .
 [Ἀξί]ζου καὶ Σορέου Ἄουι
 αρον καὶ Μάνου Βιέμον
 ἔτει ιβ'

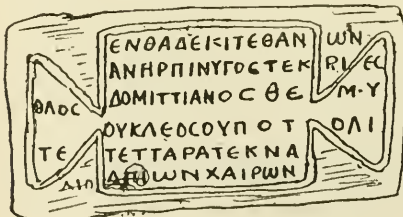
The date is 117 A.D. See No. 159.

No. 169. Exposed in court. ὈΡΜᾶΝ.



Ζαῖδο[s] Κίμλο[s] Μόκειμος
 Φυλ[ῆς] Κονήμων ἐφρόντ(ι)συν

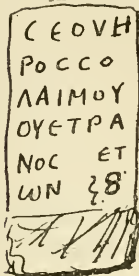
No. 170. In wall. (= *Kaibel, Epigr. Gr.*, No. 456, and *C. I. Gr.*, No. 4536.) Wadd., 2021A. ὈΡΜᾶΝ.



ἐνθάδε κίτε θανῶν
 ἀνὴρ πινυτός τε καὶ ἐσθλὸς
 Δομιττιανὸς Θέμ(ο)υ
 οὗ κλέος οὔποτ' ὄλιτε
 τέτταρμ τέκνα
 λιπῶν χαίρων

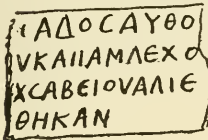
"Here lies the body of Domittianos, the son of Themos, a prudent man and noble, whose fame will never die. He left four children." Epigram in hexameters.

No. 171. At side of street. 'ORMÂN.



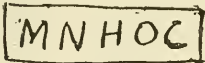
Σκουήρος
 Σολαίμου
 ούετρανός
 ἐτῶν ξβ'

No. 172. In cellar. 'ORMÂN.



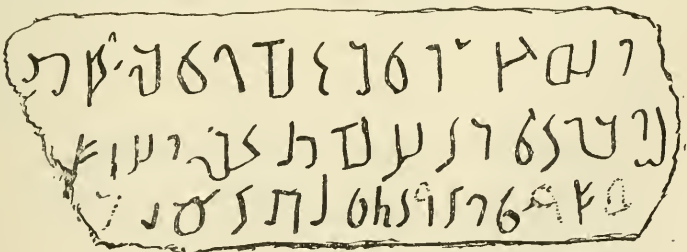
(Σ)ᾶτος Αἴθου
 καὶ Ἰαυδέχους
 Σαβείου ἀνέ
 -θηκαν.

No. 173. Over door east of Great Mosque. BUSRAH.



μηρός

No. 173A. This was copied from an old stone, much weatherworn, near the Cathedral in Busrah, April, 1890. In August, 1892, the stone had disappeared, said to have been broken up and used in building a peasant's hut some distance from where it lay.



No. 174. In Medâfeh of Mudîr. BUSRAH.



Zeus 'Aphathne(ús) prokopēn
'Archeláw 'Ioulios

Inscribed on a pedestal. Above the words is an ox-head.

Published also in *Rev. Arch.*, June, 1884.

No. 175. On stone near the altar outside the walls of BUSRAH.

Τ ΕΠΙΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ
 ΑΓΙΩΤ ΒΟΣΤΡΕΝ ΟΥΙΩΒ
 ΑΤΟΥΙ ΕΤΕΛΙΩΒΙ ΟΥΙΩΒ
 ΥΡΒΑΝΥ ΩΝΑΘΕΤΟΥ ΑΓΙΟΥΔΙΚΕ

ἐπὶ τοῦ ἀγιωτάτου Ἰορδάνου ἀρχιεπισκόπου Βοστρή(ων) ἐτελιώθ[η]
... τοῦ Ἰώβ ... τοῦ ἀγίου Δικ ... Cf. Wadd., 1916a.

No. 176. On pillar in Great Mosque. BUSRAH.

ΕΚΤΙΣΘΗΚΕ ΜΕΣΛΙΩΝ ΤΟ ΤΡΙΚΟΝΧΟΝ ΟΙΓΜΑ
 ΚΑΙ ΕΠΛΗΡΩΘΗ ΕΝ ΕΤΕΙ ΤΠΓΣ ΧΡΟΝ^Ε ΙΝΔΙΚΣ
 ΕΝ ΑΚΑΤΗΣ

No. 177. On Eastern pillar in Great Mosque. 7. BUSRAH.

ΕΝ ΟΝΟΜΑΤΙ ΤΟΥ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ
ΕΠΙΦΑΣ ΑΡΚΑΔΙΟΥ ΑΛΕΞΑΝΔΡΟΥ ΤΟΥ
ΛΑΜΠΡΟΤΑΤΟΥΣ & ΚΑΙ ΗΓΕΜΟΝΟΣ

Parts of same stone, 177 being the beginning and 176 the end.
(=Wadd., 1913.)

ἐν ὀνόματι τοῦ σωτῆρος Χριστοῦ ἐπὶ Φλ. Ἀρκαδίου Ἀλεξάνδρου τοῦ λαμπροτάτου σχο(λαστικοῦ) καὶ ἡγεμόνος, ἐκτίσθη ἐκ θεμελίων τὸ τρίκονχον σίγμα καὶ ἐπληρώθη ἐν ἔτει πηγ' χρόν(οις) Ἰνδικ(τιῶνος) ἐνδ[ε]κάτης.

In the name of Christ the Saviour, in the time of Flavius Arcadius Alexander, the distinguished lawyer and governor, the portico of semi-circular shape, with three niches, was built from the foundations, and completed in the 383rd year, *i.e.*, A.D. 488, in the 11th indiction.

Nos. 178 and 179. In wall of Great Mosque. BUSRAH. (=Wadd. 1906.)

Ι Η Ν Ι Α Β Ι Ν
Ι Η Σ Μ Α Τ Ρ Ι Κ Ο Σ
Ω Σ Τ Ε Τ Α Π Ρ Α Κ .
Τ Ι Α Τ Ω Ν Δ Ο Υ Κ Ι
Κ Ω Ν Μ Η Κ Ε Τ Ι Π Α
Π Ρ Α Σ Κ Ε Θ Δ Ι Α Δ
Λ Α Κ Α Τ Α Β Α Θ Μ Ο Ν
Α Ν Υ Ε Θ Δ Ι Ο Υ Τ .

Ε Ξ Ο Ι Δ Σ Δ Ι Π Τ
Τ Ε Δ Ι Τ Ι Α Σ Λ Α Η
Β Α Ν Ε Ι Ν
Ω Σ Τ Ε Ε Κ Α Σ Τ Ο Ν
Τ Ω Ν Δ Ο Υ Κ Ι Κ Ω Ν
Κ Α Ι Σ Κ Ρ Ι Ν Ι Α Ρ Ι Ω Ν

(a) ... ἐξ οἷας δῆποτε αἰτίας λαμβάνειν ὥστε ἕκαστον τῶν ἐουκικῶν καὶ σκρινιαρῶν . . .

(b) ... τ]ῆ[ν τὰξ]ιν τῆς μάτρικος ὥστε τὰ πράκτια τῶν ἐουκικῶν μηκέτι πιπράσκεισθαι ἀλλὰ κατὰ βαθμὸν ἀνέσθαι οὔτ[ως] . . .

Parts of some large inscription, apparently a decree of some sort.

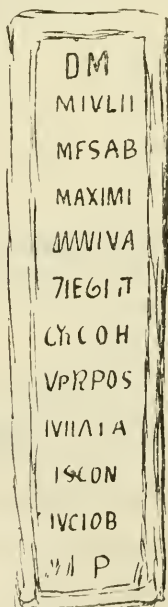
No. 180. On church at BUSRAH. (= Waddl., 1950.)

AELAVRELTHEONILEG
 AVGGPRPRCOSDESIG
 OPTIONES 77 LEGIUKVR
 VNERIANNAEGALLIANNAERARISI
 MOETIEROMNAINVSTSS~~77~~MOCOSIK

Ael(io) Aurel(io) Theoni leg. Augg. pr. pr. cos. desig. optiones (centurionum) leg III Kur(enaicae) Valerianae Gallianae raris(s)imo et per omn(i)a iustissimo co(n)s(ulari) h(onoris) c(ausa).

For optiones, see No. 98.

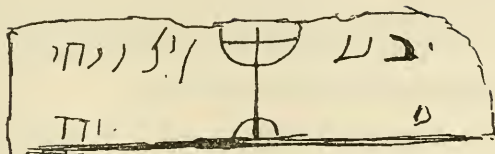
No. 181. In castle wall. BUSRAH. (= Waddl., 1955.)



D(is) M(anibus) M. Iulii M. f. Sab(atina) Maximi Man(t)ua (centurionis) leg(ionis) III Cyr(enaicae) coh(ortis) V pr(incipis) pos(terioris) Iulia Laïs coniugi ob [me]r[ita].

Julius Maximus belonged to the tribus Sabatina, and was a native of Mantua.

No. 182. Over court doorway. DERA'AH.



No. 183. In roof, face upwards, over eastern door of EL MANARAH, or ET TURBEH in Hebrân, called by the Arabs Hebrâs.

ΥΠΕΡ ΣΩΤΗΡΙΑΣ ΚΑΙ ΚΥΡΙΟΥ ΚΑΙΣΑΡΟΣ ΤΙΤΟΥ ΑΙΛΙΟΥ ΑΔΡΙΑΝΟΥ ΑΝΤΩΝΕΙΝΟΥ
 ΣΕΒΑΣΤΟΥ ΕΥΣΕΒΟΥΣ ΟΜΑΔΕΚΤΩΝ ΙΕΡΑΤΙΚΩΝ ΕΚΤΙΘΗΤΟΥΣ ΟΚΤΩ ΚΑΙ
 ΔΕΚΑΤΟΥ ΑΝΤΩΝΕΙΝΟΥ ΚΑΙΣΑΡΟΣ ΠΡΟΝΟΗΣΑΜΕΝΩΝ ΑΡΙΣΤΕΙΔΟΥ ΒΑΙΜΟΥ ΑΙΘΕΛΟΥ
 ΣΥΜΕΡΝΟΥ ΕΜΕΓΑΝΗ ΚΑΜΕΝΟΥ ΒΑΚΟΝ ΒΑΙΜΑ ΒΧΡΟΥ ΝΥΜΑΣΚΟΥ ΕΜΜΕΣΤΑΝ ΗΝ ΑΡΧΟΙ ΕΡΟΤΑΚΙΟΝ

ὑπὲρ σωτηρίας καὶ (νίκης) Κυρίου Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνεῖνου Σεβαστοῦ Εὐσεβοῦς ὁ ναὸς ἐκ τῶν ἱερατικῶν ἐκτίσθη (ἔ)τους ὀκτῶ καὶ δεκάτου Ἀντωνεῖνου Καίσαρος προνοησαμένων Ἀριστείδου Βαίμου Αἰθέλου Ἐμερνον. ἱεροταμιῶν

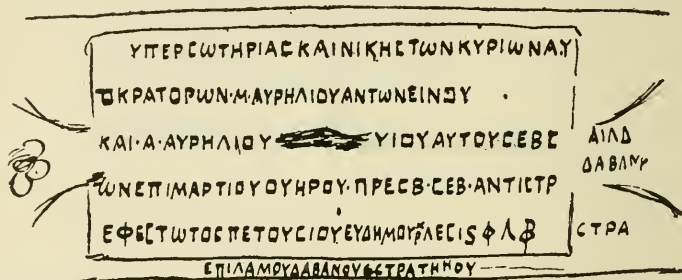
The date is 156 A.D.

No. 184. On church in ruined village in EL LEJÂ. The church is built of dressed basaltic stone. It is in two stories. Many of the great stone slabs which formed the roof of the first story are *in situ*.

ΙΟΥΛΙΟΣ ΜΑΞΙ
 ΜΟΣΤΡΑΤΙΩΤΕΣ
~~ΚΑΨ~~ ΚΑΨ
 ΡΟΥΦΟΣ ΑΔΕΛΦΟ
 ΣΑΝΕΚΤΙΣΑΝ ΒΗΠΑ
 ΤΡΩΘΕΩΣΕ
 ΒΣΙΑΣ ΧΑΡΙΝ
 ΑΤΟΥΡΗΝΟΣ

Ἰούλιος Μάξιμος στρατιώτης [λεγ III Κυρ?] κα[ὶ] Μάξιμος] Ῥούφος ἀδελφὸς ἀνέκτισαν Διὶ πατρῶν θεῶν εὐσεβείας χάριν

No. 185. On lintel over door north of the Theatre. SHUKBA. v. No. 149.



ὑπὲρ σωτηρίας καὶ νίκης τῶν Κυρίων Αὐτοκρατόρων Μ. Αὐρηλίου
 Ἀντιωνεΐνου καὶ Α. Αὐρηλίου υἱοῦ αὐτοῦ Σεβ[αστ]ῶν ἐπὶ Μαρτίου
 Οὐήρου πρεσβ[ευτοῦ] Σεβ[αστοῦ] ἀντιστρ[ατήρου] ἐφεστῶτος Πετουσίου
 Εὐδήμου (ἐκατοντάρχου) λεγ(ῶνος) ἰσ' Φλ(αβίας) Φίρ(μης)
 ἐπὶ Λάμου Δαβάνου στρατηγῶ.

At the right hand side διὰ Α.
 Δαβάνου
 στρα[τηγοῦ]

The date lies between 175 A.D. and 178 A.D., while Martius Verus was governor, during the joint reign of Marcus Aurelius and his son Commodus. The surname of the latter has been erased.

No. 186. On stone turned up near SEFFÛRIEH.

ΥΕΛΑΣΙΟΥΣ Χ Κ Ω Χ Α Α Μ Π Χ
 ΥΕΙΟΥΛΕΤΙΟΥΤΟ
 (ΥΩ)ΧΣΙΟΔΑΡΧΚΥΝΑΦΩΦ.ΟΥ
 ΣΙΔΟΝΙΜΑΡΧΙΣΥΝΑΓ
 ΩΙΟΥΠΣΡΙΣΡΘΟΝΤΑΔΣΥΒΕΡ
 ΙΑΝΟΑΦΡΕΑΡΧΙΕΥΝΑΓ
 ΩΓΟΤΟΥΡΟΥΛΑΜΠΥ

Γελασίου(?) κώ(μητος) λαμπ(ροτάτου)

υἱοῦ ἑὲ τοῦ

. ἀρχ[ισ]υναγώγου

Σιδονίου? ἀρχισυναγ

ώγου

ἀρχισυναγ

[The inscription numbered 109A should have been placed at the end. It is from 'Ary عربي, not from 'Ahyr in the Leja.]

A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

(Concluded from page 294.)

DESPATCHING Mohammed to attend to the horses, I rambled quietly through the village again, making friends with the people, who now were curious to have everything examined which they themselves did not understand. I was invited into a good many houses, without finding much more than bits of broken sculpture. This led to an experience, not uncommon, I suppose, but which I had never had before. I had just told the mistress of a house, a good-looking young woman, with dark shining eyes, and the whitest of glistening teeth, that there was nothing specially interesting about the columns with ornamented capitals she had brought me in to see, and was turning to go when she entreated me to stay for a moment. She approached in a ripple of smiles, but with an earnest look in her eye, and asked in a whisper if I could *write*. Of course, I said I could; did she want me to write a letter for her? O, no, if I would only write two words on a slip of paper for her it would be all right. She knew I was a حكيم literally "wise one," usually employed for "doctor." But of what use would a couple of words on a slip of paper be to her? There was no question about its utility. She was labouring under certain domestic disadvantages and consequent anxieties, barring her from the full confidence and favour of her lord. Would I not write the few words for her, so she might wear them about her person, when she was certain her troubles would soon vanish. Nor would she ask me to do it *for nothing*, as she had a *bishlik*—a piece of money worth about sixpence—which she had carefully prepared against such an occasion as this, and *that* should be mine the moment the words were written! It was difficult to resist such a temptation as this, but having no skill in the construction of the *hejáb*, I thought it better to leave the matter alone. Her disappointment was very apparent, so I recommended her to apply to Mohammed, *the hakím* of our company, who, I doubted not, would be able to give her excellent advice. Unhappily, however, she was unable to come to our quarters that evening, and we were off very early next morning. I mentioned the matter to Mohammed, and had quite a lecture from him on the subject of *hejábs*. From this superstition he was perfectly emancipated, and made no little game of its unfortunate victims. He was, however, always ready to oblige a client when anything was to be gained. He told me of two women whom he had made happy for life with a few strokes of his pen, he being profiter to the extent of three *mejedies*, about equal to ten shillings! It is pathetic to think of the trust reposed in these things by all classes in the country, especially among the poorer and more ignorant. Often a verse from the *Kor'án* is

written ; in other cases simply a few alleged mystic signs. It is usual to have the *hejâb* sewn up in strong cloth or leather, then it is slung with a string round the neck, strapped on in the belt, or otherwise attached to the person. The number of things which are worn as amulets is bewildering : hair, teeth, leather, stones, bits of coloured glass, wood, metals, coins, bones of animals, &c., &c. Very high in favour are the bones from the vertebræ of the wolf, and you can seldom travel far without meeting with the ubiquitous blue bead. It is twisted into the hair of the pretty child, or hung round the neck of the weakly : a horse of which a man is proud will have the inevitable blue bead in mane or tail. It is held to be a sure protection against the malign power of the evil eye.

An old Cufic inscription on a stone beside the *beidar* detained me long, but little could be made of it, the weather had so worn the surface. Then I found a company of peasants from a place to westward which they called *Jibbeh*, with donkey loads of grapes, of which they disposed at very reasonable rates, so I was able to afford a treat for our host and his friends, which they thoroughly enjoyed, at but little cost. Money is not much used among the people there, and many of them have no approximate idea of its value. Barter is the rule among them, and these peasants hoped only to take back wheat in return for the produce of their vineyards. A few hearty muleteers from *Hasbeiyeh* joined the company in the *Medâfeh* towards evening, and their hilarious, not to say boisterous, merriment enlivened the last hours of day. These stout children of the highways have many dangers, and suffer more hardships, in the practice of their arduous calling, but, taking them as a whole, nothing seems to daunt them or to reduce their exuberance of spirit. There were also several workmen in the village, described as coming from *el Bekâ'*, "Cœle Syria," a pretty comprehensive term. The harvesting operations over in the north, they had come hither seeking employment. They could build houses, but in this respect might not be compared with the sturdy and skilful masons of *Schweir*. They would also take a turn at threshing or winnowing, or whatever was going on. They and their families would be well contented if they might take back with them a load or two of grain as the reward of their toil during a few weeks in *Jedâr* or *Haurân*.

The conversation after supper turned on such diverse subjects as the management of wheat, the nature, manner, and efficacy of prayer, and the condition of roads in the country. One bit of information I set down here for any who may be able to take advantage of it. A youth who knew the place well assured me that *Laṭîb* is absolutely full of inscriptions.

El Mâl, "the fortune," name of sweet significance to Arab ears, lies not far to the north-west from 'Akrabah, at the eastern base of the hill bearing the same name. The house of the Sheikh being whitewashed, stood out in bold prominence among its dark neighbours in the clear light of the morning as we passed in the distance. *Kefr Nâsij* stands on a

rocky height, considerably above the level of 'Akrabah. There are only ten houses now occupied; two years ago it was perfectly empty. The people had come from some of the villages in *el Ghauta*, the fertile plain of Damascus. In personal appearance they were the cleanest and tidiest we had yet met among the Fellahin in these parts. They complained very bitterly of the sterile character of the soil around them, saying it was hardly possible, even with the immunities they enjoyed, to make a livelihood. Enquiring as to the immunities, they told me that to encourage men to settle in such districts, the Government declared that no taxes of any kind would be levied upon settlers for, I think, five years. This time should enable them to bring the land into subjection, and then the usual *'ashâr*, or tithe, would be taken. They had now the experience of two years behind them and, like my Sufsaf friend at Umm el 'Osij, were seriously thinking of returning home, the riches of the Ghauta, even with all its burdens, being preferable to the freedom and poverty of Kefr Nâsij. There is a considerable extent of ruins, but only one building of any size, towards the centre of the village. It seemed a likely enough place for inscriptions, but the people said nothing of the kind was to be found in the village. A pretty careful search disposed me to believe them, so taking farewell of the kindly settlers we mounted and rode for *Kefr Shems*.

Our way lay across the bottom of a wide valley which runs nearly north and south. The soil appeared much richer than the accounts received at Kefr Nâsij would have led us to expect. Great breadths of waving *dhurra*, the bright green of the blades contrasting with the white graceful feathery heads, lent a pleasing touch of colour to the sombre landscape. From the summit of the opposing hills, with a clear atmosphere, a splendid view should be obtained of all the country lying between this and Jebel ed Druze in the east, but, unhappily, a thick haze, which I have never seen absent, obscured the whole of el Lejâ' and the plains to the south--the serried peaks of the mountain rising into the sky beyond. Just under us, a little to southward, lay *Kefr Shems*--"the village of the Sun," and further off to the south-east rose the black towers of *Eş Şanamein*--"the two idols." Descending the eastern slope, we struck an ancient aqueduct which, coming from the north-west, pursues its course in an irregular line past Kefr Shems on to *Eş Şanamein*. The house of the Sheikh in Kefr Shems stands in the south-west quarter of the village. It is guarded by a wall, high and strong, and a huge stone door, swinging open from the street, admits to a courtyard paved throughout with dressed blocks of basalt. The under part of the house is built of the same material. A very rickety stair leads to the upper quarters, where the *međâfeh* is situated. This is adorned with marble columns, which look strangely out of place supporting the rude roof. The Sheikh proved most kind and hospitable, providing melons and grapes liberally for our refreshment. He then constituted himself my guide, and to his interest I owe the inscriptions I was able to copy here. A great part of the old town is now fairly underground. It may, perhaps,

savour of exaggeration to say of the lines of pillars, and the massive buildings now almost entirely concealed and built over, that if they were only on the surface they would present a display almost as grand as that of Jerash, but that was the impression made upon my mind as I followed my host among ranks of half-buried but yet stately columns, and through the gloomy passages beyond. How aptly this illustrates the transitory nature of earthly grandeur. These buildings are now used as stables, cattle sheds, and pens for the village sheep.

Here I had the first and only attack of fever during this journey, and this the good Sheikh sagely assured me was due to the melon he had so hospitably provided! But fever is always brooding over these villages, and we never failed to meet with earnest applicants for *kīna*, as they call "quinine." This appeared to be the one medicine of the *Franjies* in which there was something like universal confidence. A very common way of taking it is to wrap up the dose in a bit of cigarette paper and swallow it with a mouthful of water. The cigarette paper is everywhere to be found; even in the most remote parts, where no other evidences of approaching civilisation were to be seen, the little packets of paper in their indiarubber bands and pictured boards were never absent. Fever notwithstanding, we started about midday and rode down to Eş Şanamein, following pretty closely the line of the aqueduct, alongside of which we found traces of an ancient road. In some parts lines of stones on either side would seem to show that at one time it was guarded by walls. Taking a path which strikes off to the right, we reached the edge of the valley which runs to west of the village, and which here deepens almost into a gorge, the black bare rocks rising many feet on both sides. The horses with some difficulty scrambled down and struggled up on the further bank, then between perfunctorily built dykes that guard the ill-managed gardens we quickly approached the ruins. Just after entering the village there is on the right hand in the valley a deep pool which, earlier in the year, is tolerably fresh, but by this time it is rather strong for European taste. Rude stone steps lead up from the water's edge to a large rectangular enclosure, paved with badly fitting blocks of basalt, and surrounded by a low wall of the same stone. All the materials here used are taken from the ruins around. In the southern end of the enclosure there is a niche with shell ornamentation, which indicates the direction of the *Kīblah*. Hither come many of the pious Moslem in to perform their devotions, the water being specially convenient for ablutions.

This prayer place by the water reminds one of the Jewish *proseuchae*, which they were wont to have by the seashore, and on the banks of rivers (Acts xvi, 13). *Kīblah*—قبلة is used in Syria for "south." It means, of course, the sanctuary in Mecca, towards which the Moslem turns in prayer. It seems to be an irregular infinitive of قابل—"to stand opposite to"—as the place over against which the worshipper stands. The dark towers which are so imposing when seen from afar, on closer acquaintance are a sad disappointment. The use of white and black

stones in their construction gives them a curious speckled appearance. Consisting of two or three storeys each, it is not easy to determine their original purpose : they may have been a sort of rude mausoleums. The building of the lower part is usually substantial, but it grows shaky towards the top. These towers look over a wide extent of ruin, which has perhaps yielded more inscriptions than any similar space in the Haurân ; but it is impossible to say what riches may still lie buried under the enormous rubbish heaps that cumber the ground on every hand. The guide books give an account of the temples and reservoir in the eastern portion of the town. This reservoir, under the southern wall of the larger temple, affords the chief water supply of the villagers in summer. The temples are *not* built of limestone, as "Murray's Guide" asserts. Limestone never could have weathered the blasts of centuries as this carefully-dressed basalt has done. Whence its dark brownish colour on the surface I know not, but basalt it is beyond all doubt. Again, it is hardly correct to say that any of the houses here are "in the best style of Haurân architecture." Very much finer examples are to be found, *e.g.*, in Zora', and in Damet el 'Alyah. But a very good general idea of the ancient method of building, and the use of blocks and slabs of stone for all purposes—walls, roof, window shutters, doors, &c.—may be gathered from the structures now standing, many of them of old materials, and very roughly put together, but chiefly from the ruins. The mosque is an unpretentious building, with a very large paved courtyard. Like other eastern sanctuaries, it is open to afford welcome shelter to friendless and homeless wanderers, several of whom we found had taken refuge under its shadow from the fierce heat of the day. So it is also with the synagogues of the Jews in the Orient. He who reaches a Jewish town, if he has no friend, may claim a place to rest in the sanctuary of his brethren. If he be in penury, the authorities tell off a certain number of householders, who shall each give him a meal every day, or every second day, until such time as he may be otherwise provided for, or move further.

A little to eastward of the village I saw a number of tents, and beyond the tents a scene of bustle and activity, most *unoriental* in its character. The tents belonged to the engineers who had charge of the construction of the tramway from Damascus into the Haurân. In the course of their work they had reached Eş Şanamein, and the low embankment which here was necessary, a troop of native workers, under European supervision, were throwing up in great style. I found the chief in command, the *mudîr*, as the Arabs called him, a young Belgian,—a fine, frank, hospitable fellow, as much delighted to meet a new face from the west as I was to see a representative of civilisation in these wilds. I had hoped to reach Khabab that evening, but he would not hear of our going further, and with the kindly violence of the Orient he constrained us to make our abode with him that night. The clean comfortable tents were a great contrast to what we had been used with for some time, so I daresay we were not hard to persuade. The rest of the afternoon passed

pleasantly, inspecting the works, and more especially a bridge which was to span the wady south of the town, just below the ancient Roman bridge which has outlived so many centuries, and bids fair, though sadly dilapidated, to survive many more modern structures. The metals were laid as far as Ghubâghib, and a locomotive and a number of waggons having been at work for some time the people were beginning to realise some of the blessings of railways. Indeed, they had already a few accidents to boast of ; and no sham affairs either, for several lives had been lost.

The line has now been completed as far as Mezeirib, and opened only, however, for goods traffic. Still, if it is properly gone about, travellers may arrange for a trip into the Haurân from Damascus, and thus see in brief time, and at little expense, what not long ago would have cost a considerable amount of both. The line from Haifa will also open up a country of very great interest, but as yet very little progress has been made with it.

About sunset the company assembled in the dining tent of the engineers for supper, and a thoroughly enjoyable evening was spent, all the more so, perhaps, because the proceedings partook somewhat of the nature of comedy. The *mudîr* could make nothing of English, German, or Arabic, while I was equally at sea in French and Italian. His Arabic interpreter was therefore requisitioned, and the curious spectacle was seen of two Europeans who could make themselves mutually intelligible only through the medium of what, to western ears, must have seemed the barbarous jargon of the Arab. But men in such circumstances are not easily daunted, and the flow of converse was not stayed until far into the night, when a great stillness had fallen over the camp, the village, and the wide desolate stretches around us.

If the night fell in silence the morning broke in tumult. A Kurdish soldier, who had been told off to guard the camp, awoke to find that his 'aḳâl had disappeared—the fillet of twisted hair which holds the *kufiyeh* or head covering in place. Some had heard a troop of camels passing in the darkness, and opined that the camel drivers had visited the tents, and finding the 'aḳâl the most convenient thing, had quietly annexed it, while the valiant guard, like Saul of old, lay deep in slumber. Pursuit was hopeless ; but the Kurdish tongue did ample duty, and if strength of epithet is of any avail, the thief's ears may well have rung. Thus it often is with the ships of the desert "that pass in the night." As the Arabs say, the camel drivers lift a thing and *yadullu mâshy*—"continue walking"—and in the morning "where are they?" The long swinging step of the camel, unresting for many hours, carries them well away from the scene of their depredations ere the dawn.

Looking out we found the face of the earth covered by a dense white mist ; it seemed as if the atmosphere were packed full of soft cotton wool. Everything was drenched with dew. It was some hours ere the sun's bright shafts were able to penetrate the cloud. A remarkable inscription had been seen recently by the interpreter, so he said, just

newly uncovered. He volunteered to accompany me and point it out; but in some mysterious way it had disappeared! The people were very kindly disposed, and allowed me to wander around and through their houses at pleasure. I regret now that I did not copy several inscriptions which they said had been taken before, and which I thought, from the prominent positions they occupied, could hardly have been missed. But many of these stones are often moved about, and where no book of reference is at hand it is well always to secure them.

Only two temples have been traced among the ruins at Eş Şanamein. It has been suggested that the name may have been derived from the two figures cut on a block which lies by the gateway; but is *şanam*, "an idol," ever used for a figure cut on a block? Does it not seem more natural to suppose that the two ruined fanes once covered the "two idols" to which the village in these latter days owes its name?

The *kedîsh* treated us to a display of agility of which we had never suspected him capable. 'Abdullah, rubbing his eyes open, was trying to arrange our goods and chattels on the back of the hitherto submissive animal. But he seemed to have grown utterly weary of those everlasting boxes, bags, &c., and suddenly the iron shoes on his hind feet flashed into the air high above 'Abdullah's unprotected skull, and the whole pile came rumbling over his head in magnificent confusion. For a moment he stood, amid the guffaws of the delighted camp followers, with ears and tail erect, staring at the result of his abnormal activity. 'Abdullah addressed him in a few sentences, remarkable for their brevity and concentrated strength, and the fit left him as quickly as it had come. He stood, apparently in deep contrition, until the burden was fairly placed and secured, and for the rest of the journey he seemed to have gained complete mastery of the evil spirit of insubordination.

The road to Khabab from Eş Şanamein pursues an easterly direction as far as Buşîr. This village stands amid dark reaches of deep fertile soil, which run up to the rocky wall of el Lejâ'. It is fairly cultivated after the fashion of the rude husbandry known to the villagers, and yields enough to keep them in comparative comfort, in spite of the burdens imposed with and without the authority of the Government. The meḍâfeh of the Sheikh opening to northward commanded an extensive view of the plain, which three months before had been clothed with the waving gold of the wheat harvest, and over which a few cattle, set free from the toils of the threshing floor, now wandered, gathering here and there in listless groups to gaze over the dark acres. The Sheikh, Mousa Effendi el Fellouh, was a fine specimen of the well-to-do Fellahy. "Effendi" appearing in his title was doubtless due to contact with the life of Damascus, and evidently the good Sheikh felt himself under obligation "to live up to it." His *diwân* boasted a table of rough wood and a few chairs, besides the ordinary mats. He produced, with no little pride, a few coarse plates, on which he served us with melons and grapes. When bread and *leben* were brought, he had actually a couple of iron

spoons with which to eat the latter. A very poor-looking Bedawy occupied a corner of the *diwân*. He had made friends with the Sheikh of Buşîr, and occasionally ventured beyond the rocky barriers that bound the territory of his brethren, to partake of the Sheikh's hospitality, where the fare was better than would be found in el Lejá' at this season. Taking advantage of his momentary absence, Mohammed told me that the Arabs of el Lejá' were a very bad lot. *Anjas ma yakân*, he said, which may be freely rendered: "Greater rascals do not exist." From this text he preached continuously, seeking to inspire me with caution, until we were safely beyond their borders. It is only right to say that all along our route his opinions met with ample corroboration. This seemed a simple enough man, and I think, to the best of his ability, he gave us the information we asked about routes, &c., in el Lejá'. I had hoped it might be possible to see something of the central districts of el Lejá', especially to the north and north-west of Damet el 'Alyah. He assured me that to attempt this at present would be utter madness. No living thing was to be found there now; not even a bird would fly over it! It was, he said, *başş şol*—بص شول—"only a hot, rocky, waterless waste." It is interesting to compare this word شول (pl. اشوال—*ashwâl*) with the Hebrew שׁוֹל, *sh'ol*, which is translated by the Greek, *Hades*. In the spring of the year the thing might be done, but he thought it would be labour wasted. Nothing would be seen but dreary stretches of rock, an occasional shepherd, whose flock cropped the scanty and stunted herbage, and in the lonelier parts a fox or a jackal. There were no villages, and no ruins; these are to be found only in the لُحْف—*luhf*, that is, along the borders of the district. While we sat at meat the Beduwy suddenly started, sprang to his feet, and peered anxiously into the distance across the plain to northward. Looking up, I could see only, as it were, two moving specks in the direction he indicated. First he muttered "horsemen," and, after a little, *ed Dowla*—"the Government." He shouldered his club, drew his 'abba closely around him, slipped out on his bare feet, and away through the stubble to southward. Ere the horsemen reached the village he must have been well on his way to the borders of the great natural fortress of his kinsmen, el Lejá'. The Arabs of el Lejá' will by no means face a soldier when beyond their own borders. The Arab, who is practically an outlaw, would almost certainly regret it, were he to trust the tender mercies of the Turkish soldier. The latter, it should be said, is equally chary of venturing within the rocky frontier of the Arab's territory. They regard each other as sworn foes, and miss no opportunity of showing how sincere their feelings are. A soldier who, on a former occasion, accompanied our party as far as Zor'a, could not be tempted, even by money, to go with us towards Damet el 'Alyah. A Christian guide whom we secured on that occasion led us by quiet paths to within sight of Dama, then seized with a violent trembling, he pointed out the place with his club, pocketed his *backsheesh*, turned aside into the rocky wilderness, and speedily disappeared. For his

own comfort it was well, as a troop of Druze horsemen who came out to welcome us, would certainly have given him some trouble.

When the horsemen from the north arrived, they turned out not to be representatives of the Dowla after all. It was the old story of the money-lender and creditors over again. The money-lender in this case was a strapping young Damascene, attired in gorgeous apparel of rustling silk. The second horseman was his attendant and guard. Probably the "Effendi" in his title secured for the good Mousa somewhat more respect from his creditor than is usual in such circumstances. But all the same, the arrival of the money-lender to collect capital or interest, was an event which quite obviously afforded no pleasure to any man in the village. While the reckonings of some of the smaller creditors were being pulled into shape, good Sheikh Mousa took me in charge, and we proceeded to explore the village. The one thing of interest we discovered was the stone No. 48, with inscription worn and mutilated beyond recognition. A few houses are built of dressed stone and lime, but most are of the usual type, rough stones and mud, while the passages between the walls are covered to a depth of many feet with all manner of rubbish. The round of inspection over, we left the villagers and the *Shâmy* making the best of a very disagreeable business, and, following the directions of the hospitable Mousa, struck out for Khabab.

The old city of Khabab is somewhat difficult of approach. It stands just within the border of el Lejá'. Reaching the edge of the plain, we pushed on by the winding tracks leading through the splendid basaltic ramparts that guard the entrance to the fastnesses of the Arab. As we came nearer the city, by the wayside we saw signs of the industry for which the place has long been famous. Great circular millstones, skilfully cut from the hard rock, stood in pairs, steadied by means of a wooden shaft passed through the apertures in the centres, like huge solid cart wheels. One of these stones is as much as the strongest camel is ever expected to carry, and you may often see strings of the big ships of the desert, each with a dark mass of stone poised carefully on its back, swinging away to northward and westward. This is one of the industries with which the Arabs find it difficult to interfere, and as it means something for the villagers engaged in it, their masters can with a better conscience make free with their goods in other directions. The quality of the rock in this neighbourhood fits it peculiarly for this purpose, and the tradesmen of Khabab are called on to supply the needs of a very wide district.

Approaching the town, the most conspicuous object is the house of the bishop, *Dâr el Maṭrân*. It stands on a slight eminence towards the western quarter, and being whitewashed, is in sharp contrast with the sombre-hued hovels around. The sunlight gleaming on its white walls renders it a prominent landmark far over the dark, bleak tracts of el Lejá'. I saw it again distinctly both from Harrân and from Tell 'Ammâr. Khabab is nominally the headquarters of the Bishop of the Haurân; but his lordship finds Damascus much more to his liking during

the greater part of the year, and the house, although distinguished by whitewash, is not kept in very excellent repair. The modern village is a good deal scattered, stretching along the bottom of a shallow valley and some distance up the opposing slopes. It is built almost entirely of ancient materials, and stones with carving and inscriptions that once adorned very different structures, are now found plastered with mud over the doors or in the walls of these wretched huts. Not content with the remains of antiquity around their own doors, several of the ruins in the interior, now deserted, notably Zubeir, had been laid under contribution, and many of the inscribed and sculptured stones which I examined had been carried hither by camels. Zubeir, Zubîreh, K̄erâtah, had each yielded tribute, and No. 51 had been brought from Melîhat Haskîn, whose bare walls we could see on rather lower ground, not far to the north.

Here we were among Christians. They belong to the Greek Catholic communion. Their isolation has delivered them from the bitterness of spirit too often generated in contact with other sects. But it is with peculiar pleasure I record the fact that among all Christian communities in Palestine, by whatever name they may be called, I never experienced anything but the greatest kindness. Some of my own best friends in Palestine were in holy orders in the three principal opposing communions, Greek, Greek Catholic, and Latin. The peasants soon discovered that I was a *masîhy*—مسيدى—"Christian." This, of course, is the literal translation of the Greek *χριστιανός*. A word in more common use in Syria is نصرانى—*Naṣrāny*, literally "A Nazarene" (pl. نصارى—*Naṣāra'*). But it is to be observed that among the Arabs while *Naṣrāny* may be and often is a term of reproach, combined with other opprobrious epithets, *masîhy* is always spoken with respect—"a gracious word on the lips of the Arab." There was no lack of willing guides to conduct us to the house of the Sheikh, where we were received with a warmth of hospitable welcome enough to delight the heart of travellers much more fastidious than we. Sheikh Diab el Ghannem was abroad attending to village affairs, but he was ably represented by his wife and daughters. The house is a great rambling structure built round three sides of a square, apparently designed to afford the maximum of accommodation with the minimum of comfort. But houses, save for security of stores, do not mean very much for these children of the open air. The *meḏāfeh* is a small room at the end of the south-western wing. It is plastered with mud—floor, ceiling, and walls—and is really the most comfortable part of the house. It opens on a square platform raised about 18 inches above the street and surrounded by a rough stone wall. Here it is that the villagers meet for their evening gossip. Being a man of common faith, as a mark of respect and confidence I was ushered into the room chiefly occupied by the family, in that part of the square protected by the two wings. The room was filled with the results of the skill and industry of the women. Those who came to entertain us brought their work with

them. Some were spinning yarn of goats' hair, and others were busy knitting it into cloth. The *hurj*—خرج—"saddlebags," so largely used by the Arab horseman, they make in great numbers. They also turn out the capacious bags in which the grain of the Haurân is transported on camel-back to Damascus, and across the country to the sea; the rough-hair cloak or '*aba*'—عباء; small hair carpets; the '*akal*'—عقال—or fillet of hair with which the Arab fastens his kufiyeh on his head; as well as hair cloth for tents. When the losses of the peasants in the fields have been heavier than usual, the earnings of the women during the winter months must often make all the difference between starvation and comparative comfort.

Several men from the Damascus district had come with camels, bringing loads of beautiful grapes. These it was their purpose to part with in exchange for wheat, and when I came across them they were doing a very fair business. They were easily persuaded to part with a few for money. A wooden half-midd measure—مِدّ—*midd*, is the measure of capacity which, in dealing with grain, takes the place of our bushel—was nearly filled with the luscious berries; a stalwart youth set it on his head and bore it triumphantly before me to the Sheik's house, where they met with an uncommonly warm reception.

The ignorance of the people has not been much affected by their Christian training such as it is. With the best intentions in the world they could guide me to only a few inscriptions. Some of those I found and copied, many had not recognised as inscriptions at all. No doubt there is much in the place to reward the patient searcher who has time to spend in the work. A very large كنيسة جديدة—*kaniseh jadideh*, "new church"—had been in process of erection for some time in the eastern quarter of the town. It was being built of basaltic stones without mortar of any kind. The walls, which were over 3 feet thick, must have been nearly 20 feet in height all round the square which they enclosed. The men of Shweir, in Mount Lebanon, are, of course, the builders to whom such work is entrusted. No. 49 was built in over the lofty doorway, resting on a broad lintel which projected a few inches, so that it could not be read from below. No ladder could be found, but a rope was brought and no small excitement was caused when, having fastened the rope round me, passing it over the top of the wall the trusty Mohammed held the other end, and swinging over the front I reached the lintel and made as good a copy of the inscription as circumstances permitted.

As the sun dipped low in the west the men began to gather in from their various vocations, and news of the strangers' presence soon secured for us a goodly company in the Sheik's quarters. The Sheik himself was a man of something under average stature, with bushy iron-grey hair, beard and moustache, and keen grey eyes. He was a man of very quiet

deportment, but evidently had secured the esteem of all the rough men around him. While supper was being prepared some of the younger men went with me to a lofty roof whence we commanded a considerable view of el Lejá'. One of these men I had met in Tiberias, whither he had gone to visit his brother, the Greek Catholic priest, who is a native of this place. They use many peculiar forms of speech, e.g., *صن احتشي لك*, *sin ihtashî lak*, which they explained to mean *اسمع حتى أحكي لك*, *Isma' hatta ihkî lak*—"Listen that I may speak to you." Again, *اسكت جز ولا تحتشي*, *Jizz, walâ tahtashî*, which they freely rendered. *اسكت ما يريد اسمع منك*, *Iskat ma berîd isma' minak*—"Hold your peace, I don't want to hear you." They pointed out many of the ruins and villages within sight, mentioning particularly those where the water supply is good and plentiful. I led them on to give me the names of all the ruins and villages known to them in el Lejá'. We had not made much progress when the summons to supper was heard, but that frugal meal over, we sat down again under the stars, with the light of a dilapidated paraffin lamp, and now we had the assistance of the assembled company. I fancy we had got pretty well through the list when the Sheikh, who had been growing uneasy for some time, suggested that it was a very useless bit of work. It is always well to take a hint of this kind from your host, so we at once desisted. Mohammed learned that he was afraid of getting into trouble with the powers that be for allowing a stranger to collect so much information about the district, and of course he could not know what political design might underlie the apparently innocent desire for the acquisition of knowledge.

The conversation turned upon indifferent subjects, and drowsiness creeping over us we did not think it worth while in the warm night air to change our positions, but even where we were we slept comfortably till the morning.

I give the names as the peasants gave them to me. *They* are responsible for the orthography. It may also be an advantage to transliterate them.

PLACE NAMES IN EL LEJÁ'.

El Khálidiyeh	=	الخالدية	Sûr	=	صور
Hâmir	=	حامر	Azra'	=	أزرع
Kôm Rômân (Good Water)	=	قوم رومان	Boşor el Harîry	=	بصر الحريري
Zubeir	=	زبير	Et'ârah	=	أتعارة
Zubîreh	=	زبيرة	Ed Dawireh	=	الدويرة

Nejrân	=	نجران	Eib	=	ايب
Rîmet el Luḥf	=	ريمة الحنف	El Melîḥab	=	المليحة
Şalâkhid	=	صلاخد	Khabab	=	خبيب
Umm ez Zeitûn	=	أم الزيتون	Maḥajjeh	=	محجة
Tell Muḩdâl	=	تل مقداد	Tibneh	=	تبنة
Ḳaşr Jenin (Good Water)	=	قصر جنين	El Mejeidel	=	المجيدل
Ḳaşr Zobair	=	قصر زباير	Ḳiraṭah	=	قراطة
Ḳaşr Habîbeh	=	قصر حبيبة	El Wabeir	=	الووير
Ḳaşûr el Ḥormal	=	قصور الحرمة	En Najîḥ	=	التنجيح
Ḳaşûr Barghashah	=	قصور برغشة	Shaḳrah	=	شقرة
Bîr Jafir (Good Water)	=	بئر جفير	Waḳm	=	وقم
Damet el 'Alyah	=	دامة العلية	El Khirseh	=	الخرسة
El Jisreh	=	الجسرة	'Ahreh ('Ahry)	=	عهرة
Esûeimereh	=	أسويمرة	Eşmîd	=	اصميد
Mrasras	=	مرسرس	Bûrt	=	بورت
Deir Nileh	=	دير نيله	Mujâdel	=	ميجادل
Ardhîmeh	=	أرديمة	'Âsem	=	عاسم
Ḥadur	=	حدر	Jedul	=	جدل
Hâzim	=	حازم	Jarain	=	اجرين (جرين)
Şurat el Kebîrah	=	صورة الكبيرة	Lubbein	=	لبين
Abrâḳ	=	أبراق	Ḥarrân	=	حران
Ḳôm Mâsik	=	قوم مانسك	Umm Sâtisah	=	أم ساتسة
El Musmîyeh	=	المسمية	Lubweir	=	لبوير
Esh'ârah	=	اشعارة	Dajâj	=	الجاج (دجاج)
Esmâh	=	اسماء	Deir Damet el Barrâneh	=	دير دامة البراءة
Ḳala'	=	قلع	Deir Damet el Juâneh	=	دير دامة الجواى
Ekrîm	=	اكريم			

Khîrbet er Raşîf	=	خربة الرصيف	Dakîr (Dhakîr ?)	=	ذكير
El Mtûneh	=	المتونة	Khulkhulah	=	خلخلة
Lâhneh	=	لاهنة	Umm Hârtain	=	أم حارتين
Er Raşîmeh	=	الرصيمة	Şûrat Eş Şaghîrah	} =	صورة الصغيرة

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1889.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year was 27·673 inches, in December. In column 2 the lowest reading in each month is shown; the minimum for the year was 27·047 inches, in March. The range of readings for the year was 0·626 inch. The numbers in the 3rd column show the range of readings in each month, the smallest, 0·166 inch, was in August; and the largest, 0·515 inch, in March. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·489 inches, was in November; and the lowest, 27·236 inches, in July. The mean pressure for the year was 27·381 inches. At Saronâ the mean pressure for the year was 29·834 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 100°·5 on August 1st; the maximum temperature on this day at Saronâ was 90°. The first day in the year the temperature reached 90° was on April 20th; in May the temperature reached or exceeded 90° on 4 days; in June on 5 days; in July on 17 days; in August on 17 days; in September on 4 days; and in October on 6 days. Therefore the temperature reached or exceeded 90° on 54 days during the year. At Saronâ the first day in the year the temperature reached 90° was on March 4th. The highest in the year was 102°, on April 20th. The maximum temperature on this day at Jerusalem was 94°·8; and the temperature reached or exceeded 90° at Saronâ on 31 days during the year.

The numbers in column 6 show the lowest temperature of the air in each month; the lowest in the year was 28° on December 30th. The temperature was below 40° in January on 6 nights; in February on 6 nights; in March on 1 night; in November on 10 nights; and in December on 17 nights. Therefore the temperature was below 40° on 40 nights during the year. The yearly range of temperature was 72°·5. At

Sarona the temperature was below 40° on only three nights in the year ; the lowest in the year was 38° on December 30th. The yearly range of temperature at Sarona was 64° .

The range of temperature of each month is shown in column 7, and these numbers vary from $23^{\circ}\cdot5$ in January to $52^{\circ}\cdot8$ in April. At Sarona the range of temperature varied from 23° in August to 58° in April.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, $51^{\circ}\cdot5$, was in January, and the highest, 90° , in August. At Sarona, of the high day temperature the lowest, $64^{\circ}\cdot2$, was in January, and the highest, $88^{\circ}\cdot4$, in July.

Of the low night temperature, the coldest, $39^{\circ}\cdot2$, is in December, and the warmest, $66^{\circ}\cdot7$, in July. At Sarona, of the low night temperature, the coldest, $47^{\circ}\cdot8$, was in February, and the warmest, $70^{\circ}\cdot3$, in August.

The average daily range of temperature is shown in column 10 ; the smallest, $10^{\circ}\cdot5$, is in January, and the greatest, 25° , in August. At Sarona, of the average daily range the smallest, $15^{\circ}\cdot2$, was in January, and the greatest, $23^{\circ}\cdot8$, in October.

In column 11 the mean temperature of the air is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature was January, $46^{\circ}\cdot2$, and that of the highest, July, $78^{\circ}\cdot2$. The mean temperature for the year was $63^{\circ}\cdot2$. At Sarona, of the mean temperature, the month of the lowest was January, $56^{\circ}\cdot5$, and that of the highest, August, $79^{\circ}\cdot3$. The mean temperature of the air for the year at Sarona was $68^{\circ}\cdot4$.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point is shown, or that temperature at which dew would have been deposited. The elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown ; in January, February, and December it was as small as 3.1 grains, and as large as 6.8 grains in August. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100 ; the month with the smallest number, indicating the driest month, is May, 53, and the largest, 82, indicating the wettest month, is January. The weight of a cubic foot of air under its mean pressure, temperature, and humidity at 9 a.m. is shown in column 19.

The most prevalent winds in January were N.W. and S.W., and the least prevalent was N. In February the most prevalent were S.W. and N.W., and the least were N., N.E., and S. In March the most prevalent were N.W. and S.W., and the least was N. In April the most prevalent were N.W. and W., and the least was E. In May the most prevalent winds were W. and N.W., and the least was S. In June the most prevalent was N.W., and the least were E. and S. In July the most prevalent were N.W. and W., and the least prevalent were N.E., E., S.E., and S. In August the most prevalent were N.W., S.W., and

W., and the least were E. and S. In September the most prevalent was N.W., and the least were E., S.E., and S. In October the most prevalent winds were N.W. and N.E., and the least were S.E., S., and W. In November the most prevalent were N.W. and N.E., and the least were N., S.E., and S.; and in December the most prevalent winds were N.W. and S.W., and the least was N. The most prevalent wind for the year was N.W., which occurred on 129 times during the year, of these 17 were in September, 15 in June, and 13 in July; and the least prevalent wind for the year was S., which occurred on only 7 times during the year. At Sarona the most prevalent wind for the year was S.W., which occurred on 90 days in the year; and the least prevalent wind was N.E., which occurred on only 10 days in the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m. The month with the smallest amount is July, 0·2, and the month with the largest is January, 5·9. Of the cumulus, or fine weather cloud, there were 7 instances; of the nimbus, or rain cloud, there were 26 instances, of which 9 were in January, 6 in December, and 5 in March, and only 1 from April to September; of the cirrus, there were 15 instances; of the cirro cumulus, 81 instances; of the cirro stratus, 11 instances; of the cumulus stratus, 65 instances; of the stratus, 2 instances; and there were 158 instances of cloudless skies, of which 27 were in August, 26 in July, and 18 in both June and September. At Sarona there were 92 instances of cloudless skies, of which 15 were in October, 14 in November, and 13 in July.

The largest fall of rain for the month in the year was 6·13 inches in January, of which 1·31 inch fell on the 26th. The next largest fall for the month was 3·21 inches in March, of which 1·75 inch fell on the 19th. No rain fell from April 22nd to September 22nd, making a period of 152 consecutive days without rain. The fall of rain for the year was 13·56 inches, which fell on 41 days. At Sarona the largest fall of rain for the month in the year was 5·85 inches in January. No rain fell at Sarona from May 25th to September 21st, making a period of 118 consecutive days without rain. The fall of rain for the year at Sarona was 13·50 inches, which fell on 50 days.

INSCRIPTIONS COLLECTED IN MOAB.

By F. J. BLISS, Ph.D. With Notes by A. S. MURRAY, LL.D.

ΟΥ
 ΨΥΤΟΔΕΦΗΩ
 ΕΟΝΘΕΡΑΠΟΝ
 ΤΟΣΥΨΙΣΤΟΥΓ
 ΤΗΚΟΝΤΕΤΕΩ
 ΟΕΡΕΤΕΛΕΣΣΕ
 + ΒΙΟΝ +

ΔΕΚΤΕ Ε
 ΝΙΔ
 ΕΑΣΕ Θ Ε
 ΣΑΡΑΥΟΝΤΑ
 ΕΧΙΤ ΙΔ

1. INSCRIPTIONS ON A STONE BUILT INTO A HOUSE AT KERAK.

Χύτο δὲ γῆ ὡ[ς σῆμα θεοῦ] θεράποντος ὑψίστου.
 Πεν[τήκοντ' ἐτέω[ν] φέρ', ἐτέλεσσε βίον.

Fragmentary inscription in Elegiac verse, in memory of one who had died at 50 years of age, having been a servant of God, the Most High. In *ύτο* the *υ* is here long, contrary to usage, but the reading is quite distinct; so also in *ύψίστου* the first syllable is naturally long, instead of short as the verse requires. The restoration which I offer in brackets and in the first line must be taken as conjectural. On the right hand side of the stone is another Greek inscription which I cannot read from the impression.

ΕΒ... ΝΙ
 ΤΡΙΡΡΟΣΙΠΡ
 ΡΕΡ
 ΦΛΑΥΙΥΜΙΥΒΙ
 ΑΝΥΜΒΕΓΑΥΓ
 ΡΡ ΡΡ

2. INSCRIPTION ON MILESTONE NORTH OF WÂDY WÂLEH.

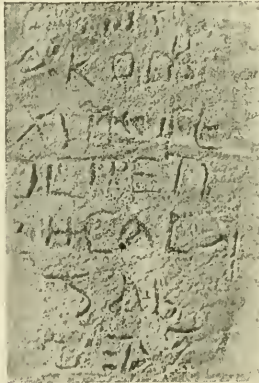
Apparently part of a milestone erected by Flavius Julianus, Imperial *legatus pro praetore* on behalf of an Emperor in his second Consulship.

I have not been able to trace elsewhere the peculiar form of the letter **б** (= L) used here. As the other letters do not indicate a late period we may perhaps take this as a local form. The name Flavius Julianus occurs among high Roman officials in many periods, including that of the Apostate himself.

CTHA
 °ΦEEAM
 ME CO
 ETWNE

3. INSCRIPTION FROM DHIBAN.

Tombstone of a child, 5 years of age.



4. INSCRIPTION ON STONE BUILT INTO A HOUSE AT KERAK.

ANNUAL MEETING.

THE Annual Meeting of the General Committee was held at the Office of the Fund, 24, Hanover Square, on Tuesday, July 16th, 1895.

JAMES GLAISHER, Esq., F.R.S., occupied the chair.

Amongst those present were Major-General Sir Charles Wilson, K.C.B. ; Professor E. Hull, F.R.S. ; Rev. Canon Dalton, C.M.S. ; Dr. Ginsburg, J.P., and John Pollard, Esq. Letters or telegrams regretting their absence were received from Lord Amherst of Hackney, Viscount Sidmouth, Admiral Sir Erasmus Ommanney, Sir Walter Besant, Lieut.-Colonel Watson, R.E., F. D. Mocatta, Esq., Rev. H. G. Tomkins, and others.

The following Report of the Executive Committee was read :—

GENTLEMEN,

In resigning the office to which they were appointed at the last Annual Meeting of the Fund, your Executive Committee have the honour to render the following Report :—

They have held twenty-one meetings for the transaction of business, and there have been three meetings of Sub-Committees.

The excavations at Jerusalem were last year continued without interruption until the winter season, when they had to be suspended for a time. In April of the present year they were resumed, and have since been carried on by Dr. Bliss and his assistants with much skill and energy.

As the heavy labour and responsibility were a great strain upon Dr. Bliss's strength, the Executive Committee, after careful consideration, resolved to send out from England a gentleman fully qualified to make plans and drawings and to assist in the excavations. Mr. Archibald Campbell Dickie, A.R.I.B.A., was accordingly appointed. He arrived at Jerusalem towards the end of March, and has already done excellent service.

The excavations have been mainly confined to the tracing of the line of an ancient wall south of the present city wall ; but Dr. Bliss has also, at the request of his Excellency Hamdy Bey, Director of the Archaeological Museum at Constantinople, made some interesting excavations of a ruined and buried church on the Mount of Olives.

In the course of the year 1894 the remains of an ancient tower close to the south-eastern side of the Protestant burial ground were exposed, and a number of other towers discovered in the line of the wall, whilst the wall itself was traced as far as the north-western boundary of the Jewish cemetery. A gateway also was discovered in this wall, about 150 feet south-east of the first-named tower, with a paved road leading

up from it in a north-easterly direction. On one of the slabs covering a drain under this road a large Jerusalem cross was carved, showing, Dr. Bliss remarks, that the drain had been used and repaired in the times of the Crusaders.

On re-commencing work in the spring of the present year, Dr. Bliss sought for and found the wall again on the south-eastern side of the Jewish cemetery, and following it down towards the valley discovered, just at its turn towards the north, another most interesting gateway, a full account of which is published in the *Quarterly Statement* for July. With reference to this gateway Major-General Sir Charles Wilson has favoured us with the following valuable note :—

“It is too early to write with any degree of certainty on the age of the interesting wall and gateway which have been discovered by Dr. Bliss. That wall certainly enclosed Siloam, and the following statements seem to throw light on the subject. Josephus distinctly says (“Wars,” V, 9, § 4) that Siloam was outside the walls. Antoninus (570 A.D.) writes : ‘The fountain of Siloam is at the present day within the walls of the city, because the Empress Eudocia herself added these walls to the city.’ We have thus two definite statements—one, by a contemporary writer, that Siloam was outside the walls at the time of the great siege ; the other, by a Western pilgrim, that the fountain was brought within the walls by Eudocia, who was at Jerusalem between 438–454. Eudocia’s object was probably to protect the church of Siloam which, if not built by the Empress, could only have been recently erected. Theodosius (530 A.D.) mentions that the pool of Siloam was within the walls in his day ; and the restoration of the walls by Eudocia is alluded to by Evagrius in his ‘Ecclesiastical History’ (i, 22).

“The wall and gateway discovered by Dr. Bliss are exactly in the position in which we should expect to find the wall and gateway of Eudocia, and the character of the masonry seems to indicate that both have been largely built with stones from older buildings. Other details equally point to a date not earlier than the fifth century. The spade has, however, so often proved historical notices to be wrong that we must wait for the result of the further excavations which Dr. Bliss has been instructed to make before theorising. Those excavations will, it is believed, settle the question whether the wall described by Josephus followed the line of that discovered by Dr. Bliss, or, as I think, kept to a higher level and crossed the Tyropœon Valley above the Pool of Siloam. In any case, the discoveries are of deep interest, and we must all hope that Dr. Bliss will soon be restored to health, and be able to continue the great work upon which he is engaged.”

In the month of March, Dr. Bliss made, by permission of the Committee, a journey to the land of Moab. He was furnished with a recommendatory letter from H.E. Handy Bey, and met with a very friendly reception from the Governor of Kerak, who afforded him every opportunity of exploring the neighbourhood, measuring and making plans of buildings, taking photographs, and copying inscriptions. The

result of this important visit has been the confirmation of many observations made by Canon Tristram and other explorers, and the discovery of the ruins of a Roman fort and a Roman town not previously known; of no less than four Christian churches at Madeba, and of other remains of much interest. A large packet of squeezes of the Greek and Latin inscriptions from Madeba have been received, some of which have been published in the *Quarterly Statement*, and others have not yet been examined.

Unfortunately, soon after his return to Jerusalem Dr. Bliss was taken ill, and had to seek change and rest at his home in Beirut. The latest account, dated July 2nd, says that he hopes to be sufficiently recovered to return in a couple of weeks to his work at Jerusalem; meanwhile the excavations are being superintended by Mr. Dickie.

A beautiful mosaic pavement with an Armenian inscription has been discovered north of the city of Jerusalem; accounts of it by Herr von Schick and Dr. Bliss were published in the *Quarterly Statement*, October, 1894, together with photographs. Dr. A. S. Murray, of the British Museum, has supplied a valuable note upon it, with a translation of the inscription by the Rev. S. Baronian, of Manchester (*Quarterly Statement*, January, 1895).

Baurath von Schick has continued, with his well-known perseverance, to note discoveries in and around the Holy City, and has forwarded many valuable reports respecting them. The discovery of a stair and postern in the old northern wall of Jerusalem, between Damascus Gate and the north-west corner of the city, is especially interesting.

He is still following closely the work going on at the Muristan, carefully noting the rock levels as opportunity occurs, with the view of throwing light upon the difficult enquiry as to the authenticity of the site of the Holy Sepulchre.

The wind having blown down the iron-bound door of Neby Daūd, which for some years had remained open against the wall, there was disclosed in the wall behind it an inscription which seems not to have been before noticed. It is in Latin, and, according to Dr. Bliss's report, is a votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, which takes us back to the interval between the destruction by Titus and the founding of *Celia Capitolina*. It was partly covered with plaster, and may have been entirely covered when the door was last opened and shut, which may account for its being unnoticed. It is built into the modern wall about 15 feet above the ground. Roman inscriptions are very rare in Jerusalem, and this discovery is therefore of exceptional interest.

Thus the period which has elapsed since our last Annual Meeting has been remarkably fruitful in discoveries and observations of importance, affording proof, if any were needed, of the continued usefulness of the Fund, and of the desirability of prosecuting its further labours with energy and zeal.

A course of lectures on the objects and work of the Fund was again delivered in Jerusalem during the tourist season, and the Committee desire to record their most grateful thanks to the several gentlemen who assisted in these lectures.

The publications of the year have been :—

- “Thirty Years’ Work in the Holy Land.”
 New edition of “Tent Work in Palestine.”
 ” ” “The Bible and Modern Discoveries.”
 ” ” “Names and Places.”

As in former years, the Fund has been indebted to many explorers and scholars for valuable contributions to the *Quarterly Statements*.

Conspicuous among these are a narrative of a journey in the Hauran, by the Rev. W. Ewing, and copies of a large number of inscriptions collected by him there, which have been edited by A. G. Wright, Esq., and A. Souter, Esq.

Amongst the other papers are :—

By Herr Baurath von Schick—

- “The beautiful Mosaic Pavement north of Jerusalem”; “The Stair and Postern in the Old Wall of Jerusalem”; “Recent Discoveries on the Mount of Olives”; “Bethzur”; “The Muristan”; “Excavations inside the New (North) Gate of Jerusalem”; “Reckoning of Time among the Armenians;” “The Church at Deir ez Zeitun,” &c.

By the Rev. Canon Dalton an opportune and useful paper on the “First Wall of Ancient Jerusalem.”

By P. J. Baldensperger, Esq.—

- “The Birth of Abu Zaid”; “Beit Dejan.”

By Lieut.-Colonel C. M. Watson, C.M.G., R.E.—

- “The Stoppage of the River Jordan in A.D. 1267,” from data supplied by M. Clermont-Ganneau.

By A. G. Wright, Esq.—

- “Syria and Arabia.”

By Ebenezer Davis, Esq.—

- “The Siloam and later Palestinian Inscriptions”; “On the Hæmatite Weight from Samaria.”

By Marcus N. Adler, Esq.—

- “Jewish Pilgrims in Palestine.”

By William Simpson, Esq.—

- “On the Swastica.”

By Professor Theodore F. Wright, Ph. D.—

- “Note on the Swastica”; “The Julian Inscription in the Metropolitan Museum of Art, New York.”

By Samuel Bergheim, Esq.—

“The Identification of the City of David—Zion and Millo.”

By Rev. W. F. Birch—

“Ancient Jerusalem”; “The Sepulchres of David on Ophel”; “The City of David.”

By Rev. George Adam Smith, D.D.—

“On Aphek in Sharon.”

By Major Conder, D.C.L., R.E.—

Various Notes.

By Professor Sayce, the late Professor Robertson W. Smith, Dr. Chaplin, and others—

Notes and Correspondence respecting the Hæmatite Weight from Samaria.

To the Chairman of the Fund also, James Glaisher, Esq., F.R.S., the *Statement* has been indebted for a continuation of his reports on the Meteorological Observations taken in Palestine under the auspices of the Fund.

The Committee desire to express their most sincere thanks to the Honorary Local Secretaries for their personal exertions, and to all friends and subscribers for their continued support in carrying out the programme of the Fund.

Since the last annual meeting 263 new annual subscribers have been added. The number who have been removed by death and other causes is 115, leaving an increase of 148.

Your Committee have to record with regret the deaths of the following members of the General Committee :—

Professor J. G. Greenwood.

Sir E. A. H. Lechmere, Bart., M.P.

Very Rev. Robert Payne Smith, D.D., Dean of Canterbury.

Sir Cyril Graham, Bart., C.M.G.

Professor Reginald Poole, LL.D.

Your Committee have the honour of proposing that the following gentlemen be elected members of the General Committee :—

Rev. Charles Wright Barclay, M.A., Trinity College, Cambridge.

John Murray, Esq., publisher.

H. S. Noblett, Esq., Cork.

P. Mackinnon, Esq., Rosemount, Campbelltown.

Colonel Farquharson, C.B., R.E., Director General, Ordnance Survey.

The following is the Balance Sheet showing the total receipts and expenditure during the year 1894, and the Treasurer's Statement, which were published in the April *Quarterly Statement* :—

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1894.

RECEIPTS.		EXPENDITURE.	
	£	s.	d.
To Balance in Bank 31st December, 1893—			
Net Balance	£397	13	10
Subscriptions paid in 1893 in advance for 1894	20	14	0
	418	7	10
Donations and Subscriptions	1,778	16	0
From Lectures	126	18	5
From Sales of Books	400	18	6
From Sales of Maps, Photographs, Slides, Casts, &c.	330	10	3
By Exploration			
Printing and Binding, including the <i>Quarterly Statement</i>			1,050 0 0
Maps, Lithographs, Illustrations, Photographs, Slides, Casts, &c.			548 19 8
Advertising, Insurance, Stationery, and Sundries			283 16 7
Postage, including <i>Quarterly Statements</i> , Books, Maps, Parcels, &c.			68 3 8
Salaries and Wages			132 11 9
Office Rent, Gas and Coals			359 14 9
Subscriptions paid in 1894 in advance for 1895	£51	8	6
Net Balance	325	17	9
	377	6	3
Balance in Bank 31st December, 1895	377	6	3
	£3,055	11	0

Examined and found correct,

W. MORRISON, *Treasurer*.

TREASURER'S STATEMENT.

The Subscriptions and Donations to the work of the Fund during the year 1894 amounted to £1,778 16s. 0d., an increase of £204 2s. 0d. over the amount received in 1893.

From Lectures there is an increase of £110. The sale of books, maps, and the various publications brought in £731 8s. 9d., as against £832 16s. 3d. expended on their production, to which should be added the postage. The amount spent on Exploration is £1,050.

The *Quarterly Statement*, which is issued free to annual subscribers of 10s. 6d. and upwards, cost for printing and illustrations over £450.

ASSETS.	£	s.	d.	LIABILITIES.	£	s.	d.
Balance in Bank.. ..	377	6	3	Printing, Lithographing, and Current Expenses	567	13	6
Stock of Publications on hand, Surveying In- struments, Show Cases, Furniture.				Exploration.			
In addition there is the valuable library and the unique collection of antiques, models, &c.							

The CHAIRMAN said:—I cannot but express the satisfaction I feel at the results of our working last year. Much tact and judgment have been exercised by Dr. Bliss and others engaged in the work in Palestine. We are glad to know that they are working well with the owners of the property in which excavations are being made, and that there is no difficulty in this respect at the present time. You have heard the remarks in the Report by Sir Charles Wilson in reference to the gateway last discovered. They were most carefully considered, and I agree with him that we must wait until further researches are made. There have been times in the year in which we have had anxiety about money matters. It is impossible to carry on the work in Jerusalem for less than £1,200 a year, but your Executive will not allow the work to stop, though they may at times be short of money. I think that if the admirable work which this Fund is doing in Jerusalem were more generally known, we should not be troubled as we sometimes are by financial perplexities. The closing remark of the Report is, that we have more subscribers than last year. Well, that is a step in the right direction. I feel that if the public had but the slightest conception of the work we are doing, we should have no anxiety at all. I will now ask if any gentleman has any remark to make upon the Report, and if there is no remark, I will move that it be received, adopted, and entered upon our Minutes.

Mr. JOHN POLLARD.—I have pleasure in seconding it.

The resolution was carried.

The CHAIRMAN.—There is a gentleman here—Dr. Masterman—who has seen our works going on at Jerusalem, and perhaps he will favour us with a few remarks and tell us something of what he has seen, if it be agreeable to him so to do.

Dr. MASTERMAN.—I had no idea you were going to call upon me to say anything, and I have not had the opportunity yet of reading the Report upon the work in the July number of the *Quarterly Statement*, so that I am not in a very good position to say much about it, except that I have watched with very great interest all that Dr. Bliss has done. I think I have seen all that he has seen of the wall and of the gateways. There is one thing of special interest connected with the gates, namely, that they show evidence of belonging to two or three periods—certainly to two periods—so that they must have been used for a very considerable length of time. The sills at the entrance to the lower recently-discovered gateway, and the sockets for the gates exist in three layers, and the upper layer is wider and evidently more finished than the lower one. These gateways were apparently only for foot-passengers, and were not very wide. Dr. Bliss discovered a cross on the stone pavement going from the upper gateway in a north-easterly direction. It is rather unfortunate that that stone with the cross on it was left and has been covered up, so that only those who were actually engaged with Dr. Bliss at the time had an opportunity of seeing it. I have seen the other things mentioned in the Annual Report. That mosaic pavement was certainly one of great beauty. I think there was a photograph of it in the *Quarterly Statement*, and the colouring, which could not be shown in the photograph, was very beautiful indeed. I may say, in conclusion, that we who live in Jerusalem feel a continual debt of gratitude to the Palestine Exploration Fund, because, whatever it may mean to the people in England, it means a great deal to us to have the benefit of the accumulated knowledge of explorers who have gone before, and to have the opportunity of watching from time to time the new discoveries which are made; and I am sure that, when going about the country here, I feel astonished how difficult it is to raise the enthusiasm of some people for a Fund which to all students of the Bible should be of the greatest importance. (Applause.)

Mr. CRACE.—What is the difference in the levels of the two sills of the gate?

Dr. MASTERMAN.—I am only speaking from memory, but I think it is about a foot. Dr. Bliss thought he had three levels, but I did not mention the lowest one, because I had no opportunity of seeing the actual sockets. The other two sockets were quite evident. I think I may say that in the upper gateway one might be sure of three, but in the lower gateway, at the time I left, there were only two which were quite clear.

Canon DALTON.—There was no metal work found in the socket.

Dr. MASTERMAN.—No, only the rounded mark left by something having moved about.

Mr. CRACE.—It is ascertained that with the ordinary life of most

cities, the soil level of a thoroughfare is raised about a foot in a century, and therefore the existence of two gateways with the soil of one a foot above the level of the soil of another, would rather imply that the gates had been used for something like a century.

Professor HULL.—I should like to ask the Chairman whether there is still a demand for the raised map, and whether many copies have been sold during the past year? I daresay Mr. Armstrong will be able to tell us.

Mr. ARMSTRONG.—There is still a steady demand for it. Three copies were ordered last week.

Professor HULL.—That is very satisfactory. Have any been sent to foreign countries?

Mr. ARMSTRONG.—Yes, they have been sent to Russia, the Netherlands, Australia, New Zealand, China, Japan, various parts of America, England, Ireland, Scotland, &c.

Professor HULL.—It seems to have quite a world-wide reputation.

The CHAIRMAN.—Well, I think we cannot but tender our thanks to those who have been faithful to us, and in the first place we have our Honorary Secretary, Sir Walter Besant. I do not know whether it is fortunate or not, that he has undertaken the herculean task of the History of London, but I only hope that he will have health and strength to go through with it. I have just had a telegram from him explaining his absence. He generally writes to me if he cannot come. To-day he has some American friends to meet, and so he telegraphed that he would be probably late, but would be here if possible. I can assure you that I am always glad to see him near me at every meeting, for his experience is so great. As for Mr. Armstrong—the Assistant-Secretary—well, every trust placed in him is carried out to the best of his ability, and I cannot help saying that sometimes I have wished our funds were more, so that I could propose some increase in his remuneration. But at the present moment we can scarcely do that, though I look forward to the time coming when it can be done. (Applause.) Of the Editor of our *Statement* I need not say one word, the *Statement* speaks for itself. The admirable manner in which it is conducted is shown by the interest taken in it. To him we are very greatly indebted. (Hear, hear.) Then there is our Treasurer. Once he was away, and I had to go through his work, and I know what he does. It was the work of a trained accountant. Once upon a time I could do it very well myself, but I am getting so old now that I would rather that others do it. To all these gentlemen I would ask you to give a warm vote of thanks for their services, and I would ask those who agree with me to hold up their hands. (This was carried.) Then we come to Dr. Bliss and Mr. Schick. Mr. Schick is not a young man in years, but he is young in thought, and no one would suppose that he, who sends us such interesting papers, is more than seventy years of age. They are full of a spirit which would make one think he was youthful, and we thank him very

much. I am sure you will also agree with me in thanking Dr. Bliss for the excellent work he has done. (Hear, hear.) And to Mr. Dickie, also, we must be grateful. He has not been long there, but he has already sent us some admirable drawings. One thing in the reports pleases me much. It is the statement that if they happen on an interesting stone, they do not move it, or if compelled to remove it, they take drawings of the stone before they do so. Mr. Dickie's pencil speaks so admirably that we can see such things ourselves, and I am sure we must all feel grateful to him for his sketches. (Hear, hear.) Then another to whom we are indebted is Handy Bey, the Superintendent of the Museum at Constantinople, who aids and assists us considerably. As was mentioned in the Report, he gave letters to Dr. Bliss, which smoothed his way as he went to Moab. We are also indebted, I should like to say, to his Excellency Ibrahim Pasha, the Governor of Jerusalem. It is a fortunate thing that these gentlemen enter kindly into our desires, and sympathise with us in our pursuits, and do not check us in them. I am sure you will all feel grateful to them for the good feeling they have evinced towards us, as well as for the active assistance they have given. (Hear, hear.) Now, gentlemen, I may say the Committee have pleasure in proposing that the following gentlemen be members of the General Committee. (The names read.) This was seconded and carried.

The CHAIRMAN.—Then there now remains the election of the Executive Committee, and that I cannot propose.

Mr. POLLARD.—I have pleasure in proposing the re-election of the Executive Committee. I am only a member of the General Committee, and therefore I am able to move this. The Report has been most interesting, and I think the work done during the year has been most satisfactory.

This was seconded and carried.

The CHAIRMAN.—Well, gentlemen, that concludes our business, and I can only urge everyone to assist us as far as possible, for we are entering upon a phase of deep interest. I believe that interesting as the work has been already, if it should be continued, and it should be my good fortune to sit in this chair next year, I shall have to announce something which will delight everyone of us. (Hear, hear.)

Dr. GINSBURG.—I think before we separate, gentlemen, we ought to give our most hearty thanks to our Chairman, who so constantly attends, and who indeed, though he is probably the senior of all of us, never fails to inspire us with earnestness and zeal for the work.

Mr. POLLARD.—I have the greatest pleasure in seconding that.

Professor HULL.—I am sure we are all delighted to see Mr. Glaisher in such admirable health, so vigorous in all his connection with this Society, whose meetings he has attended for so many years. We are all delighted to see him in his place as our Chairman. (Applause.)

The resolution was heartily carried.

The CHAIRMAN.—Gentlemen, I thank you sincerely. Your kind words encourage me very much. I am only too glad to do anything I can for the Fund. I think during the whole of last year I was present at every meeting. (Applause.) For I hold this as a principle, that the Chairman who does his duty can scarcely miss a meeting. I thank you very much indeed for the kind vote you have given to me.

The proceedings were then concluded.

ERRATUM.

JULY "QUARTERLY STATEMENT."

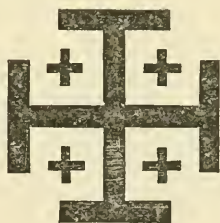
P. 226, line six from top—*For* "Cæsar" *read* "Cæsars."

PALESTINE EXPLORATION FUND.

Patron—THE QUEEN.

Quarterly Statement

FOR 1896.



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CONTRIBUTED BY THEM.

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THE
PALESTINE EXPLORATION FUND

NOTES AND NEWS.

OWING to an unusually favourable season, the excavations at Jerusalem were still being carried on up to December 8th, when the last reports were despatched by Dr. Bliss.

It will be remembered that the Committee had requested that a section should be cut on the side of the hill northward from near the point where "Inferred Tower" is marked in the plan published in the *Quarterly Statement* for January last. This led to the discovery of another wall lying under that previously reported at this spot (*see Quarterly Statement*, October, 1895, p. 319), and subsequently of a series of strongly-built chambers, whilst further north a very remarkable tower was found and examined.

Still further north a mosaic pavement was discovered, of which a beautiful plan and coloured drawing have been forwarded by Mr. Dickie.

THE STRICTEST ECONOMY IS EMPLOYED IN CARRYING OUT THESE MOST INTERESTING WORKS, BUT THE EXPENSES ARE NECESSARILY GREAT, AND THERE IS VERY URGENT NEED OF FUNDS IN ORDER THAT THE EXCAVATIONS MAY BE CONTINUED WHILST THE OPPORTUNITY LASTS.

The following circular letter has been addressed to subscribers to the Palestine Pilgrims' Text Society:—

Palestine Pilgrims' Text Society,
24, Hanover Square, London, W.,
November 14th, 1895.

Dear Sir,

The work of the Palestine Pilgrims' Text Society has now very nearly reached its conclusion. With the exception of four small works the whole of the pilgrims' texts enumerated in the original prospectus have been accounted for and issued to members. The remaining works will be issued as soon as possible. The price of the whole library of twelve or thirteen volumes when complete will be fixed at ten guineas.

We have therefore made arrangements with the Committee of the Palestine

Exploration Fund for the winding up of the Society on the following terms and conditions :—

(1) That any member who wants to complete the Library of Pilgrims may do so, provided he writes to Mr. George Armstrong, Acting Secretary of the Palestine Exploration Fund before the end of the year, paying the difference between his subscription and ten guineas.

(2) At the end of the year, the copies that remain will be taken over by the Palestine Exploration Fund.

(3) During the next year the four works still remaining will be issued and given to the members of the Palestine Pilgrims' Text Society without any further charge.

(4) The stereotypes will be destroyed, and no further copies will be printed. The Edition is therefore very small, and it is believed that the value of the books will rapidly go up. The Palestine Exploration Fund undertake only to sell complete sets and not to let any copies go under the full price of £10 10s. each; they also reserve the right of increasing the price, if there is a demand for the work.

I remain, dear Sir,

Your obedient servant,

C. W. WILSON,

Chairman of the Council.

The Reverend Theodore E. Dowling, Hon. Sec. of the Jerusalem Association, reports that arrangements have been made for a Course of Six Saturday Evening Lectures in Jerusalem during the approaching tourist season, as follows :—

DATE.	HOTEL.	NAME.	SUBJECT.
February 22 ...	Grand New Hotel	Dr. M. Sandreczky ...	The Crusading Kingdom of Jerusalem.
„ 29 ...	Howard's Hotel ...	Rev. C. T. Wilson, M.A. ...	The Fellahin.
March 7 ...	Grand New Hotel	F. J. Bliss, Esq., Ph.D. ...	Recent Excavations.
„ 14 ...	Howard's Hotel ...	Frank T. Ellis, Esq. ..	The South Wall of Jerusalem.
„ 21 ...	Grand New Hotel	P. D'Erf Wheeler, Esq., M.D., F.R.C.S.E., F.R.G.S.	The Jews in Jerusalem.
„ 28 ...	Howard's Hotel ...	F. J. Bliss, Esq, Ph.D. ...	The Mounds of Palestine.

The Dominican Fathers at Jerusalem have also arranged for a series of lectures during the winter on archaeological subjects connected with the Holy Land.

The first part of Vol. II of *דער קאלאניסט* ("Der Colonist")—published by Luncz of Jerusalem—is printed throughout in Hebrew characters, but is written partly in jargon, partly in Hebrew. It is a useful handbook for colonists in the Holy Land. It opens with a strong argument in favour of the view that

agriculture in Palestine may be made self-supporting. Next we have an account of the twenty-fifth anniversary of the colony *מקוה ישראל* and reports from other colonies. Then a jargon article on the "Esrog-boim" (= the citron tree), others on how to keep and rear poultry, on the cultivation of the fig-tree, on the diseases of the vine and their cure, on the possibility of producing silk—a more hopeful picture than previously is drawn here. At the end comes "Latest Intelligence" (in Hebrew). From this it appears that the harvests last year were exceptionally good in all the colonies.—"Jewish Chronicle."

The "Jewish Chronicle" remarks that Mr. James Glaisher's "Results of Meteorological Observations Taken at Jerusalem in the Year 1889" should be carefully studied by all friends of Palestine colonisation.

Photographs of Herr von Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area during the Christian occupation of Jerusalem, and (4) of the same locality as it is at present, have been received at the office of the Fund. Sets of these photographs, with an explanation by Herr von Schick, can be purchased.

The following note on the Site of Ophir is from the "Jewish Chronicle," September 27th, 1895 :—

"A new light has been thrown upon our guesses after the site of the district of Ophir, mentioned in the Scriptures as rich in gold, precious stones, ivory, and birds of beautiful plumage. It has generally been supposed that it lay in India, and that it was from that part of the world the ships of King Solomon, as well as those of the King of Tyre, brought these treasures which enriched their cities. No less an authority than Dr. Carl Peters has been persuaded by documents which have recently come under his eyes that not India, but Africa, must be credited with the bountiful supply alluded to in the Bible. Dr. Peters has published the result of his research, which is based on an historical atlas recently discovered by him. It was printed at Amsterdam in the first decade of the eighteenth century, and once more lends force to the adage that there is nothing new under the sun. The information conveyed to us by this atlas proves that its compiler was at that time in possession of much knowledge respecting Africa, which we flatter ourselves to have been discovered at the latter half of the nineteenth century, but which is nearly 200 years old. We know that the Portuguese had flourishing colonies on the Congo and Zambesi rivers in the seventeenth century, and it is now clear that they knew a great deal about the districts in which they had settled, else such maps as those now reprinted for us by Dr. Peters could never have been produced. How the knowledge came to be locked up so long is one of the strange freaks of history which we have paid dearly with money and loss of life spent in our latest African explorations. With the decline of the Portuguese power in the 'dark continent,' their geographical knowledge seems to have been buried and has now come to light again only to be shown up as correct in the light of modern explorations. The old Dutch Atlas divulges an early knowledge of the east and south-west

coasts of Africa, of the courses of the Rivers Congo and Zambesi and other neighbouring streams, of the dwarf tribes Akka, and of the great forest in the north-western bend of the Congo. Moreover, this historical atlas speaks of the great treasures found in the Zambesi country—gold, jewels, and fine animals, and even goes so far as to indicate the sites of special gold mines. These are, doubtless, the ancient dominions of Mono-Mueni of Simbaoë, of which the ruins were recently found. Dr. Peters is firmly of opinion that these ruins are of Phœnician and Sabaian origin, and that here also was situated the *Ophir* mentioned in the Old Testament. He goes so far as to suggest that the three Hebrew consonants פֶּרַס probably contain the root of the word *Afr*, to which the Latin ending *ica* was afterwards added. He argues further that this was a far more likely place for the ships of petty Asiatic princes to be allowed to land and take any treasures at will than India, which was at that time a consolidated State. The Portuguese went at will and carried any gold and precious stones as they pleased, and it is not unlikely that so for a time did Solomon and Hiram.”

TOURISTS are cordially invited to visit the Loan Collection of “Antiques” in the JERUSALEM ASSOCIATION ROOM of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

The Committee have to acknowledge with thanks the following donations to the Library of the Fund:—

- “Biblical Proper Names, Personal and Local, Illustrated from Sources external to Holy Scripture.”
 - “Recent Egyptological Research in its Biblical Relation.”
 - “Biblical Criticism.”
 - “On the Names of the List of Thothmes III which may be assigned to Judæa.”
 - “Notes on the Hyksôs or Shepherd Kings of Egypt.”
 - “Recent Advances in Biblical Criticism and in Historical Discovery in their Relation to the Christian Faith.”
 - “Studies in the Geography of Western Asia.” From the author, the Rev. Henry George Tomkins.
 - “Bulletin de Correspondence Helléniques.” Paris, 1895. From the publisher.
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The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

The following have kindly consented to act as Honorary Local Secretaries:—

Rev. (Commander) L. G. A. Roberts, in addition to the Rev. Henry George Tomkins, Weston-super-Mare.

Rev. R. C. W. Raban, Bishop's Hall Vicarage, Taunton.

W. S. Furby, Esq., Auckland.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

The first edition of the new Collotype Print, from a specially prepared copy of the Raised Map, is nearly exhausted, and a second and cheaper issue has been prepared. Price to subscribers, 2s. 3d.; non-subscribers, 3s. 3d., post free.

The print is on thin paper, measuring 20 inches by 28½ inches.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1s. 6d., in cloth, 2s. 6d., post free; non-subscribers, 2s. and 3s.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first portion of M. Clermont-Ganneau's work, "Archæological Researches in Palestine," is translated and in the press, and will be published shortly.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from September 23rd to December 23rd, 1895, was—from annual subscriptions and donations, including Local Societies £616 7s. 8d.; from all sources—£829 4s. 5d. The expenditure during the same period was £784 17s. 9d. On December 23rd the balance in the Bank was £266 18s. 2d.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., The Vicarage, Appledore, Ashford, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*

- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Mansc, Inchtute, N.B. His subjects are as follows :—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*
- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen. His subjects are as follows :—

- (1) *The Palestine Exploration Fund.*
- (2) *A Pilgrimage to Palestine.*
- (3) *Jerusalem—Ancient and Modern.*
- (4) *The Temple Area, as it now is.*
- (5) *The Church of the Holy Sepulchre.*
- (6) *A Visit to Bethlehem and Hebron.*
- (7) *Jericho, Jordan, and the Dead Sea.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows :—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1895.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research :—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*

- (5) B. *The Story of Moses ; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua ; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib ; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites ; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

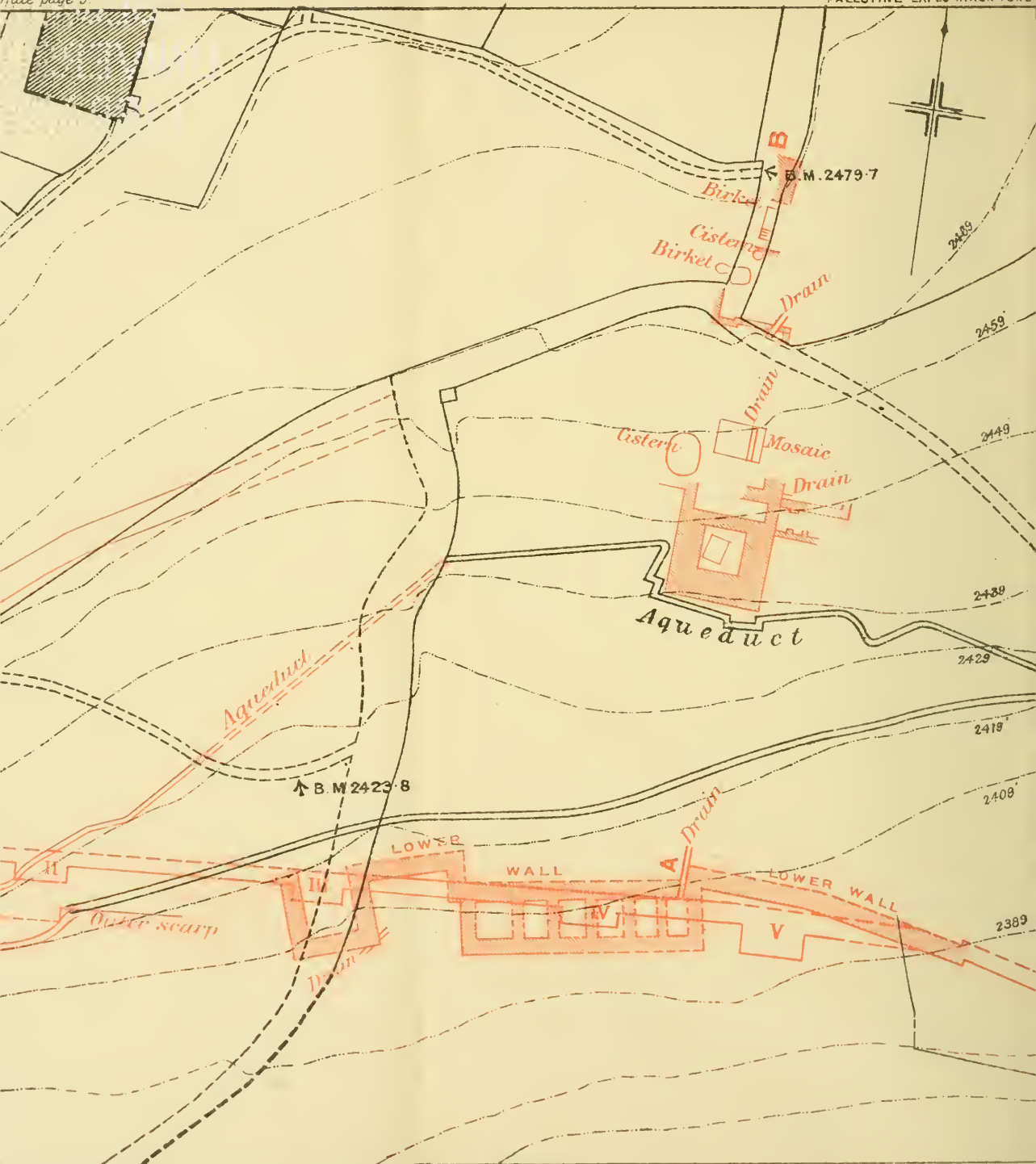
- (1) *The Building of Jerusalem.*
 - (2) *The Overthrow of Jerusalem.*
 - (3) *The Progress of the Palestine Exploration.*
-

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

GENERAL PLAN TO ILLUSTRATE THE EXCAVATIONS AT JERUSALEM

of face page 3

PALESTINE EXPLORATION FUND



SCALE

SEVENTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

At the close of my last report I mentioned that we had already begun the north and south section of the western hill, which the Committee desired to be made from a point somewhat east of what is marked as "Inferred Tower" on the January plan to B.M. 2479.7, on the road coming from Bâb Neby Daûd. I shall call this Section AB. It will be remembered that our systematic following of the wall from the Protestant Cemetery to the east was interrupted by a field, 14 feet beyond Tower III, with whose proprietor we failed to come to terms, though in a single day of work the wall was seen at two points along the same line respectively 54 and 112 feet distant from Tower III. We resumed the systematic tracing of the wall in the "cauliflower patch" at a point 320 feet distant from Tower III (along the inferred line), and thus 208 feet beyond the last point seen in the forbidden field. The masonry in the "cauliflower patch" consisted of strong foundation rubble of large and small stones, in some parts set in courses, resting on the rock. No dressed masonry was found till we got to the tower near the Jewish Cemetery. The drafted stones seen there were again observed when we picked up the wall where it emerges from the other end of the cemetery, and also at every place where it was seen between this point and the Pool of Siloam. This drafted work was in contrast to the smooth masonry seen all along the line from the fosse near tower at Protestant Cemetery, to the point in the "forbidden field," 112 feet from Tower III. There was one important exception, however, at Tower I (at the south-west angle of the old city), where the later work is built on a somewhat different line from that of its substructure of rough, drafted masonry. The rough foundations seen after the interruption evidently belonged to the line of what I may call the drafted wall traced to the east. As to the smooth wall, I thought that it followed the line of the earlier wall (which it was seen to touch at Tower I) as far as where it was last seen, 112 feet east of Tower III, and then it might have swung to the north-east to enclose the upper city, or it might have continued to follow the old line to the south-east, where the latter was only repaired.

The "forbidden field" was thus recognised as a critical point, and I was very glad when at last we came to satisfactory terms with the proprietor, and our tents were pitched under his olive trees. The object of the Section AB was to lay bare the rock, studying all walls and scarps that might cross the line. At the same time, I wished to determine the course of the "smooth wall." As mentioned in my last report, a tower was found just where it had been inferred, which becomes Tower IV :

70 feet to the east was found Tower V, which projects 16 feet from the wall, whereas Towers II, III, and IV project only $9\frac{1}{2}$ feet. As all the other towers are 120 feet apart, the short distance of 70 feet between Towers IV and V led me to hope for a gate, especially as the point midway between them is in a continuation of the line of the road from the Damascus Gate. Unfortunately, exactly at this point the good masonry coming from the west, and seen along the *inside* line, is broken off, only the foundation rubble remaining. A drain coming from the north, 3 feet 9 inches high, 2 feet 3 inches broad at its cemented bottom and 1 foot 8 inches broad at the top, is here ruined at the junction with the wall. This was an encouraging clue, as we hoped the drain might run under a paved road, but the search for this was vain. Hence the question of a gate here must remain a moot point: in favour of it are the nearness of the towers and the position of the drain, together with the smooth *inside* face seen here, a point also noted for a few feet north of the gate on this same line to the north-west, but not beyond. Against it is the fact of another gate only 180 yards distant from this point, measured along the line of wall. As the rubble foundations, which consist of large and small stones roughly laid in strong mortar, here rest on *débris*, it is 14 feet thick for strength, the main wall being only 9 feet. The rubble was traced to the west outer angle of Tower V, when the smooth masonry again appeared, and was traced with more or less interruption, where the wall had been robbed of stones, around the rest of the tower and 16 feet beyond on the line of wall to the point L,¹ 50 feet from the foundation wall in the cauliflower patch (M)¹ to which it was directly pointing. The identity of the two thus seemed clear, but to exhaust all possibilities I trenched the ground from the point M for some 70 feet to the north-west, finding no sign that the smooth wall had altered its course. This may seem a roundabout way of arriving at a conclusion which could have been reached by connecting the two points, but those 50 intermediate feet of land belong to an unpleasantly small proprietor, whom it would not have been economical to tackle.

I remarked at the end of my last report that in this field the smooth wall did not rest on the rock but on rough rubble built on several feet of *débris*, which covered the ruined top of a massive older wall resting on the rock, running in a somewhat different line. This latter was first struck in Shaft 3, sunk along the inner face of the smooth wall, as a commencement of the Section AB. It was then followed to the east and west with the following results.

To the east it was pushed to N, where only rude foundation work occurred similar to that seen last year at M, to which it was generally pointing. As to the identity of the two there can be no doubt. To the west the masonry was followed to the corner, B, and then $12\frac{1}{2}$ feet towards A, where it butts up against the rock, which has been stepped up to carry on the now-destroyed masonry to A, where Tower III of the

¹ These letters refer to the key plan, Pl. I.

upper line rests upon the rock. Here, plainly, the two lines coincide. They have also been seen to coincide at Tower I. Between Towers I and III the rock is not far from the surface. The inference thus is that between Towers I and III the older wall was ruined to the rock, or perhaps to the lowest course of stones noticed in my third report, and that the later line followed the earlier between these two points. At A the earlier line runs out to form the Tower ABCD, but the later builders carried their wall on straight, and finding the rock deeper as they went east disregarded the old line of wall, sometimes resting their rubble foundations upon it, as seen in Shaft 1 on the developed section from A to M, Pl. I, and sometimes merely on the *débris* with which the old wall was buried, as seen at Shafts 2 and 4. At the point M the rock is nearer the surface, and here the later builders again ran on to the old line, as we have proved above. The absence at tower near Jewish Cemetery and on to Siloam of the smooth masonry, characteristic of this upper line, may be explained in two ways: either the old wall was in such good preservation that it needed only to be repaired, the smooth stones of the reparation having since disappeared, or else the later line again diverged from the older in a north-easterly direction, somewhere east of the point M. This point could only be settled by an examination of the old wall, beyond the point M, along its inside face, which would be impossible did the divergence take place in the Jewish Cemetery. The absence, beyond Tower V, of towers at short intervals, characteristic of the later line, is certainly curious.

We may now study the lower or older wall from A to M, the points between which the upper or smooth wall runs on another line. (See key plan, sections, and elevations, Pl. I.) After forming the Tower ABCD the line runs north-north-east to F, then breaks out to G, and resumes the former direction to K. Projecting from the wall, GK, is a series of six chambers. Their length is 21 feet, with the exception of No. 2, which is 2 feet longer, owing to a recessing of the back wall. Chambers 2 to 6 vary in breadth from 12 feet 2 inches to 13 feet 6 inches, while No. 1 is 17 feet broad. The division walls are not bonded into the back wall, but run back into it. In place six courses of the back still remain, the masonry of which (see specimen at OK) is similar to that of the divisions, and consists of hammer-dressed stones, roughly squared and badly set, with a few bossed stones interspersed. A vain but thorough search was made along this back wall for doors to the chambers. As the rock bottom is rough and slopes rapidly to the south (see Section OI), the inference is that the chambers are ruined to their cellarage. Of the front wall, IJ, only one to three courses remain, varying from 24 inches to 29 inches in height. The stones, which are set in mortar, are roughly squared with quarry-picked faces, comb-picked at the edges, but this wall presents a decidedly smoother face than the back wall, as may be seen by comparing specimens at IJ and OK. The corner stone at I is drafted and better worked. The lowest corner is set on 18 inches of rubble bedded on lime and ashes. It is 8 feet 6 inches thick, the back wall being somewhat more. It does not

stand on a scarp, and a tunnel driven on the sloping rock for 30 feet south showed no sign of scarp or rock-hewn ditch.

This system of projecting chambers, clear now as it appears on the plan, puzzled us for a long time. We first struck the back wall behind Chamber 6 and then found its east wall. It looked as if we had found a tower, but whether we were inside or outside of it was not clear, as the inside face of the front wall of the chamber-system was here ruined. In the meantime, in Shaft 2 we had again struck the back wall and the west wall of Chamber 3, and worked our way to the west wall of Chamber 2. We then pushed westwards along the back wall from Chamber 6. I have explained how the division walls were let into the back wall; that between Chambers 5 and 6 was so ruined that we took the straight joints in the back wall to represent a filled-in gateway, and pushed on till we came to the division between Chambers 3 and 4. The idea of the series of projecting chambers occurred first to Abu Selim, who proposed to establish this hypothesis for that of the towers. Accordingly we re-examined the supposed gateway, which turned out to be the letting in of a division wall, broken off at the junction but running south in one foundation course. In the same way we traced the much-ruined division between Chambers 4 and 5. The wall IJ was then looked for, and found in front of the Chambers 1, 2, 3, and 6. At J the ruin was complete, though the wall KJ was traced for some distance south. But that the point J is the true outer angle of the chamber-system is proved—(1) by the altered direction of the main wall from K on; (2) by the fact that in tracing it 50 feet to N no more division walls were found; and (3) by the fact that the wall KJ is more massive than the division walls, being 7 feet thick, similar to OI.

There was some difficulty in finding the corresponding west wall, OI. We were led astray by a later wall which seemed to belong to Chamber 1, as it ran south from the back wall, appearing to give 13 feet as the breadth of that chamber. But from the very first it looked suspicious, as it was only 4 feet 6 inches thick (the other divisions averaging 6 feet), and instead of showing the massive rough masonry of the divisions, it consisted of small rubble, bedded in mortar, standing to a great height and having a distinct batter. The men nicknamed it the "sheep-fold wall." Moreover, the wall against which it butted up could not be the expected wall IJ, as it was only 4 feet wide, and its outer face occurred 3 feet inside the point which IJ should cut. Again, these walls were 3 degrees off the axis of the building. This "sheep-fold wall" started on the rock, but the caving in of the very loose *débris* banked against its battered face prevented our following it on the rock along its length. Sinking to the rock at the end of our tunnel, we found the true wall IJ, in the expected position and direction. Pushing a few feet further west we found a straight joint between the wall IJ and the south wall of the "sheep-fold" system, which, no longer having the wall IJ for its foundation, had sunk to the rock and continued west. Breaking through this wall at the corner I of older wall OIJ, we followed the latter north for 15 feet, where it butts up

against the rock and runs out (as shown in Section OI). This accounts for our not having seen it when tracing the main wall west from G, but the points of former junction are clearly marked. What I have called the "sheep-fold" system of later walls is omitted from the plan to avoid confusion, as it has no organic connection with the city wall.

The part of the wall OGF presents a decided patchwork; a large stone similar to the great stones at the Jewish Wailing Place has been cut down and inserted, together with Roman column bases. As DF runs to the back of FG, the true line, from the outer corner I, may once have run back to H, which thus would have been the original inner angle, OGF being an alteration of the line. The masonry along the length EF is similar to the work at IJ, which helps the theory. But at E a straight joint occurs with rough rubble on to D, which is not bonded into the wall CD. The position of DF naturally suggests the ingoing of a gateway, and careful search for this was made. The rock along the base of DF is sloping and irregular; breaking in at E we followed the wall to east and west, finding it in places in its natural rough condition, in others cut as for quarrying stones, with a scarp 6 feet high, no sign of gate or roadway being visible. The inference was that there never was a gate-opening here at the level of the rock at the base of DF, and, if an opening had ever occurred at a higher level, all traces had been destroyed by the upper wall, which here ran over the lower.

The three sides of the Tower ABCD are drawn in elevation. Three periods are distinctly recognisable on the east side. From D for 10 feet we have the most beautifully set work we have observed in our excavations (*see Specimen at D*). The fine rubbed jointing can be compared only to the work at the Jewish Wailing Place. No mortar is used. The stones are perfectly squared, the broad margins are worked fine and smooth, while the centres are chisel-picked. The courses are $23\frac{1}{2}$ inches high.

Where this fine work is ruined there is bonded into it rougher set masonry of an entirely different character; three styles of dressing are observed—(1) rough quarry-picked stones as at IJ, Pl. II; (2) stones with rustic bosses like the work figured on p. 245 of the *July Quarterly*; and (3) fine-picked stones with comb-margins, evidently re-used from the original wall which still remains at D. After continuing 21 feet this masonry ends in a straight joint beyond which there is a later extension of the face. The drain, which is cut in two by this new face, belongs to the earlier period. The masonry of this fresh face does not differ in character from the work just described and continues to the corner B, where it is set forward $6\frac{1}{2}$ inches from one course of stones, whose dressing and fine setting are exactly similar to the work at D. As at the other end we saw the corners of the second and third periods, so here we see the corners of the first and third periods. Whatever the line of the earliest face may have been, this projection of the latest work is evidently due to the desire to make the face square with the sides of the tower.

On the west side the masonry continues a distance of $12\frac{1}{2}$ feet, beyond which it is ruined, but the carefully stepped-up rock shows how the wall had been carried up to the point where the upper line diverged from it.

This lower wall, which we have been describing in detail from A to N, while evidently a continuous line, has shown us several styles of masonry, and we may now recapitulate these with a view to asking : Which style should be taken as characteristic ?

The work at KN is only rough foundation, similar to that at M, without indication of the style of superstructure. The back wall, OK, is also rough foundation. FGO is patchwork. DE is filling in. Hence for the original work we must look to the outer wall, OIJK, of the chamber-system which presents one style, similar to EF and to the Tower ABCD. The stones of the wall, OIJK, present a comparatively smooth face, being well set, but are quarry dressed and roughly squared. Though certainly *in situ*, as the wall here must have been extremely lofty, the three courses left may not represent the character of the upper part of the wall. The original masonry of the Tower ABCD is indicated by bits at D and B. In the two periods of reparation there have been used (1) stones from the original masonry of the tower, (2) quarry-picked stones such as appear at IJ, and (3) bossed stones which characterise this same wall from the Jewish Cemetery south-east to the gate near Siloam and on as far as traced. Hence, if any conclusion can be drawn from these *data* it would seem that the earliest work we have seen on the continuous line of wall between the Protestant Cemetery and Siloam is at D and B, and at OIJK. How the fine jointing of the former corresponds to that of the Jewish work at the Haram area I have pointed out before.

A word as to the relation of this lower line to the upper line. The layer of accumulated *débris* between the ruined top of the lower wall and the rubble foundations of the upper wall, as seen in the Section AM, between Shafts 1 and 4, shows that between the periods of the two walls there intervened a time when no city wall existed at this point. This indicates such an extended interruption in the life of the city as history shows no example of, except after the destruction by Titus. Hence it seems a natural hypothesis to refer the lower wall to Jewish times and the upper wall to the Roman or Christian periods. The former certainly ran down to Siloam, while the course of the latter is not certain beyond the point M.

These few pages may not have given, at first reading, an idea of the magnitude of the labour expended in attaining the above results. The reader must look between the lines. He must note that the brief sentence, "a vain but thorough search was made for doors along the back wall," indicates a tunnel 25 feet long. The length of shafts and galleries worked in this excavation amounts to about a quarter of a mile. Using only part of the stones which were exhumed, the proprietor was able to construct a wall to his premises 150 feet long, 4 feet high, and $4\frac{1}{2}$ feet wide. Many of the stones had to be broken up in the tunnel so that they might be hauled up a shaft 40 feet to the surface. Hence the work progressed slowly along the line GK, where the *débris* consisted mainly

of large stones, which were dislodged with great skill by Abdallah, our best quarryman, who managed to keep his tunnel perfectly safe. Again the work was very difficult along the front wall IJ, for this had been quarried for stone and the loose shingle sometimes ran like water. The stones of the upper line west of Tower V seemed to have been recently stolen, as the old pit was filled with a light soft soil most dangerous for tunneling, but 'Isa, one of Warren's excavators, boxed his tunnel beautifully, stepping it down, box by box, as the base of the wall fell, and cleverly turning the corner at the inner angle of the tower. The work went rapidly around the Tower ABCD, as it is buried in firm brown soil, easy to excavate, where it pays to make your tunnel high and narrow, both for ventilation and ease in removing the stuff. Twelve feet north of B the rock rises rapidly and Ahmed neatly accomplished his task of driving a tunnel up-hill, stepping nimbly out of the way of the rolling stones.

It was extremely interesting, as well as a tax on the mind, to trace these two walls running about in the same line, the one above the other. One inconvenience in excavating is that you can never see your whole work at one time. For example, after clearing out and measuring one partition in the chamber-system we filled up the tunnel with earth from another gallery. Indeed during a few days most of our workmen were underground. On rainy days this was most convenient. But though many people penetrated our tunnels no one but ourselves saw the entire work. Still those who looked down Shaft 1 could form a clear idea of what we were following, for at one glance they could see the surface soil, the smooth upper wali, its rough rubble foundation¹ resting on the corner G of the drafted old wall, and finally the rock below all. At Shaft 2 they could see the same archæological stratification with the addition of the *débris* separating the two wall-systems. This *débris* was mainly brown mould containing potsherds.

The reader may now begin to understand how this excavation took nine weeks, though other shafts were worked at the same time both at Siloam and along the Section AB. The filling up of shafts and tunnels occupied some days longer, and now the field has resumed its ordinary appearance. It will, however, bear a better barley crop next year owing to the turning up of the soil.

We now come to the second division of the season's work, namely, the study of the rock along the Section AB. This extended from a point behind the back wall of No. 6 of the chamber-system to B.M. 2479.7 on the road coming from Bâb Neby Daûd. The direct distance is about 400 feet, but the shafts employed in reaching the rock and the following of clues to right and left bring up the length of shafts and galleries to much more than twice that amount. Ground was broken at a point

¹ In one of his letters, Dr. Bliss remarks: "The rubble of the later wall is of rough stones, large and small, not built in courses, held together by mud with a slight admixture of lime. Where this rubble rests in the earth it is 14 feet thick" (*see above*, p. 10).

50 feet north of the back wall, the rock was reached at a depth of 31 feet 6 inches, and a gallery driven south.

The rock slopes down naturally, and nothing was found but a few rude, thin house walls. The red virgin soil still covers the rock and the back wall of the chamber-system which we saw standing to a height of 11 feet, is built down for 7 feet in a trench cut in this virgin soil. Returning to the shaft and driving a gallery north, we found nothing but insignificant scarps, probably due to quarrying, till we reached the aqueduct discovered by Sir Charles Warren. In my report for January, 1895, I described the aqueduct entering the ancient city at Tower II, and gave reasons for supposing it to be identical with Warren's. On striking his aqueduct in our section we followed it westwards as far as it is laid down on the map to the road where a blockage occurs. Returning to Tower II we followed the aqueduct north-east, further than last year, to a blockage 50 yards from the blockage in Warren's aqueduct to which it was still pointing. These blockages are due to air-holes which have been filled with fallen *débris*. That the line traced by Warren and the line traced by us are parts of the same aqueduct is clear. The construction is exactly similar. In both parts we find the double coats of plaster: a similar separation of the plastered bottom; the same finely worked corners, in places double; the same marked variations of height and breadth. A further proof lies in the levels of the flooring, as there is a fall of 1 foot between Tower II and the point where the aqueduct was struck in Section AB. Moreover there is roughly smoked in lamp-black in the roofing of both parts the bench mark of the Ordnance survey ∇ .

A probable explanation is now afforded for the curious bend taken by the aqueduct as observed by Sir Charles Warren. A glance at the plan shows that it turns aside to avoid the building which evidently stood in the way of its direct course. The minor turns may be attributed to a careful feeling after rock levels.

This square tower, which projects south from a system of chambers, has walls of extraordinary thickness. The east and west walls are 14 feet thick, the south wall 15 feet 11 inches, and the north wall 7 feet 2 inches. They consist of rubble built in courses averaging 20 inches high, pointed with strong mortar made of lime and ashes. Only the corner stones are dressed, one or two showing a boss. These massive walls enclose a chamber only 25 feet square. We sunk to the rock at the south-west and north-east interior angles of the chamber, finding it filled to a considerable height with a solid filling of large rubble set in mortar, which had to be quarried out, and which was quite distinct from the walls. Pushing towards the centre of the building from the north-east corner, we found a sudden drop in the rock, and quarrying down through the filling for 9 feet we discovered a rock-hewn chamber, whose roof, now broken, had originally a barrel-vaulted form. (See ground plan, section, and elevations, Pl. III.) This rock-hewn chamber is not in the centre of the tower built around it, nor is it in the same line. Though not quite rectangular, its dimensions are, roughly speaking, 14 feet long by 10 feet

6 inches. The four sides were followed by quarrying through the filling, but a solid pier had to be left in the middle for a support. Still a large part of the flooring was seen as we tunneled under this support, reaching the centre of the chamber. The approach was originally from the open air by a door cut in a scarp, as may be seen by a glance at the rock levels in the general plan.

This scarp is broken away (Section AB), but one rock-cut jamb of the door and the door socket still remain. The interior walls are covered with fine plaster, very much broken. In the east, west, and north walls occur the large recesses and small niches seen in the elevations. One recess has a small groove, as if for a shelf. Curiously enough, the rubble filling extends within the recesses. Not a single tomb loculus was found. The Augustinians have found in their property to the east of this place a rock-hewn dwelling, unconnected with tombs, with a similar niche and recess. I have examined the tomb chambers on the south side of the Valley of Hinnom by way of comparison. I find no chambers without loculi, except two that directly connect with tomb-chambers and none containing the cupboard-like recesses. We carefully sounded the floor of our chamber, which gave no sign of a cavity below. Thus it has no connection from within with any other chamber. Outside we followed to the west a scarp over which the west wall of the tower is built for 12 feet, when it turns south. This scarp, taken in connection with the level rock in front of the chamber, suggests that it opened on an open court, but that no chambers led from this court from the faces of the east and west scarps is proved by the rock, the top of which was traced along the east and west sides of the tower. At the points outside the sides of the supposed court it is only 4 feet higher than the flooring of the latter. There is still room, however, for a parallel chamber to the east, opening from the north side of the court, and we are still searching for this.

This great tower is very curious, but certain points are clear: the rock-hewn chamber had a broken roof when the tower was built around, as shown by the filling built down into the former; the tower was not isolated, as proved by the lesser thickness of its north wall. The massive walls and the equally strong filling mean one of two things: either something was meant to be concealed, or a foundation was needed for a tower of great height. As far as our investigations have gone, we have found nothing but an ordinary ruined rock-hewn dwelling, not worth concealing; hence we argue from the present *data* that it occurred by chance at the spot where a lofty tower was to be built.

As seen on Pl. III, and more extensively on the general plan, it projects from a system of chambers. The wall DE apparently does not belong to the system, as it is not bonded into CG, and the masonry is different, consisting of small roughly-squared stones set in courses, open-joint, and the mortar does not contain the ashes always characteristic of that of the tower system. At G we have a true course, and the character of FGH is similar to that of the faces of the tower, but of smaller stones. The round arch, HI, would thus be an addition at the

time of the wall DE. In a tunnel to the east the wall GH was seen to turn to the north. We are also trenching to the west of the north-west corner of the tower, but on neither side is there any indication of a wall having the extraordinary thickness of those of the tower. On the west the rock cistern rules out the possibility of such a wall now existing at that point. We have still a few days' work before the investigation becomes entirely exhaustive, but the facts are decidedly against a city wall here. Moreover, the masonry of the tower itself has not the character of that of a city wall.

About 12 feet north of the wall KL occurs a chamber, 25 feet by 19 feet, with a mosaic flooring from 2 to 3 feet above the rock. The walls of the chamber are almost entirely ruined, and are of slight thickness.

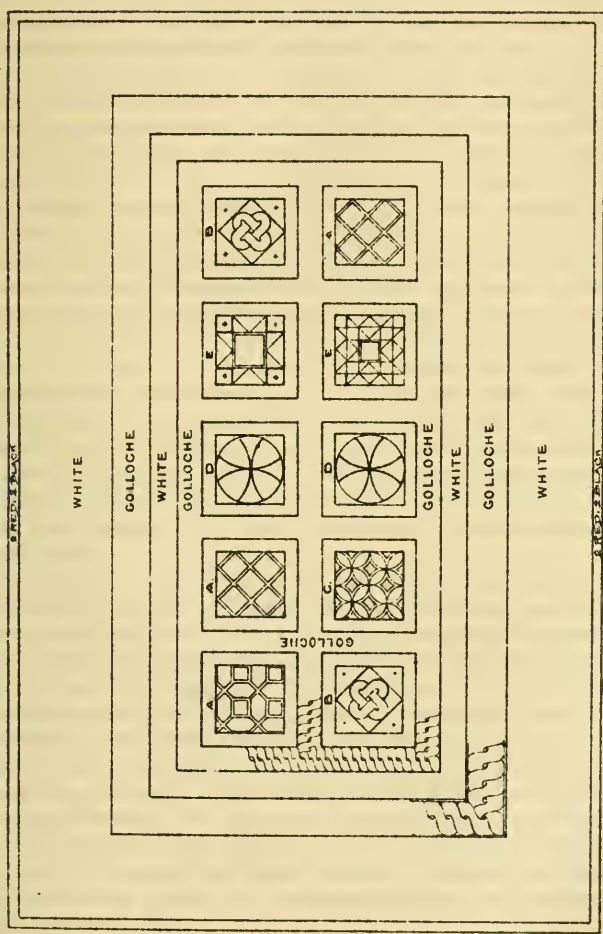
The mosaic is in almost perfect preservation. Though buried under 15 feet of soil, by a careful directing of two tunnels we were able to recover the complete pattern (Pl. IV). The plans¹ explain themselves. Mr. Dickie's task was no light one. To sit on the floor of a hot, damp tunnel, 55 feet from the air supply, by the light of four or five candles placed in bottles, the air growing thicker every hour, while he measured and coloured, and then to emerge into the midst of a cold, rainy outside world, was in my view a trying experience.

In our trench to the east of the corner we found fallen fragments of mosaic of a still finer workmanship and more elaborate design and colouring, the tesserae being of white, black, grey, two shades of red, and two shades of orange.

Coming from the north and running across the chamber there is a drain 2 feet 6 inches broad, and at least 5 feet high. It is cut off by a made-up bottom between the chamber and the wall KL of the tower system. It is in line with the similar drain to the south, butting up against the upper city wall as described at the beginning of this report. A drain was also observed against the outside of the wall GH, abruptly cut off by a wall of the tower system. This may be a branch of the mosaic drain. This latter appears to furnish a key to the chronology of the various discoveries at this point. The drain is of course later than the mosaic. It also seems to be earlier than the tower system, which interrupts its natural path, though it is directly cut off by the made-up bottom only 12 feet north of the wall KL. Even supposing that it turned west, and is identical with the drain at J, in this case it was cut off by the tower system. The aqueduct seems to have been diverted to avoid the already existing tower. We thus have the mosaic as the oldest and the aqueduct as the most recent of these various constructions. The mosaic is probably not older than early Roman times, hence the aqueduct may be that of Pontius Pilate, whose great work of bringing water to the city caused such a tumult among the Jews. Confirmative of this hypothesis is the fact that the pottery found between the aqueduct and the mosaic is Roman or later, while that found in

¹ The plan showing the mosaic pattern in colours can be seen at the office of the Fund.

PLAN OF MOSAIC.



NOTES.
A. PATTERN. 1 Black, 2 Red.
B. " Red, White, Black.
E. " Black and White Centre, 2 Red Outline, Black and White Checks.
 All on White Ground. 10 Cubes = 6 inches.

C. PATTERN. 1 Black, 1 Red
D. " 1 Red.
E. " 1 Red.

SCALE FEET

Examined by F. B. Bliss.

connection with the lower south wall is mainly Jewish. Roman tiles were found bedded in the filling of the great tower north of the aqueduct. Drawings of the pottery and other objects found in our excavations will, I hope, be ready for the April *Statement*.

From the mosaic north to the fork of the road, in one gallery driven on the rock, nothing appeared but a few rude, thin house walls. These, though carefully examined, are omitted from the plan as they would merely appear as unedifying scratches. Under the fork of the road we struck a wall, standing to a considerable height, and showing a vertical joint. Breaking through, we found that this indicated the outside corner of one house with a wall of another system of houses extending from it to the east. The south wall of the house to the right was roughly built in courses from $15\frac{1}{2}$ inches to 27 inches high; its east wall, though clearly traced by the *débris* banked against it, consists of much broken rubble, without a decided face. It evidently had been used as the west wall of the cellarage of the system of contemporary houses to the left. The south wall of these was traced for some 35 feet to the east, and its thickness found at three places to be only from 4 to 5 feet. The masonry consists of roughly-squared rubble, set in courses 12 inches to 14 inches high, resting on ruder foundations. Partitions were found running to the north and south. Some few feet from the end of the tunnel, a drain, coming from the north-east, breaks through the wall. This drain is 2 feet broad, about 4 feet high, and its bottom is not on the rock. In character it resembles the drain crossing the mosaic, with which it seems to be identical, as we did not see it in our gallery which ran to the west of a line connecting these two bits of drain.

Returning to the corner of the house described above, we pushed north along its east wall under the road, when we came upon a small birket extending back of the house, thus indicating the northern limit of the latter. The birket has curiously curved sides, its bottom is rock and its walls are plastered. The south wall is only 18 inches thick. Breaking through the north wall, which is thicker, we found ourselves in a chamber 5 feet broad, with walls similarly plastered. It has not the shape of the birket, being rectangular, but it may also be a birket connected with the other. From this point for 9 feet north the work was extremely difficult. The top of our tunnel showed set foundation work, resting on *débris* through which the tunnel was driven. Its path crossed the mouth of a large rock-hewn cistern. The mouth is choked up, but not closed of set purpose, by a large fallen stone, and the interior is only partly filled with *débris*.

Three or four feet beyond the cistern's mouth we struck the back of a stone. On our removing this, a quantity of loose shingle poured into our tunnel through the orifice. When the stream of shingle stopped, Abu-Selim was able to stick his head through the hole and announce that the removed stone, the back of which we had seen, belonged to a wall facing north. However, attempts made to enlarge the hole resulted

in a fresh stream of shingle and larger stones. I could not now put my head through to see how dangerous a cavity had been made under the road. Accordingly we were forced to open a shaft from the road, and sank down near the north face of this wall, which consists of quarry-picked stones, badly squared, pinned up with chips and set in coarse mortar, the courses varying from $11\frac{1}{2}$ inches to $13\frac{1}{2}$ inches high. This face rests on the rock, and was seen standing to a height of 11 feet to a point only 6 feet under the road. The question of its breadth is not clear, but in no case can it be city wall. If the foundation work seen at the top of the tunnel belongs to it, then it might have been 8 feet thick, but in this case it was built over the choked up cistern, and its south face rested on *débris*. This fact would militate against its being a city wall, as the outer face of a city wall at this point should face south, and it is unlikely that the outer face of a city wall should rest on *débris* while the inner face rested on rock.

If the mouth of the cistern were outside of it, then the south face (now ruined) could only give a breadth of 4 feet, too small for a city wall.

Continuing towards the north 7 feet beyond this wall, we found steps descending at the angle of a cistern or reservoir. Walls and steps are of rock, both covered with cement of lime and ashes. The construction is similar to that of "Cistern I," found during our first season, and discussed on p. 255 of the *Statement* for October, 1894. Driving on we found this cistern filled with loose *débris* containing large stones, the dislodging of which again threatened to undermine the road, and we were reluctantly obliged to open a fresh shaft a few feet beyond the point where our tunnel had become dangerous. As the cistern did not continue to the point of this shaft we may take its breadth at about 19 feet. The east and west dimension was not ascertained.

From the large stones which had arrested our progress we had guessed that we were near a wall, and this appeared in the newly made shaft. The facing stones have all disappeared, but the line of the inner packing runs east and west. Before following it we thought best first to find its breadth. As its ruined top lies only $4\frac{1}{2}$ feet under the road surface we ran an open trench to the north. To our astonishment we pushed along the top for 23 feet before we reached the northern face, which consists of well-set drafted stones, evidently an outside face.

Sinking to the rock, we pushed east, soon finding a corner, and then followed the wall south, the masonry becoming more and more ruined till the one course remaining came to an end at a distance of $24\frac{1}{2}$ feet, which brought us to within a short space of the point where we had seen the face-robbed wall. The mystery was now explained. Our open trench had been driven along the top of the east wall of a building. We had first struck its south side, just short of the south-east outer angle; we had then found its north side, near B.M. 2479.7; then the north-east outer angle, and had worked our way back to the south-east corner. The character and size of the masonry (the upper courses averaging 24 inches) suggest that this is a tower in a city wall. Our trench across the top shows that the walls (if walls there were) are at least 8 feet thick, hence

the tower was probably solid, as no sufficient space remains for a chamber. We followed the north face to the west, but the masonry suddenly breaks off, and we are still searching for clues. The discovery of this supposed tower throws light on the nature of the wall seen 8 yards to the south. They cannot be two independent city walls, as they are too close together, and stand at the same level and to the same height. They cannot be parts of the same wall. And if either of them be city wall, it is the northern tower that shows the characteristics. Thus the southern wall appears to be part of a dwelling.

As half of this report is taken up with the Section AB, which was cut to ascertain whether any other walls ran across the line north of A, I am sorry that at the only two places where a city wall possibly runs the returns are incomplete. I have already delayed the report over one post, but a buried city regards not the sailings of steamers, and is coy in revealing her secrets.

The map on which this season's work is laid down contains also last year's work, which appeared on a map in the *January Statement*.¹ The discrepancy in the positions of the wall as observed in a comparison of the two maps is thus explained: starting from a fixed point, I laid down the direction of the wall as given by the prismatic compass; the survey was correct absolutely, but I had not then learned what was the local difference between true and magnetic north; this has been since ascertained; a fresh survey by Mr. Dickie has established the correctness of mine, and he has laid all the discoveries down in their proper relation to the Ordnance Survey, with check measurements from fixed points. The alteration in the direction of the wall immediately west of the tower at Jewish Cemetery was anticipated by my remark at the bottom of p. 17 of the *January Quarterly Statement*.

Since the last report was sent the work has been driven at full speed, only one day having been lost. We have also picked up the line of wall crossing the mouth of the Tyropeon, its base having been reached with great difficulty in a shaft 37 feet deep, where the sewage oozing from the pool is most unpleasant. Thus far the rains have not interrupted the work, as during one fearful storm we were fortunate enough to pursue two or three tunnels, and shift the earth to others which were finished with. But this is not a chance that often occurs. The work of the party has been, on the whole, good. The alternation of heat and cold is what makes the Jerusalem climate so trying. Several of our workmen have been drafted into the reserve. The labourers pursue the work of mining with great courage, and when I asked Ahmed, who had got among wicked-looking *débris*, whether he was afraid, he replied: "I fear but one thing, and that is that you put another man in my place." Abu Selim manages the diggers, land-owners, and crop-owners with his usual tact. The owner with whom we did not come to terms last year has proved himself not only an admirable man of business but a perfect gentleman, as the bargain once made this

¹ Only a portion of this map is reproduced in the present number.

summer he has never been near us save for a friendly visit, which we would like repeated.

Our relations with the Imperial Museum at Constantinople are cordial, through its Director, H. E. Hamdi Bey, and our genial Commissioner, Ibrahim Effendi, who both are deeply interested in the progress of the work.

In closing I would beg indulgence for the hurried style of this report, which has been written under great pressure. The pen was often dropped during the midst of a sentence, when I was summoned from the tent to make a descent underground.

JERUSALEM, *December 8th*, 1895.

REPORT ON TOMBS DISCOVERED NEAR SÛR BÂHIR.

By ARCHIBALD C. DICKIE, A.R.I.B.A.

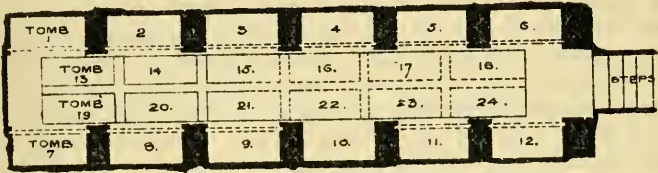
ON my return to Jerusalem after a two weeks' holiday up the country, I was instructed by Dr. Bliss to report on some tombs which he had discovered on a hill about a mile due east from the village of Sûr Bâhir, from which it is separated by a ravine. The initial discovery was made by some natives, who were digging on the crest of the hill for broken pottery. They reported it at once to Dr. Bliss, who immediately visited the place and found it to be a cell enclosing a very interesting series of tombs.

Accompanied by Ibrahim Effendi, I started on the morning of 12th October, equipped with the necessary implements for the accurate plotting of the building, and the no less necessary lunch basket or lunch "hurj," as it may more appropriately be called in this country. Three workmen preceded us, whom we overtook at the base of the hill after an hour's ride over the now barren and unfruitful hills lying to the south of the city.

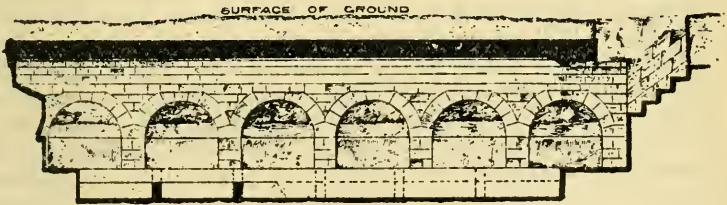
A general survey of the hill top gave me but little light on the position of the tombs, as the entrance had been filled up since Dr. Bliss's visit. Everywhere were signs of a disturbed surface, but in no place could I find any clue to lead me to the object of my visit. At last, after careful examination and a little hand excavating, in what seemed to me to be the most recently disturbed soil, a welcome *voussoir* peeped out of the crumbling earth followed by another of the same. Here I set the men to work, and after an hour's digging I was able to squeeze myself into the building at the apex of the vault, just where the steps lead down to the cell. The *débris* had all fallen from this aperture, and consequently more than half of the interior was practically empty, hence the inside excavation only consisted of minor pickings here and there, to find real bottoms, true corners, thicknesses, &c.

TOMBS DISCOVERED
NEAR
SÛR BÂHIR

OCT. 95.



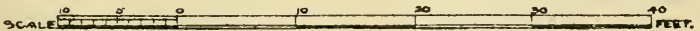
GROUND PLAN



LONGITUDINAL SECTION



CROSS SECTION



F. J. Bliss
1905. Drawn by *A. C. ...*

The building can best be described as a rectangular, semicircular, barrel-vaulted cell, measuring 6 feet 1 inch wide by 49 feet 3 inches long; the height from the bottom of floor tombs to apex of vault being 11 feet 11 inches. Six semicircular-arched recesses, 3 feet 3 inches deep, 6 feet 2 inches wide, and 5 feet 3 inches high, on each side form the side tombs, and the floor is divided into 12 compartments, 6 feet 0½ inch long, 2 feet 9½ inches wide, and 2 feet 7 inches high, by dwarf walls, 10 inches thick, thus forming the floor tombs. The entrance at the east end has five steps, which end abruptly at the face of the wall. The masonry of the stair walls is diagonally bedded, parallel to the rake of the steps, the upper course being the springing course of a sloping vault, which must have intersected the main vault at the broken part. At the west end is a small opening (now built up), measuring 3 feet by 12 inches, abutting up to the apex of the vault. The cell is partly cut out of the solid rock and partly built. In the lower part the rock has been faced up and made good in cement and stones, but in the upper part of the recesses the natural rock projects slightly forward. The masonry is fine pick dressed, with chiselled margins well set and close jointed with fine trowel-keyed pointing, courses averaging 15 inches high. The floor tombs must have been covered with stone slabs, although no signs of them now remain. Broken parts show that the fronts of the tombs had been formed by a thin division or slab of very strong concrete, made of lime, pottery, and small stones 4 inches thick and 2 feet 6 inches high, bonded into the side piers at the small checks shown on plan. Stone slabs would seem to one to be the most natural and simple method of construction, but in every tomb where any remains of the fronts existed I observed the same peculiarity, the check heads being in many cases broken off, evidently when the tombs were destroyed. No remains of the covers exist, but it is probable that they were of slabs resting on the concrete wall, and the 4-inch projection at the back of the recess. The bottoms are made up of the same character of concrete as I have already described.

Not a vestige of the contents of these tombs remains, although it is certain that they were almost all used, from the way in which the edges and checks of the piers have been destroyed and the fronts broken off, as well as from the cement beds and joints which can be seen on the bearings for the covers. Recess No. 10 appears for some reason or other to have been unused, as there are no checks in the piers and no evidence to show that its original form has been disturbed. The ruthless hand of the robber seems to have confined itself to the tombs and their contents as all the other parts of the building are in perfect preservation, and the whole structure looks as fresh and new as the day it was built. Indeed, although it is probable that it has existed since Byzantine times, were it not for the blackened stones above the lamp-rings hanging from the apex of the vault, it would be difficult to believe that one was not measuring up a recently-completed building to satisfy the demands of a nineteenth century builder. It is curious that such a building could have

remained so complete, when only 3 feet of *débris* protected it from the ravages of the Arab.

A study of the surrounding ground above shows that the tombs may have been under a larger building of some sort, situated within a quadrangle, measuring, roughly speaking, about 70 yards square. At the north-east, just on the verge of the descending rock, can be seen two courses of masonry, which might have been the corner of the enclosure. The east wall is also distinctly traceable for some distance, running exactly at right angles to the tombs. The south and west lines of walls are inferred from the ridges of *débris* and fallen stones, there being a distinct rise of ground everywhere inside these lines. No hewn stones are seen above the tombs, or to the north of the enclosure. There is a large rock-cut and plaster cistern within the enclosure to the north-east of the tombs, with a Latin cross modelled on the plaster.

The site is entirely surrounded by deep valleys, except at the south-west, where it is connected by a narrow neck to the adjoining hill. A bright autumn day gave us a splendid view of the surrounding country. The Frank mountain loomed and Bethlehem glittered on the south, while the sparkling Mount of Olives and the interesting but dismal village of Bethany attracted the eye to the north. The hill village of Sûr Bâhir, ragged and picturesque on the west, linked the circle of view, which on the east was completed by the barren sandy "knowes" leading to the Dead Sea, with the intense blue belt of water beyond, terminating in the clear, soft tones of the indescribable, unpaintable blue mountains of Moab.

A JOURNEY EAST OF THE JORDAN AND THE DEAD SEA, 1895.

By GRAY HILL, Esq.

[*All rights reserved.*]

WE desired to reach Petra from the north. No European has, so far as I know, visited this most interesting place either from the north or the south for a good many years, and it has hitherto been very difficult of approach from the north. We made an attempt which failed in 1890. It is fully described in my book, "With the Beduins." We tried again in 1891 and in 1893 under the charge of Sheikh Hâzâh of the Beni Sakhr tribe, keeping on those occasions to the east of the Derb el Haj, but had not got far when we were driven back—in 1891 by the Beni Sakhr fighting with the Kerâki, and in 1893 by the Aenezeh attacking the Beni Sakhr. Since 1893, however, the Turkish Government has established military posts at Dhibân, Kerâk, and Ma'an, in addition to one at Madeba established in that year, and they were now said to be in process of establishing one at Shobek, so that the road to Petra from the north appeared to be no longer attended with great difficulty or danger.

This then was our fourth attempt, and it succeeded no better than the other three. Our plan was to make a preliminary excursion to the east of the *Derb el Haj* under the care of Sheikh Anad Ibn Madhi of the Beni Sakhr, who was to wait for us at Kalat Zerka, and who undertook to show us Umm el Jemal and the country to the south of that place, and then to proceed to Kerák, Ma'an, and Petra. But we found that an order had been recently issued prohibiting travellers from going to Wády Musa (Petra) without special leave from Constantinople. The British Consul at Jerusalem was kind enough to telegraph at our request to the Embassy at Constantinople asking that leave might be obtained for us, but we waited six days without any answer being received.

Then all preparations having been made for a journey we could wait no longer, and started from our house, near Jerusalem, on the 18th of March, in charge of our old friend and Dragoman, George Mabbedy, in search of Sheikh Anad, having arranged that when an answer should come from the Embassy it should be sent by special messenger to Madeba, where we intended to go after the contemplated expedition to the east of the *Derb el Haj*.

We did not intend to trouble the Adwan Sheikhs to conduct us across their territory, which is the first to be passed after crossing the Jordan, as we had often traversed this part of the country before; but Sheikhs Fallach and Shebeeb, of that tribe, who had accompanied us on previous occasions, were not disposed to lose their baksheesh, and discovering that we were on the move bore down on us at Jericho, and took possession of us. The Adwan Bedawy, called in my book Abu Seyne, who always accompanies us on our journeys in this direction, and who had made the arrangement with Anad, was also with us. Fallach and Shebeeb demanded 12 napoleons for conducting us to Kalat Zerka, and on our objecting gave us the pleasing intelligence that they had sent to inform Sheikh Házáh, of the Beni Sakhr, that we were going to the country of that tribe with Anad instead of with him, and that in consequence Házáh was awaiting the arrival of Anad at Kalat Zerka with the intention of killing him. We knew the ways of the Adwan, however, and did not allow ourselves to be moved by this statement. Ultimately, with the help of the Effendi at Jericho, who manages the boats now afloat on the Dead Sea, we agreed with Fallach and Shebeeb for 6 napoleons. We stayed a day at Jericho in order to make an expedition by the row boat. A good south wind filled its sails, and blew with such force that very little rowing was necessary to enable us to ascend the river, and we went in three hours from its mouth to the Greek pilgrim bathing place—a very interesting and pleasant trip.

The next day passing the Jordan by the wooden bridge recently reconstructed, we came to Tell Nimrin and the tombs of the Adwan Sheikhs, in which there lay one of the sons and the chief wife of 'Ali Diab, the Sheikh of the Adwan, both of whom we had met in former years. Since our return home we hear that the great Ali the Wolf himself, has been put to rest there also. After lunching and resting here, we rode on

over the beautiful country, fresh and flower-bearing after the rains, and entered a winding glen, following which we came in two hours to 'Ain Jériah, where we found our tents pitched near the spring, and some long grass good for the four-footed animals.

The next day brought us through a pretty woodland and rocky country to Esweile, on the top of the high land to the south of the depressed plain called El Bukeia, and we there heard that Anad was encamped within two hours of us. We sent to seek for him, and before long he appeared riding on his dromedary. But we had hardly begun to talk to him when some soldiers came up from El Bukeia with a message from the Kaimakam of Salt, who they said was encamped below, to tell us that he had heard we were going with Anad, but that the latter could not take us safely, that the Beduin were fighting the Druses to the north, and each other to the east, and that the Kaimakam could not be responsible for any misfortune which might befall us if we trusted ourselves to Anad. We rode down to the Kaimakam's camp, where he sat in state with cavalry about him and a crowd of Beduin onlookers, and produced our passport and teskeré. The Kaimakam repeated his warning, adding that Anad was not one of the principal Sheikhs of the Beni Esau, or sons of Esau (a branch of the Beni Sakhr), and was not powerful enough to protect us, that owing to the want of rain that winter the Aenezeh were encamped more to the west than usual, and that Umm el Jemal and the country south of that place which we wanted to visit were the scenes of constant conflicts. These statements were confirmed by the chief Sheikh of the Sardiyeh (another branch of the Beni Sakhr), who was present, who added that neither he nor Sheikh Házáb with 500 horsemen would make us safe from a "Ghazzu" in that part of the country. We returned crestfallen to our camp, and found that Anad had fled upon his dromedary.

The Kaimakam presently mounted the hill with a troop of soldiers, and offered to follow Anad and arrest him until he should return the 10 napoleons, but we knowing that these must have been spent, and having no wish to put so wild looking a creature into durance vile, declined the offer. Then the Kaimakam and the soldiers having departed we sent Abu Seyne to look for Anad, who returned and told us he had but his wife and children and dromedary left, and could pay back nothing, so we bade him go in peace. The weather was cold and windy on these heights, and we cut down a large branch off an old dead tree, and made a bonfire to rejoice our men and ourselves withal.

The day following was one of the most delightful we have ever spent east of the Jordan. An hour's ride brought us to the head of the beautiful well-wooded Wády Sir, which descends in many a curve to the pretty village of Sir, where are houses and mills recently built by Circassian settlers. The Syrian oaks were putting forth their first green; and on the branches of one some goats were walking, having evidently jumped on to it from the high bank close by. A stream appeared after we had been about an hour in the Wády, and grew stronger as we descended. After three hours' riding in this most charming valley we

halted to lunch in a delightful nook, under high rocks which protected us from the wind and sun, and enjoyed a sweet open-air siesta on our travelling carpet. The Sheikh of the Sardiyeh, who had ridden part of the way with us, left us here. George wanted to buy his mare, which had, he said, a written genealogy of 58 generations. She was said to have been taken in war from Ibn Raschid, the great Sheikh of the Rowallah, but whether the genealogical tree was captured also did not appear. The Sheikh, however, declined all offers, saying that she was beyond price.

At the village of Sir there is a remarkable Syrian oak. It sits upon the bare rock at the top of a precipitous cliff 20 or 25 feet high. Some of its roots no doubt strike into the sloping hillside behind it, but others run right down the rocky face of the cliff to the soil in the valley below. Probably the moisture which enabled the roots to grow downwards came from the drippings down the rock. There are many caves in the Wâdy Sir artificially cut or enlarged, two or three of several storeys—one built up with walls and windowed like a house. An hour more and we were in sight of the caves and ruins of 'Arak el Emir, at the foot of which the Sir runs. Both caves and ruins are too well known to need description here. After revisiting them we crossed the Sir and encamped on the hillside to the east of it. In the evening I walked up the glen, keeping as near to the stream as I could get. It is lined with magnificent oleanders and Syrian oaks. I noticed one splendid castor-oil tree, and the ground was carpeted with lovely wild flowers, amongst which were cyclamens, red anemones, tulips, daisies, yellow marguerites, pink *linum rubrum*, and wild peas of all colours. At night we had a glorious bonfire of Jericho thorns and "dancing and delight" of the Beduin.

We had sent to a camp of the Beni Sakhr, which was within an hour or two, to invite the sons of the late Sheikh Zottam el Faiz to come to visit us, hoping to make with them an arrangement for safe conduct somewhere in their country, near to which we now were; and to our joy some of the head men responded to the invitation, and undertook to take us to a place we had heard of before, and indeed once seen afar off by the light of sunset—the ruined castle of Khauranee, which we afterwards found to be about 21 miles east of the Derb el Haj.

The next day we ascended the shoulder of a hill to the southward of the place where we had encamped the night before, and entered on the splendid gorge of Wâdy Naaûr, keeping several hundred feet above the stream on the north side of it. We passed above a waterfall, which we could hear but not see, descended to a brook bordered by very large oleanders whose waters fell into the stream below, ascended the opposite slope which was beautifully wooded and crowded with wild flowers, and entered on an open moorland with craggy limestone heights rising out of it. Here we met great herds of the cattle and camels of the Beni Sakhr, and a son of Zottam joined us. We passed an old cistern with a well-built stone arch, and after lunching under a rock which sheltered us from the wind, we reached, in half an hour's further ride, the encampment of our

newest friend, where we had to sit a long time while a dish of rice and sugar was prepared, and coffee was roasted, ground, and served. Heavy showers of rain pierced through the worn-out old tent and wet us somewhat; their best tents they told us had been taken from them by the Aenezeh in the recent war.

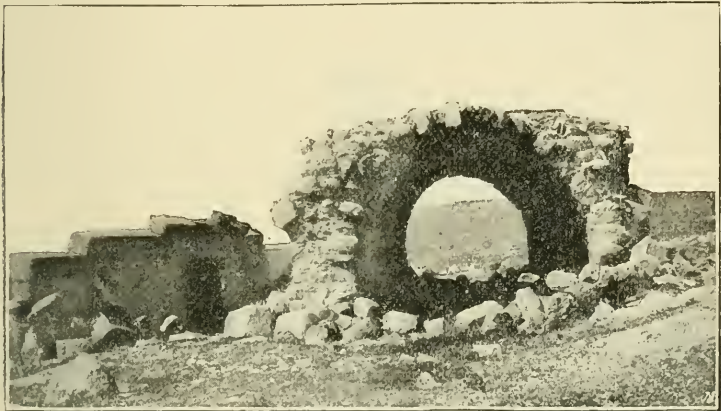
When the rain slackened we rode on to Yâduideh, which was near at hand on higher land, and where we found our camp. At this place there is a solitary house with outbuilding, belonging to a native of Western Palestine, who has bought land and cultivates it, but we were told under great difficulties, owing to the free and easy notions about the property of others entertained by the Beni Sakhr. Furious squalls of rain tore round our tent, and it seemed strange to be informed, as we were, that there was no water east of this place, and that the cisterns of Umm Moghr were dry. We hoped, however, that the rain now falling after a long drought would give some supply, and that we might be able to encamp at that place, and from it to reach Khauranee. The Beni Sakhr told us of other places of interest in their territory, but said, owing to the lateness of the season and the absence of rain, it would be almost impossible to get beyond Khauranee, and that there would be considerable danger even in getting there, but that if we would come to visit them early in February they could take us as far as Jôf. Some day I hope we may be able to act on this suggestion.

We had a fearful storm of wind and rain in the night, but blue sky appeared in the morning, and the heavy downpour made us still more hopeful about the water supply to the eastward. The Sheikhs could not say whether they could take us to any place except Khauranee if water was found, until they consulted our old friend, their brother Hâzâh, who they said was not far off, but with whom they had had a serious quarrel. This, as we were told, had arisen from the fact that Hâzâh had persuaded some of his young nephews to go with him on a raid against the Aenezeh, without consulting their father, and several of the young men had been killed in the affair. The Sheikhs sent a horseman to Umm Moghr to see if there was any water there, and we had to wait another day for his return.

The weather being now fine, we could walk about and look at the ruins, for there are on this hilltop masses of the same kind of shapeless ruins as are found at Hesban, el 'Âll, and many other places in the uplands of Moab. In addition, there are here arched recesses cut out of the rock, the purpose of which we could not guess, and part of a tower tomb, like several which exist near the Haj road—smaller and inferior editions of the fine one near Amman; also many rock cisterns, some with water, a pool or reservoir, caves—some built in with arches—and sarcophagi, and some small circular basins cut in the rock, of a kind often met with east of the Jordan.

This day, greatly to our astonishment, there arrived at our camp Arar Ibn Jézy, the Sheikh of Petra. How long and greatly we had wished to meet this man! He recollected the letter which we had sent

him in 1890: his dispatching in reply a messenger with a paper bearing an impression of his seal, as testimony of his authority, to warn us against the danger of proceeding further towards Petra, owing to the fighting of the tribes in front of us, and his commissioning his relative to assist us out of the difficulty into which we had got with the Ghawârineh. Could we induce him to conduct us now? But it appeared that he had come out of Petra with all his tribe on account of some quarrel or dispute, and he said he could not go back for the present. He offered to send his negro slave in charge of us, but we thought that Arar's authority being withdrawn from the Valley of Moses, the protection of the dark gentleman in question would scarcely be sufficient, and seeing that special leave, which we still hoped to receive, was absolutely necessary, we declined this offer. Arar said that a party



UMM MOGHR, GATEWAY.

of Europeans had been to Petra about ten years ago (this would, no doubt, be Professor Hull's party), and another about two years after that; but that since then no Europeans had been there.

That night, while Abu Seyne and several of our men were feasting at the Beduin camp, a thief got into our sleeping tent and carried off a box, but my wife waking and raising an alarm, and George running after him promptly with a sword, he dropped his prize, and was lost in the darkness.

The next morning we hired four camels from the Beni Sakhr to carry water from Yâduidelî (as the messenger reported but little water at Umm Moghr, and none to the east of that place), and we started in the beautiful fresh air and sunshine. We steered first south-east to Rufeisah and then a little north of east to Umm Moghr. We passed between two hills, each covered with ruins, which appeared to answer to the places marked on the Palestine Exploration Map as Hawar and El

Khumân, both of which the Beni Sakhr called Looban. An hour and a half's more riding brought us to the Haj road, near, as far as I could judge, to the spot marked on the map as "Khan es Zeit," but this name was unknown to the Beni Sakhr, nor did we pass or see any building here. Neither did they know the name "Kusr el Ahla," as to the north of where we were, although so marked on the map, but they say there is a "Kasr el Ahl" near to Umm Rasas, and that this is the only "Kasr" of that name in this part of the country. They told us that there was no Khan or ruin on the Haj road north of the place where we crossed it, until one comes to Kalat Zerka, which we had visited in 1893.

On the road we bought a sheep for a majidie. After passing vast swarms of young locusts crawling and jumping on the ground, we came



UMM MOGHR, HIGHEST POINT.

in 1 hour 25 minutes from the Haj road to Umm Moghr, first visited by us in 1891, which stands on a range of hills about 300 feet high, running north and south. As I could not on this occasion see in the Palestine Exploration Map any spot of which I was sure, from Umm Moghr I went to a hill rather higher, about 300 yards to the west of it, and there took the following bearings by prismatic compass:—Umm Shetta (Mashita), 225°; Es Samik, 270°; Jebel Shehan, 218°; Umm el Amad, 265°; Khauranee, 105°. I estimated that Umm Moghr is about four miles east of the Haj road.

There are ruins of considerable extent at this place, remains of walls, and of a tower on the highest part, no doubt the citadel, very numerous cisterns, and arched subterranean vaults. Base Corinthian capitals, and stones ornamented in the Byzantine style, are lying about. In the walls

of what I call the citadel I noticed very large flint stones roughly squared, which I had not seen elsewhere in the ruins of the land of Moab.

South-east from the citadel 800 paces is a large open reservoir for water, the cement adhering in many places to the stone walls, but the whole is in a ruinous state. There are two flights of steps descending into it. It is 33 paces square and about 20 feet deep; 110 paces further, or 910 south-east from the citadel, is a ruined triple stone gateway or covered passage. But between Umm Moghr and this reservoir and gateway I did not see any signs of building. There were, however, numerous rock-cut cisterns. At Umm Moghr we found a little clean water in a cistern, which was very welcome, as the water in our skins was very muddy.

The night of that day (26th March) ended Ramadan, and four sheep were killed for a great feast. In the evening who should ride up but Sheikh Hâzâh! It was like a play: one important character turning up after another upon the stage. Dismounting, he looked haughtily at his brethren and nephew, and then kissed George and me on both cheeks, and saluting my wife in a most friendly manner, entered our tent. Then slowly came in one brother Jeruah ("Wounds," a warlike name, and so considered honourable), then another, Mohammed, and last of all, still more slowly, the nephew, Enhâr. Hâzâh offered to take us to see not only Khaurance but several other ruins unknown to Europeans, and we set ourselves to work to bring about a reconciliation between him and the rest.

A fire was made on the ground between three large stones, on which a great cauldron containing the flesh of two sheep seethed in leben was placed, a man with a large wooden ladle keeping the savoury mess stirring. Our friends were happy that Ramadan was over, and that they might eat, drink, and smoke when they felt inclined. Abu Seyne did not feel so cheerful, however. He had recently killed one of the Beni Sakhr (the man he said in some long-previous conflict had killed his father), and stolen camels and camp furniture from the tribe, so that he doubted of his reception; but the Sheikhs all promised, out of regard for us, that he should be safe in their hands while he was with us in our service, and this promise they faithfully kept, and they welcomed him to the feast, reserving their rights of vengeance for another time. The chief nominally amongst those present was Fowwaz, the eldest son of Zottam and nephew of Hâzâh, but Hâzâh, by age, force of character, and ability, took the lead. George urged all to peaceable feelings and forgiveness, and at last they sat down together, saying, in reference to the poor dead nephews, "The living are better than the dead," "God grant you other ones," and as they uttered these and such-like Beduin philosophical remarks it seemed as if all ill-blood were forgotten.

The next morning at 7 we started for Khauranee, intending to visit it and return to Umm Moghr the same day. We had seen it clearly the evening before by the light of the setting sun in the distance to the

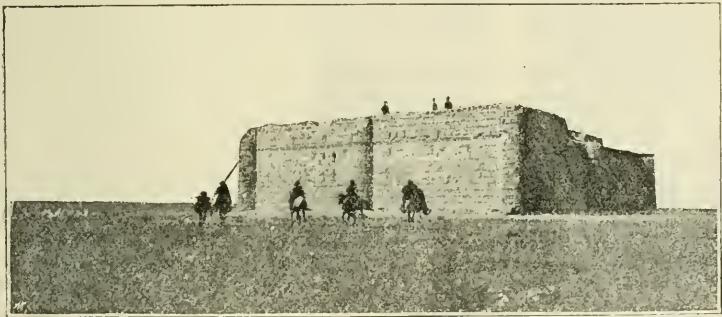
eastward. We left our camp standing at Umm Moghr, taking with us George, the Beni Sakhr Sheikhs, and two of our strongest and most trustworthy men. The day was grey and gloomy, with a cold west wind. We steered a little to the south of east. In 20 minutes we came to the remains of a large shallow, square reservoir surrounded by hillocks, which looked as if they concealed ruins. About 20 minutes further on we passed a similar place. After that all signs of former habitation ceased, nor did we notice any old cisterns to the east of the last-mentioned place. We several times crossed a winding dry watercourse. We put up a hare which the Beni Sakhr on their fleet mares ran down, and caught sight of a wolf, and some jackals and gazelles. In about 3 hours the scanty grass had disappeared, and dark flint gravel became plentiful. In 4 hours 30 minutes of fast riding we had got within about 2 miles of Khauranee, which we saw to be a large square building standing on a platform of flint raised about 50 feet from the plain.

Several of our Sheikhs rode up the hill in advance to reconnoitre, and having reached the top and disappeared from view, suddenly reappeared galloping down it and waving us to go back with all speed, which we hastened to do. Soon one (Mohammed) overtook us and reported that they had seen forty horsemen in the castle and about it, and that these were pursuing us, and if they overtook would rob and perhaps shoot us. So on we fled for our lives, our horses sharing the fear, and tearing over ground full of holes, where we were afraid of their coming down. It seemed as if the great plain could never shelter us, and we knew that good as our horses were, the pursuers would be better mounted, and far better riders than we. But there was no time for speech, only for silent, impetuous, unhesitating flight. After about an hour (for so it seemed, though perhaps not really so long) of this tearing work Sheikh Mohammed called a halt, and thankfully we got off our dripping beasts and prepared to rest. But Mohammed made us mount again, although he allowed us to proceed more slowly. So on we went again, wondering what next. But a little later our other Sheikhs came up riding fast, and told us it was a false alarm, as the horsemen in question turned out to belong to the camp of Sheikha, the widow of Zottam el Faiz, who had her camp behind Khauranee. Would we go back? Not to-day. Only let us rest a bit in peace.

We found a large dirty puddle in which our horses were glad to drink, and then we had to plod on slowly for four hours more to rejoin our camp—a hard and trying day for my wife. But determined not to be beaten we resolved to set out again next day, taking our camp with us, sleep in the castle of Khauranee, and if we found Sheikha's camp at hand, to make a fresh start from thence, and get two days further to the east until we should reach a place of perennial water supply called Azrak, which Hâzâh described as existing there, from whence we could, going south, see another ruin of great importance of which we had heard.

So the next morning (28th March) we rose early, sleepy as we were,

emptied the remains of the water in the cistern of Umm Moghr into our skins, and started with our tents for Khauranee. It was again a cold grey windy day, but we feasted in the thought of what we were to see. As to danger no one in this country can tell when it comes, or when it is passed. After 5 hours' ride we got a good supply of milk from a camel which we met, and which our Beduin milked, and we enjoyed a delicious drink, for the water in our skins, being the dregs of the cistern, was too horrible to swallow. We saw a herd of gazelles, and one was shot. We halted again below the plateau, and again our Sheikhs ascended to see if all was safe, for on the way we had met a man who told us that Sheikha's camp had just moved northward. At the end of 6 hours we reached Khauranee. Our mules and camels carrying the water were longer on the journey, and from the time they took I estimate the distance as 21 miles east of Umm Moghr, which would make it about 27 east of the Haj road. This estimate, however, can be checked by the bearings which I have given above. On reaching this place all feelings of fatigue left us for joy at having succeeded at last.

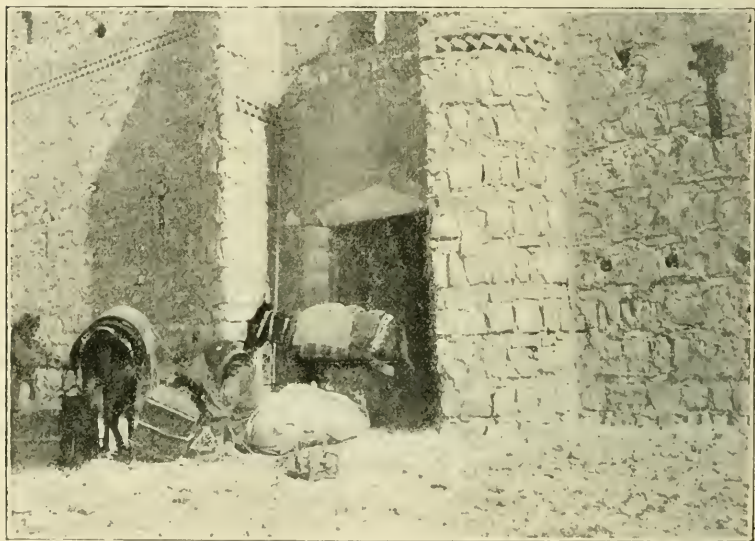


CASTLE OF KHAURANEE.

Khauranee is a square castle, 40 paces each way, with half towers at the corners, and quarter towers on each side of the gateway, which is in the middle of the east wall. The castle is built to the cardinal points of the compass, the outer walls (which are in an almost perfect state) being about 28 feet high, and pierced for arrows. In the centre is a courtyard 16 paces square. Opening from this on the ground floor are several large chambers, apparently once used as stables, and above are many smaller rooms, amongst them chapels with little Norman arches in the upper part of the rooms, and Christian devices. The upper storey is approached by a flight of stairs in the outer wall. We noticed 2 deep cisterns in the building, but they were empty, and no doubt had long been out of repair. The castle is roughly constructed of irregularly-shaped blocks of yellow stone laid with mortar, somewhat darkened by weather, and seemed to have been originally coated over with cement. The roof had fallen in in many places, but the arches covering the ground floor rooms

and the floor of the upper storey carried on them are sound. The stables would accommodate several hundred horses. There are holes under the turrets by which men can enter or escape, and the mark of many a bullet shot is on the walls. We supposed the building to be a Crusaders' castle, and to be intended as a stronghold and water store between Umm Moghr and Azrak.

The situation is stern and gloomy—a large dark flint plateau, low hills to the north, the descent to the south bounded by some hills perhaps 20 miles distant, and to the east a low wâdy leading, our Sheikhs said, to "Amr," which they described as a ruin with pictures on the wall (perhaps a church), and beyond to Azrak; and all around the desert,

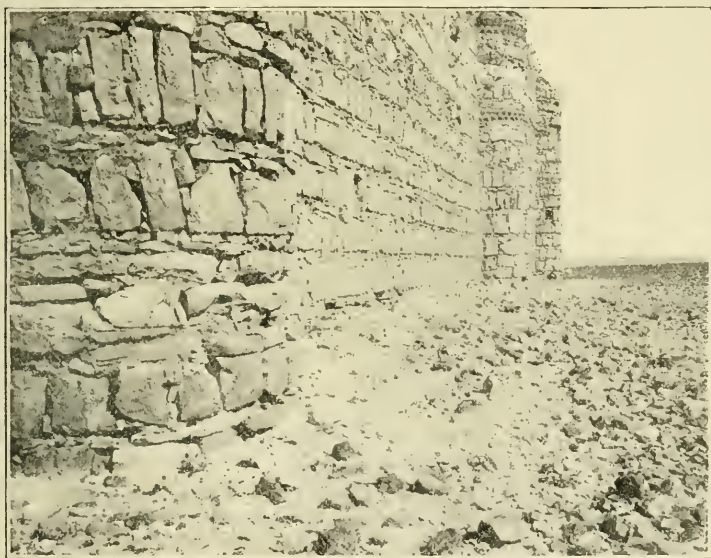


CASTLE OF KHAURANEE, GATEWAY.

not a human being or even a camel to be seen. A few vultures were the only tenants of the castle, and they flew out as we approached. Near the south-east corner of the building was a little Beduin burial ground, more than one grave of which the hyenas had rifled, and the smell of the dead was about it. A native abiyeh and shirt lay by the heap of stones which covered the place of the last burial. Owing to the evening light coming from the west we could not see Umm Moghr, nor could we make out any other known object from which to take a bearing.

We entered the gateway, and pitched one tent in the courtyard for our private accommodation, and our men settled themselves comfortably in the stables, whilst the Beduin placed themselves as sentinels upon the roof to watch for an enemy. The Beni Sakhr told us that the castle

was built by a certain Shebeeb for his wife Khauranee, and Hâzâh declared that he and his tribe presented the castle as a gift to my wife! On the walls was the tribal mark of the Faiz family of the Beni Sakhr, also to be seen on the walls of Umm Shetta (Mashita), but we could not see any old inscription, although we searched carefully for one. There were, however, some pathetic scribblings in Arabic, such as "God be merciful to thy slave, Hassan." Hâzâh said that the castle had been the scene of conflicts and bloodshed ever since he could remember, and that these inscriptions were by men in fear of death, some, indeed, condemned to die by their enemies. I added our names as a record of our visit. This evening the largest of our water skins burst, and its precious contents were lost.



OUTER WALL OF CASTLE OF KHAURANEE.

We learned that the camp of Hâzâh's sister had that day been moved to the northward, she being apprehensive of an attack from the Aenezeh, and that there were no Beni Sakhr near us. It was necessary then to surrender for this year the idea of getting further east. Hâzâh told us that in the rainy season the water runs right down the dry watercourse which we had crossed to Azrak, the place of waters already mentioned.

We passed a strange night in this weird and lonesome place. The wind tore and howled round the walls in fierce gusts which rose higher and higher, and rocked our tent to and fro in the courtyard, so that notwithstanding the protection which the high walls afforded we thought it must come down. The charcoal fire in one of the lower chambers

brightened up and showed us our wild guides, and their wonderful eyes seemed alight with it, and we could see their dark curls over their beards loosened under their kefiyehs ; then it sank down, and left them unseen in the dark corners. We lay down in our clothes in order to be ready for any event which might occur, and listened in the intervals of the awful shrieking of the wind, the screeching of the owls, the crying of the jackals, and the stamping of the horses and mules, and watched the vultures flying over the upper chambers of the building.

All night Hâzâh and George sat at the gateway watching. At about 1.30 a.m. they heard the sound of a horse's hoof and saw a man on horseback—one solitary rider—crossing the edge of the plateau to the east of the gateway. George fired his gun across the man's course and stopped him, the horseman falling on the ground with terror at being assailed so unexpectedly. George and Hâzâh rushed at him and secured him and seized his gun, but finding him to be the bearer of a letter which he stated to be a declaration of war from Ibn Shalam, the great Sheikh of the Aenezeh, to Talâl, the head of the Beni Sakhr tribe, returned his gun and let him proceed on his journey, after making him swear to his assertion that no Beduin were following him. All he carried with him in addition to his gun were a few cartridges, a small quantity of figs, and a half emptied girby.

The next morning very early Hâzâh told us we could not possibly proceed further to the east, that the messenger had stated there were 80 to 90 tents of a hostile tribe at Azrak, and that the Beni Sakhr, lately in the neighbourhood of Khauranee, having all moved northward, and our water being nearly exhausted, we must get to a safer place. We could not swallow the dregs of our water skins even after boiling and in the shape of tea, and washing was out of the question for want of water, but fortunately we had a little camel's milk left, and the weather was cold—indeed, we could hardly sit on our horses for the terrible blasting wind. We hoped to have got a bearing of Umm Moghr before leaving, but the sky was too cloudy for us to see it, and there was a little rain, which soon ceased, however, while the wind continued to blow in great gusts across the desolate plain.

There was nothing for it but to pack up and beat a retreat to the westward, hoping for better luck next time. After several hours' fighting against the wind we were fortunate in getting a long and welcome rest in the dry watercourse, sheltered by the bank from the blast ; and here we made a good fire of scrub, boiled some muddy water which we found in a little hollow, drank the precious coffee, and made merry with great joy over the thought of our castle. Fighting again against the bitter wind we resumed our journey, and went in search of Hâzâh's encampment, which we found somewhat to the south of Umm Moghr, and where we enjoyed a good dinner of gazelle and pigeon (the birds with beautiful speckled feathers, shot on the way), camel's milk, and fresh bread baked by Hâzâh's wife. In this encampment were about 40 tents, and great flocks of sheep and herds of camels, but water was very scarce.

We had to stay two nights here in order to rest our animals, and took advantage of the delay to send camels to Ammán for a supply of good drinking water from the source of the Zerka (Jabbok). At night nearly every tent had a fire before it, and the flocks brought in to lie amongst the tents gave a sweet pastoral look to the scene. There was much talk of the coming war with the Aenezeh, and a despatching of messengers to gather the Beni Sakhr together; we were told of atrocities committed by the Aenezeh in the last conflict, of the killing of old men blind and infirm, and little children, and the outraging of women, deeds which the Beni Sakhr said were never done by *them*; and of the treachery of the Adwân, who, they said, had promised to take care of the cattle of the Beni Sakhr during the conflict, and had stolen them.

Many of the people in the camp were Hagii—the greatest thieves of all the Beduin in this part of the country. One head man amongst them became very friendly with us, and offered to take us next year to the country to the east of Petra. But the reputation of this tribe is so bad that we should perhaps feel some hesitation about trusting ourselves to them.

Here was a tent occupied by a native merchant, who passes his time with the Hagii, and also his assistant. A similar merchant is to be found with the Beni Sakhr. The merchant came to see us, and told us he had travelled all over this country. He had a good deal to say about the ruins which we wanted to visit, and especially recommended some in the territory of the Hagii. He supplies the tribe with necessaries, taking sheep, &c., in exchange. No money passes. The Sheikh has to deliver the sheep at a place where the merchant's agent or principal receives them, and if any are missing the Sheikh is responsible. He said the Hagii could go a very long time without food. In their forced marches in search of plunder this power would be very useful, and has no doubt become an hereditary possession with them.

Here came to us a poor woman of the same tribe. She said she had buried 10 sons and was left with one girl, and wanted an ornament to hang on her to keep off the evil eye, which had slain her sons. This we supplied, having provided ourselves with cheap showy trifles as gifts, which came in useful on many occasions. Some of the Hagii had the most sinister countenances, and we felt that without the protection of Hâzâh and his brethren our stay here might not be agreeable. Hâzâh was inclined to take us to another ruin, but his brethren and Abu Seyne refused to go, saying it was too dangerous.

One habitation we noticed here which was a miracle of simplicity. A tattered piece of camel's hair cloth stretched on a few wretched sticks afforded the covering to this family residence. The one bed was formed of stones ranged in an oval, which was filled with dry scrub for a mattress, and the wooden camel saddle served for a pillow. Diogenes could not have improved on this. The horses looked thirstily at the fresh water brought from Ammán, but with their usual carelessness one of the muleteers threw down the largest skin from the mule's back and

broke it, so that we had to husband the rest. Our friend of the Hagii promised to bring to our house at Jerusalem a "white cow," from the country to the east of Petra. At night we gave a supper of mutton and rice, and had bonfires and dancing in the usual style, and much merriment, illuminated by the light of the beautiful young moon shining in a clear sky of darkest blue.

Amongst the Beni Sakhr was a servant of the Zottam family who possessed much skill as an actor, and for "tragedy, comedy, and scene indivisible" was not easily to be surpassed, laughing and crying with equal facility as he told his stories and sang his verses. Here we parted with Hâzâh, and in the sweet light of the next morning set out with his brethren, Jeruah and Mohammed, and his nephew Enhâr for Umm Shetta (Mashita).

This place we now visited for the fourth time, but it has been so fully and often described, that I will say nothing here about it, only mentioning that half-way up the hill near to it are many caves, one of which is unusually large, with four apertures cut in the rock roof. From here we went across the Haj road, and through the green cornland to Madeba, where we hoped to find our permission for visiting Petra.

But no messenger had come, and we were puzzled how to act. We called on the Mudir—there is a small military post of the Turkish Government recently established here—to talk matters over. He received us very politely, told us the road to Kerâk was now quite safe, and thought it was probable that the Kaimakam of that place would be able to allow us to proceed to Petra without the special permission, as it had been applied for, and we had good reason to suppose it would come.

On leaving Madeba, going south, one enters upon the country of the Hameideh, a tribe which harassed and tried to stop us in 1890, as narrated in my book, and here Abu Seyne declined to go any further, as he had serious blood feuds with that tribe. This was a great loss to us, as he was a capital guard at night, and could always be relied on in an emergency. We parted from him, therefore, very regretfully, but we felt that he had already run so much risk with the Beni Sakhr that we could not expect him to incur further risk with another tribe over which we had no control.

The next day we travelled to Dhiban in the beautiful spring weather over a country, for the earlier part of the way, green with young corn. About 4 hours brought us to Wady Waleh and the "Waters of Dimon," which flow in a sweet little stream amongst oleanders, and then in a rushing little water-fall down a very narrow gully formed by the stream in a bed of pure white rock.

A little before we reached this spot, as we rested under the shadow of an overhanging rock, a native boy ran up to us, crying out, "How do you do, Mrs. Hill? How do you do, Mr. Hill?" It was little Oudy Ibn Gazooze, one of the pupils of Mr. and Mrs. Lethaby, formerly of Kerâk, the English missionaries mentioned in my book, who recognised us, one

of those boys who had brought us eggs and bread hidden under their clothes when the Kerâki refused to supply us with food in 1890. The boy was now twelve, but not so much changed in five years as we might have expected. He had a sweet face and gentle manner. His brother, Mousa, who had, as the elder, helped us most, had been murdered by one of the Kerâki two or three years ago while guarding his father's corn. We had kept up a little communication with these boys, sending and receiving an occasional letter through the missionaries, and sending them little presents of books, &c. Oudy was travelling with his uncle, a shepherd from Main (Baal Meon) to Kerâk, and told us he had not been on this road for over a year, so that it was a strange coincidence (and a very fortunate one for us, as it turned out) that we should meet him. We invited uncle and nephew to join our camp, and they gladly came along with us.

In the waters of Dimon our cook caught many fish by throwing something into the water which, when swallowed by the fish, made them insensible for a brief period, during which they were picked out of the stream. The evening brought us to Dhiban, where we had to wait long for our camp, the muleteers having lost the way and not turning up till long after sunset. Indeed we had settled ourselves comfortably on our travelling carpet upon the ground, for a night *al fresco* in the lovely moonlight, after a drink of good goat's milk procured for us by Oudy from his female goat, when the mules appeared tired out with their long march, and the tents were set up. At Dhiban was a military encampment, and we called on the Bey in command. He gave us information similar to that given by the Mudir of Madeba.

The next morning the Sheikh of the Hameideh, who had troubled us in 1890, came to see us, and was very obsequious, fearing, no doubt, that we might complain of his former conduct to the Bey, which, however, we had no intention of doing. To propitiate us the Sheikh told us he knew of an inscription which he would show us. We thought of the Moabite stone, and I walked a long way in the hot sun with the old man up a winding valley, until, with many mysterious looks, he turned up a flat stone on which three or four Greek (?) letters appeared.

In our journey of the previous day we had seen the splendid purple cliffs of the south side of the great gorge of Mojib (Arnon) in the distance, and this morning we soon reached it, and in $4\frac{1}{2}$ hours of hot work had crossed the gorge and reached the summits of the southern cliffs. On the way we thought much of the anxiety with which, in charge of the Kerâki, we had crossed the same gulf in the other direction five years ago, and we had little idea that we were now approaching a still more dangerous experience.

As we journeyed on we saw the tents of the Mujëlli in the distance—one camp, that of Sheikh Khalil, where we had been kept a week in 1890—the other, of Sheikh Saleh, who had bolted with the money given by us for both of them and left us to the mercies of his brother Khalil, and we began to wonder whether we were prudent in venturing amongst the Kerâki again. We overtook a soldier on horseback going to Kerâk, and

invited him to stay the night in our camp, an invitation which, with the prospect of dinner before him, he gladly accepted. We pitched our tents a little way west of the "Kasr" at Beit el Kurn, and sent the soldier to Khalil's camp, about an hour off, to buy some milk, with which he returned later.

After revisiting the interesting ruin of the "Kasr," where we found some shepherds and their cattle, we had our dinner, and soon after went tired to bed. Later in the night we were awakened with an altercation going on round the tents, strange voices shouting angrily. George told us in answer to our enquiries that the shepherds of the ruin accused us of stealing their cows, and were trying to pick a quarrel with us. He answered them that we had taken nothing; let them see if we had any cows with us. They replied that this would be our last night, and went back to the "Kasr."

We went to sleep again, thinking that it was nothing but talk. About midnight I woke up with a shivering fit, and asked my wife for something by way of medicine. She advised a little whisky and quinine, and went to a box in which she kept a small flask ready for emergencies. Just after she had given it to me the box was moved with a whiz and a ball went through it (cutting a hole in her clothing which lay in the box), and lodged itself in a bundle of rugs which lay between our two beds, and then rapid firing began. In the morning we found another ball had pierced both sides of the tent just above our beds—a little higher or lower and she or I would have been hit, if not killed. It was a wonderful escape.

On hearing the shots I seized my revolver and went outside the tent, and could see the flashes of the rifles from the "Kasr," but the men firing were hidden behind its walls. We could do nothing; our assailants were protected by the ruin, and George wisely advised us to be quiet, or we should probably have a more determined and overwhelming attack made on us. Some of the shots passed close to me as I stood in front of the tent door, and I supposed were aimed at me. The men had fired about twenty shots, when Oudy's uncle, seeing one of them looking over the wall, recognised him in the moonlight, and called on him by name to stop firing. After this it ceased, no doubt because our assailants, finding that one of them was known, feared consequences. If the good uncle had not been with us we might have left our bones at the "Kasr."

We do not know whether the intention was to kill or only to frighten us and drive us from our camp, so that our assailants might plunder it; but as we learned afterwards that the Mujëlli Sheikhs were aware beforehand that we were coming and were much concerned at our approach, I feel little doubt that the attack was planned by them with a view of preventing, or, at any rate, deterring us from making claims against them before the Governor of Kerâk for compensation for their robbery and detention of us in 1890.

The next day we proceeded to Kerâk, passing through the interesting ruins of Rabba of Moab on the way. After two and a quarter hours fast riding we reached the north side of the deep ravine that surrounds

Kerák. While we rested here one of the Mujélli overtook us, and by a clever ruse George managed to obtain from him the names of four of the shepherds who were at the "Kasr," and the information which he obtained confirmed that of Oudy's uncle that they were some of Sheikh Saleh Mujélli's men.

We then descended the ravine (recalling vividly to mind the very unpleasant and anxious time five years before when we crossed the reverse way in charge of Saleh and his followers), and rode up the steep ascent to Kerák. We lost no time in calling at the new Serayah, and laid our complaint before the Governor, together with the pierced box, and the bundle of rugs with bullet embedded in it as our evidence. He made full enquiries into the matter, summoning before him our men and all who appeared likely to be able to throw light upon the case, and despatched some soldiers with our chief muleteer to the "Kasr" and the Mujélli camps to seek for the offenders. Of course no one of them was to be found, and of course the Mujélli Sheikhs denied all knowledge of the matter, but the Governor, having the names of the four, promised to do his utmost to bring them to justice.

We now urged him, as some compensation for the risk which we had just run and the loss which we had suffered from the Mujélli in 1890, when attempting to get to Petra, to allow us to go on to that place, furnishing us with a guard of soldiers. But he said he must adhere to his orders, and that without the production of a special permission we could not proceed. We stayed a day longer, partly hoping to shake his resolution, and partly for the pleasure of a talk with our old friend Miss Arnold, and our new friend Mr. Forder, the good English missionaries, who have replaced Mr. and Mrs. Lethaby (now stationed near Aden), but it was useless, and we resolved to descend to the Ghôr, pass round the south end of the Dead Sea, and return to Jerusalem by way of its western shores.

In the country round Kerák there was a dearth, owing to want of rain, although there had been abundance to the north-west of that place. Barley was very dear, and sheep, goats, and cattle were thin and half-starved looking. The castle of Kerák has been so fully described recently that I will say nothing about that very interesting place, which is now full of Turkish troops. On the morning of the third day we took leave of our good friends the missionaries, and departed under the escort of four mounted soldiers, whom the Governor sent with us for protection. We descended the Wady Kerák under much happier circumstances than those under which we had ascended it, in charge of Saleh and his men, in 1890, and after six hours' delightful ride in hot, but very pleasant, weather, pitched our camp at El Mezraa, near to the stream which courses down the Wady el Deraah, and in full view of the now sapphire-coloured Dead Sea. Here the corn was ripe (6th April), and George, following the pleasant custom of the country, brought us a bunch of barley ears—the "first fruits" of the harvest—as a salutation. Strange and fantastic here are the cliffs of crumbling half-formed rock, and

pleasant the thick growths of bamboo, wild sugar-cane, and jungle along the banks of the stream meandering through the sandy waste. Some of the Ghawárineh tribe (for we were now in their territory), thinking us to be the Pasha and his retinue, came to our tents with their tax money in their hands, but we quickly undeceived them, and they retired to sit in a circle and talk us and our appearance over amongst themselves.

A wondrous moonlight night succeeded, and we had much leisure to observe it (for notwithstanding a great fire of brushwood which George had made to drive away mosquitoes and flies they were too abundant, and the weather was too hot for sleep), until fatigue overcame us and sweet oblivion came. Oh, those glorious Syrian nights! Who that has once seen can ever forget them?

Early the next morning we started off in the splendid sunlight, as the faint mists were clearing away from the silver lake and the long shadows of the eastern mountains still lingered upon it. We crossed the Lisan—the tongue of land which here projects itself so far into the Dead Sea, and descended to the water's edge. We sat and rested on branches of trees overhanging the lake, and taking off my shoes and stockings like a child, I greatly enjoyed a pleasant dabble in the water. Then we rode past Níneirah, through the well-remembered and most picturesque scrub and jungle, and through the main camp of the Ghawárineh, and pitched our camp near to the stream which flows down the Wady es Safieh. On the way we met the villainous-looking old Sheikh of this tribe who had harassed us five years before, accompanied by his headmen, and by his cattle, sheep, and goats. He told us that he was going to complain to the Governor of Kerák of the exactions of the Mujélli, and to have the flocks and herds of himself and his people numbered for the Government tax. The Governor of Kerák has an excellent reputation for honesty, and we were glad to be able to assure him that he would get justice.

Round our camp was a vast quantity of brushwood and trees containing many pigeons, some of which were shot for food. Another great bonfire was made to scare the flies, and this night I took my bed outside the tent, and slept most happily under the glorious sky, thus enjoying to the full, in the watches of the night, the sight not only of the host of heaven, and the flickering of the flames and shadows, and the refreshing night breeze, but the splendid light of dawn, and the invigorating sip of the fresh-boiled coffee which always accompanies dawn in Palestine. What a happy life this of gipsy wanderings! Why return to foggy England and squabbling politicians?

We had a long journey before us as we knew, and we started "very betimes," taking with us three of the Ghawárineh guides to pilot us though the swampy portions of the route. Notwithstanding their local knowledge we nearly lost one of our heavily-laden mules in a marshy bit amongst the jungle south-east of the Dead Sea. On getting to the south-west corner of the lake, after fording the stream which flows down the Wady Fikreh, our guides told us that owing to a landslip or the water

being unusually high, we should not be able to pass on the water side of Jebel Usdum, and should be obliged to make a *détour* to the west. As we had previously passed along the east side of this remarkable hill, we were glad of an opportunity of seeing a new route, nor were we disappointed in it.

Our path led us through a most curious and interesting part of the country, consisting of deep gulleys, cliffs with precipitous sides, and hills and valleys, some of yellow dried mud, and others of dazzlingly white chalk. Through the chalk is an extraordinary winding passage of several miles in length, and in most parts of only the width of a very narrow lane. It is sometimes only 6 to 10 feet across, and the sides stand up on either hand as precipitous as the walls of a castle, varying from 50 to 150 feet in height. It had to us the appearance which I suppose a passage cut in a white cheese with a knife would have to a maggot travelling through it. Through this gully it is said that the Hagii take a short cut on their way to the Jordan valley and the Jericho road to rob the "Koffes" going to Jerusalem. I have not read any account of this pass. It is south of the southern limit of the Survey of the Palestine Exploration Fund, which stops short at Sebbeh (Massada).

Mr. Forder told us afterwards that he had once travelled alone at night through this passage, and described the effect of the moonlight on the chalk as most ghastly and extraordinary. He is a man of a remarkably sturdy and courageous character, or would never be where he is. Once he had to journey over the hills to Hebron in wintry weather with nothing on but a shirt, the Beduins having robbed him of all else, and often has he been threatened with death by the Mujëlli.

Not a drop of water is to be found here, and a poor sheep which we had bought in Keräk, and which had slept at night affectionately huddled close to one of our men at our last two stopping places, anticipated its fate unhappily by losing itself in the windings of this arid gully. After six hours' heavy work since our start we reached the shore of the Dead Sea. Our guides knew of water not far off, and soon turning again to the westward up a wild valley of reddish brown rock we came to a spring about a mile up the Wady, from whence flowed a little stream in which the thirsty men and animals drank their fill in happiness. Having taken lunch and a rest we set off again, and after that there could be no stopping until we should reach the foot of the cliffs near 'Ain Jidy, as there was no water on the way.

It proved a longer journey than we had counted upon. As we wound in and out of the little bays on the shore, it seemed as if we should never get past the Lisan on the opposite side. The weather became very hot, a khamseen wind set in, and the road became most difficult, passing sometimes amongst great rocks high up on the steep slopes of the hill-side overhanging the water, sometimes amongst great boulders on the shore. The sun set and the last glimmer of day died out; the moon had not risen, the hot, heavy air exhausted us, and we were still picking our way along amongst the stones, crossing one little gully after another,

scarcely able to see our way. At last the moon arose, and after a while pierced to some extent the heavy clouds, and by her light we urged on our weary horses through a road rockier than ever but close to the water's edge. Here a donkey, getting its leg jammed between two stones, stopped the whole procession for long until George, with his strong arms, managed to extricate the poor beast, which fell over exhausted into the water, but presently revived and scrambled out. At this point a sulphur spring must have emptied itself into the lake, as there was a smell just like that of the old sulphur spring at Harrogate. It was 10 p.m. before we reached the stream of the Kid after eleven hours in the saddle, and lay down tired out, to sleep till some food could be cooked for us to eat.

It was necessary to give the animals a good rest here, for as long as the sun was on the cliff of 'Ain Jidy we were afraid to ascend the pass because of the great heat which prevailed, so it was not until late in the afternoon of the following day that we resumed our journey. The ascent was extremely difficult for the laden mules, and, of course, we had to walk most of the way. It was almost dark when we reached the top, and ate and rested, while the mules came very slowly and carefully up the last part.

We waited to see the beautiful sight of the moonrise over the Dead Sea, and when it was high in the heavens and the clouds having all cleared away illumined the whole of the desolate country at the top of the pass, we set off again, and stopping once or twice on the way to rest, and even to sleep, for a few minutes very contentedly on the bare dry ground, we reached a little before midnight a place where is a large cistern of water, and here we pitched our camp and went to bed.

At 'Ain Jidy one of the soldiers got a baby gazelle, which he placed in his saddle-bag, where the little creature sat content, with its head only visible, like someone looking out of a window. We poured a little milk down its throat, and on the way had it taken to a female goat which suckled it, and with the assistance of a similar foster-mother we afterwards kept it alive for some days at our house; but it caught cold and died when the bitter wind came back.

The next day brought us to Bethlehem and home, and so ended one of the most interesting and delightful expeditions we have ever taken. We trotted in great state past the Jaffa Gate, and down the outside of the north wall and up to our eyrie on Scopus, with our guard of four soldiers, very greatly to the satisfaction of our men, one of whom whispered to me, "This is very fine Howadja," as we passed along.

We grieved to hear soon after our return to Jerusalem that our friend Hâzâh had been stabbed in a family quarrel by his nephew, who had been of our party, and was dead, and slept with his fathers at Umm el Amad. Our efforts at peacemaking had been in vain. Arar, too, the Sheikh of Petra, is said to have exchanged the Temple Tombs of Wady Musa for a solitary grave of his own. Few and evil, alas, too often are the lives of the sons of Esau!

I take this opportunity of mentioning a few places near the Haj Road south of El Kahf visited by us in 1891, and some of which we have revisited since. A few of these places are marked on the map, but none of them are described in the survey of Eastern Palestine, which did not include their sites.

West of Haj Road.

Rujm Abbasia.—On a plateau.—Ruins of small Roman tomb tower. Outside west wall, nearly complete, with cornice near ground and at top. Pilasters with coarse Corinthian capitals at corners. About a quarter of a mile east of this on same plateau ruins of ill-shaped stones. Many caves and old cisterns between and around both ruins. One still holds water.

El Rejeeb.—Top of hill.—Heap of roughly-faced stones. Numerous old cisterns.

Ramadan.—At or near to spot marked Khan es Zeit, which name the Beni Sakhr Sheikhs say they do not know. I could not get bearing of any known spot. There is a hill due north about four miles off, with pile of stones on top, and trees close to top on west side of it. Here is a square tower or fort built of huge stones roughly faced and laid without mortar, in character like those in the depressed plain near Es Salt, called El Bukeia. Many well-hewn stones around. Cisterns inside and others with caves around. Found some small loose pieces of tessellated pavement. One cornice stone of base Corinthian still standing.

Zobeir Adwân.—The Beni Sakhr Sheikhs say there are three places of this name. One only marked on map.

Sahab es Sabrood.—Top of hill.—Two smaller square ruins similar to Ramadan. Many caves and cisterns. Below Sahab es Sabrood, a quarter of a mile west, is a very large cistern, with four mouths, and good water.

Pârazay.—About 250 yards south-east of Bórazin.—A few drafted stones, some faced, very large caves and cisterns, the whole covering a few acres.

Umm el Amad.—Many cisterns. Unimportant ruins covering a considerable extent of ground. Tombs of the Beni Sakhr Sheikhs here.

Kâstâl.—In addition to ruins mentioned by Tristram ("Land of Moab"), observed the following in two visits:—

Remarkable cistern, into which I descended accompanied by George, and one of the Beni Sakhr Sheikhs. Slid down on steeply sloping and very narrow passage, feet first, for a depth of about 40 feet. Probably it was a flight of steps, but so covered with stones and *débris* that I could not tell, and it was very difficult to get down it, and in several places a tight squeeze. About 10 feet from the top a well-carved scallop shell over the doorway or aperture to the passage. The cistern, about 50 feet deep—the round shaft about 10 feet in diameter. At the bottom, four chambers, each opening by an arch from the shaft, each about 20 feet square and 15 feet high, and disposed so as to form a cross, divided by thick pillars

of rock left in excavating; the whole very clearly and carefully cut out of the solid rock; cement still adhering in many places; would hold a very great quantity of water if re-cemented. A very large number of cisterns in and about Kûstûl; some so covered by brushwood, &c., as to be dangerous to travellers not on the alert.

North-west of Kûstûl is a large quarry which looks suitable for a reservoir, but saw no signs of cement. Perhaps it was never finished. Lower side and slopes of ends raised by courses of large stones, so as to be equal in height to upper side; the quarry, 40 paces long by 25 wide. The old irrigation works in the valley just below Kûstûl are described by Tristram.

Some of the stones in what Tristram describes as the main castle are very large. Generally they are about the size of the stones of the Haram at Jerusalem. I measured one 13 feet 6 inches long. I could not ascertain its full depth or its thickness as it was embedded in earth, but its thickness above ground was 3 feet 6 inches.

Toneib.—Called in map "Hodbat el Toneib." The Beni Sakhr knew not "Hodbat." Small ruins on hill. Numerous cisterns, one holding water; numerous caves.

Looban.—I think identical with Howar and el Khuman—names unknown to our guides. Considerable ruins, partly inhabited, covering two eminences, and a hollow between them. Also a well-built oblong pool of good masonry, holding water. Ziza, 190°.

East of Haj Road.

Zounlet el 'Alia.—A small cairn of stones on the top of a hill—a few hewn stones, and one portion of a column, graves, caves, and cisterns. Jebel Shihan, 215°; Es Samik, 260°; Umm Moghr, 166°; Kulat Ziza, 217°.

Cistern in plain west of Umm Moghr.—About 6 miles east of Toneib, and 2 or 3 west of the range of hills on which Umm Moghr stands (which is called Umm Shatterah), there is a cistern holding good water which is said to contain the last water supply to the east for several days.

Umm Moghr, and Khauranee.—Described in above account of journey.

Baths of Callirrhoe.—We did not visit these, but brought to England a bottle of the water given to us by a Turkish Effendi, who had just returned from the baths, and was much interested in them. At his request, I had the water analysed by Mr. Edward Davies, the eminent analytical chemist of Liverpool, and subjoin a copy of his report.

CERTIFICATE OF ANALYSIS.

THE LABORATORY,
28, CHAPEL STREET, LIVERPOOL,
July 8th, 1895.

ANALYSIS of sample of water in bottle, labelled water from the Spring of Callirrhoe (Zerka Main), on the east side of Dead Sea. From Gray Hill, Esq.

	Grains per gallon.	Parts per 100,000.
Chloride of Sodium	76·91	109·87
Chloride of Potassium	8·96	12·80
Calcium Sulphate	10·47	14·98
Calcium Carbonate	12·60	18·00
Magnesium Sulphate	9·50	13·57
Magnesium Carbonate	2·66	3·80
Magnesium Chloride	·87	1·24
	121·97	174·26

Sulphuretted Hydrogen—·336 grain ; 3·2 c.c. per litre ; ·91 cubic inch.

This sample of water had a decided smell of sulphuretted hydrogen, and contains about one-sixth of the quantity contained in the old sulphur well, Harrogate.

The water had probably undergone some alteration from lapse of time ; but, as the bottle was well sealed, and the water was quite clear, the change cannot have been great.

EDWARD DAVIES, F.C.S., F.I.C., &c.
(Edward Davies and Son.)

THE SITE OF THE TEMPLE.

By Lieut.-Colonel C. M. WATSON, R.E., C.M.G.

THERE is, perhaps, no question respecting the city of Jerusalem, with the exception of that concerning the site of the Holy Sepulchre, which has excited more interest, or given rise to more diversity of opinions, than the discussion of the exact position occupied by the Temple of the Jews. So completely has the prophecy of Jesus Christ been fulfilled, that not one stone of that great building would be left upon another, that the very place where it stood is not certainly known, and is still a subject of dispute.

All the authorities who have considered the matter are agreed that it must have stood upon one part or another of the Haram Enclosure which

now surrounds the Moslem Sanctuary of the Dome of the Rock, but that enclosure measures in length more than 1,500 feet, and in breadth an average of 950 feet, covering a superficial area considerably greater than could ever have been included within the courts of the Temple. Numerous have been the theories which have been put forward, and supported by their authors with much vigour, and it is with considerable diffidence that I venture to put down some remarks upon the subject, after reading all that I have been able to find in various works, and after a consideration of the question upon the ground itself.

It has struck me that most of those who have formed an opinion upon the matter have started with some preconceived notion, which has more or less biassed their minds in dealing with it. For example, the late Mr. James Ferguson, whose book on the Temple is most thoughtfully worked out, and is well worth careful study, formed the idea that the Holy Sepulchre was on the site now covered by the Dome of the Rock, and to this consideration all other arguments had to yield. Others, and these certainly the majority of writers upon the Temple, appear to have been convinced that one or more of the ancient masonry walls of the Haram Enclosure must have coincided with one or other of the boundaries of the enclosure, set apart as holy by King Solomon, and believe that the Outer Cloisters and the Court of the Gentiles were included within the old boundary. But it would seem, on the contrary, to be a more satisfactory way of examining the question, first to consider where it was most likely the Temple stood and then to investigate the relative bearing of the outer walls of the Haram Enclosure. And it appears to me that, when the position of the Temple is so examined, it will be found that it is most improbable that any one of the present outer walls formed any part of the circuit of the original Sanctuary of the Mountain of the House of God.

The materials which we have at our disposal for considering the subject may be included under the following heads :—

First. The written evidence of the description of the Temple and its courts in the Mishna, and in the histories of Josephus, supplemented by the Biblical record and some short notices by certain historians.

Secondly. The plan of the Haram and the buildings which it contains, as accurately mapped out under the direction of Sir Charles Wilson.

Thirdly. The levels of Mount Moriah, as it originally existed before Solomon began to build the Temple. These levels are known with a very fair degree of accuracy, thanks to the careful explorations of Sir C. Wilson, Sir C. Warren, Colonel Conder, Mr. Schick, and others.

The writings enumerated under the first head should be assumed to be true unless they can be proved to be false, while no theory that is in opposition to the facts proved by survey and careful exploration can possibly be accepted as sound.

There is one point which should be alluded to, as it has apparently been the cause of mistakes in the study of the question, and that is the use of the word "Temple." This is sometimes applied to the Holy

House itself, sometimes to all the buildings included in the Sanctuary, and occasionally even to the entire area, comprehending the Outer Cloisters and the Court of the Gentiles, as well as the buildings within the Sanctuary. In the following pages I therefore propose to adhere to the following nomenclature, in order to avoid any risk of being misunderstood, and will use the terms given below, commencing from the Temple and working outwards :—

1. The Temple, consisting of the Holy of Holies, the Holy Place, with the chambers over, and on each side of them, and the Porch.
2. The Court of the Priests, surrounding the Temple, in which court were the Altar, the place for killing the sacrifices, and certain chambers used in the holy service.
3. The Court of Israel.
4. The Inner Cloisters. (The Court of the Priests, the Court of Israel, and the Inner Cloisters were all included under the general name of the "Inner Court.")
5. The gates of the Inner Court, of which there were seven, *i.e.*, three on the north, three on the south, and one on the east. There is a remark in the Mishna, which seems to imply that there were also two small gates or doors on the west, but the existence of these is improbable, and is emphatically denied by Josephus.
6. The Court of the Women, to the east of the Inner Court.
7. The Gates and Chambers of the Court of the Women. There were three gates, one on the north, one on the south, and one on the east, and four open chambers, one at each of the four corners.
8. The Outer Court, called the Chel, surrounded by a wall.
9. The Gates of the Outer Court, one on the north, one on the east, two on the south, and one on the west.
10. The Mountain of the House, or Sanctuary—which included the Temple and all the courts mentioned above. The term Mountain of the House is also applied to the line bounding the Sanctuary on its four sides, as well as to the area included within it.
11. The Court of the Gentiles. This was divided from the Mountain of the House by a low wall, called the Soreg, which none but Jews might pass.
12. The Outer Cloisters. These consisted of—
 - The Royal Cloister, on the south.
 - Solomon's Porch, on the east.
 - The Northern Cloister.
 - The Western Cloister.

The description in Josephus include the whole of the above, while the descriptions and references in the Mishna give no account of either the Court of the Gentiles or the Outer Cloisters, and deal only with the Mountain of the House, or Sanctuary, and the buildings contained within it. This is a point of great importance, and is, I think, sometimes overlooked in dealing with the question. It is rather to be regretted that

in the Middoth and the Beth Habbechereh there are no details respecting the Outer Cloisters, as they would have been very useful to check the account in Josephus; but it is evident that the authors of these books cared only for the Sanctuary, and did not pay any attention to the courts and buildings which were not included therein.

It appeared to me that the most satisfactory manner of investigating the question was, in the first place, to make a plan of the Sanctuary from the written descriptions, adhering rigidly to the dimensions so accurately stated in the Mishna, and also to those in Josephus, which are sometimes less accurate, but generally to be reconciled with the former; secondly, to find how this plan will best fit upon a contoured plan of Mount Moriah, supposing it to be stripped of all existing buildings; and lastly, to find out how the plan, so fitted to the ground, will agree with the outer walls of the Haram enclosures as now existing, and with the description of the Outer Cloisters, as given by Josephus. No restoration of the plan of the Temple and surroundings can possibly be regarded as satisfactory unless it meets the three conditions: of being in accurate accord with the written description; of fitting upon the Mountain; and of not contradicting in any particular what actually exists at the present time.

There are doubtless some discrepancies as regards dimensions between Josephus and the Mishna, but these are not of a serious character. Some rather important points, which one would be very glad to know, are omitted, and in some cases we have description without dimensions, and dimensions without altogether satisfactory description. But it is not difficult, on the whole, to reconcile these; and there are many most valuable hints given indirectly both in Josephus's histories and in the accounts of the Jewish religious ceremonies in the books of Yoma and Tamid, which afford considerable assistance in completing the plan. There are certain details respecting which we are left in ignorance, and these it is necessary to fill in in the manner that appears the most probable, taking great care that, in no respect, are they in contradiction to any of the old authorities. This is the best that can be done.

I do not propose to allude to any modern authorities upon the Temple buildings, as it would take too long, and it would be necessary to discuss the pros and cons of various theories. As stated above, I prefer to deal with the question only with the aid of the ancient authorities, and with the results of modern explorations.

There is one matter that naturally forces itself on our notice. What was the length of the Jewish cubit which was used in the construction of the Temple? It is a point upon which a good deal has been written, but which does not appear as yet to have been solved in an absolutely conclusive manner, although several writers seem to have no doubt about the result of their investigations. After reading all I could respecting this question, it appears to me that the cubit used was that of about 18 inches. Possibly it was rather less, say 17.7 inches, but this is not certainly proved, and I have adopted a cubit of 18 inches in making the plan. A somewhat

smaller cubit would perhaps have given slightly more satisfactory results, but that of 18 inches is good enough for practical purposes, and has the advantage of easy reduction to measures that are given in feet.

Plan No. I shows the buildings of the Sanctuary as described in the books of Josephus and in the Mishna, and will, I hope, be found to agree satisfactorily with these if compared with them. To the western side of the Inner Court stood the Temple itself, built of the most substantial masonry and having its floor 6 cubits above the level of the court in front of it. These 6 cubits were made up by a foundation let into the rock so as to form a solid mass with the latter. The walls on each side of the Temple were triple, *i.e.*, an outer wall of 5 cubits, then a space of 3 cubits for the ascent which went round to the upper rooms, then a wall of 5 cubits and a mean space of 6 cubits, in which were the little chambers, followed by another wall of 6 cubits. The total thickness of the side walls of the building was therefore 25 cubits (37 feet 6 inches). The west wall was 17 cubits broad, composed of two walls 5 and 6 cubits thick respectively, with a mean space of 6 cubits between them. I say a mean space, because this space varied on each of the three stories of the small chambers, being 5 cubits on the lower story, 6 cubits on the second story, and 7 cubits on the third story.

In the centre of these walls was the Temple Chamber, 61 cubits long, 20 cubits broad, and 40 cubits high. Of this a length of 20 cubits was cut off at the west end to form the Holy of Holies, and was separated by a space of 1 cubit from the Holy Place. The little chambers have been drawn exactly as described in the Middoth.¹ They received light and air from an opening in the ceiling of each. The way to the upper chambers was by a staircase between the outer walls, as shown in the plan. Over the Temple Chamber was a large upper room of the same length, breadth, and height as the Holy Places. In front of the Temple was the porch, having a total width of 100 cubits, with a central entrance 20 cubits wide and 40 cubits high. One cannot help thinking that this porch must have greatly resembled the pylon of an Egyptian temple.

The axial line of the Temple was directed on the summit of the Mount of Olives, so that the priest who slaughtered the red heifer, on the top of that mountain, could see directly into the interior of the Temple.² This fact is of great help in enabling us to fix the direction of the Temple buildings, as I shall show hereafter.

As the foundation of the Temple was 6 cubits deep, and as the steps leading up to it were each $\frac{1}{2}$ cubit high, there were twelve steps, which were disposed in the manner indicated in the plan.

Around the Temple was the Court of the Priests, which was 176 cubits in length from west to east and 135 in width from north to south. In this court, in front of the Temple but rather to the south of the axial line, stood the Altar of Burnt Offering, erected on the site of the threshing

¹ Middoth, Chap. iv, 3, 4, 5.

² *Ibid.*, Chap. ii, 4.

floor of Araunah the Jebusite, which David purchased from him as a site for the altar of the Lord. The altar, as described in the Mishna, had a foundation 32 cubits square, but the original altar built by Solomon was only 20 cubits square. The central point of this latter altar appears to have been the guiding point in laying out the boundaries of the Sanctuary of the Mountain of the House. The limits of the Sanctuary were 500 cubits on each side, and the central point of this 500 cubits is only 1 cubit distant from the central point of the altar. But if it might be assumed that the site of the first altar occupied the position shown in dotted lines on the plan, its central point would coincide with the centre of the distance east and west across the Sanctuary. It might be expected that the line passing north and south would also be similarly divided, but it appears that the distance was made greater on the south than on the north, in order to suit the form of the ground. The actual distances from the centre of the altar, as described in the Middoth, to the borders of the Mountain of the House were:—

East	....	....	....	....	251 cubits.
South	....	....	....	....	306½ „
West	....	....	....	....	249 „
North	....	....	....	....	192½ „

But if it is assumed that the original altar of 20 cubits side stood as shown, the distance would be—

East	....	....	....	....	250 cubits.
South	....	....	....	....	300 „
West	....	....	....	....	250 „
North	....	....	....	....	200 „

This may be only a coincidence, but it is worth noticing.

To the north of the altar, in the Court of the Priests, was the place allotted for killing the sacrifices. I have omitted showing the arrangements for this, so as to make the plan clearer, and would take the opportunity of remarking that there are other details which I have also omitted, as they would take too much space to describe, and would divert attention from the general arrangement of the Temple buildings.

In the Court of the Priests, and projecting into the Court of the Israelites, were six chambers, three to the north and three to the south of the Temple; of these we have no complete dimensions, but their position and general arrangement are so clearly described that it is not difficult to place them upon the plan. They may, however, of course have been larger or smaller than I have shown them. The chambers on the north were as follows:—

The Chamber of Salt.
„ „ „ Parvah.
„ „ „ Washings.

And on the south were—

The Chamber of Wood, or of the High Priest, also called Palhedrin.
„ „ „ the Draw Well.
„ „ „ Gazith.

The latter was a large room where the Sanhedrin held its meetings. It had two entrances, one opening into the Court of the Priests, and the other into the Court of Israel, and its interior was partly in the former and partly in the latter, so that the members of the Council of the Sanhedrin who did not belong to the order of priests could sit in it without having to cross the boundary of the Court of the Priests.

On the east side of this court five steps with a total height of $2\frac{1}{2}$ cubits descended to the Court of Israel, which at this point was 11 cubits in width. The object of these steps is quite clear when the levels of the original ground are considered. It is evident from the description that the Court of Israel surrounded the Court of the Priests on the north and south sides as well as on the east, but what its width was on these sides is not stated, so I have made it 11 cubits, the same as on the east.

Outside the Court of Israel on the north, east, and south were the Inner Cloisters, but of these also the width is not given. But we are told that they were single, with only one row of pillars, and as the Outer Cloisters, which were double, were 30 cubits in width, I have made the Inner Cloisters 15 cubits broad. Adjoining the Court of Israel, and on each side of the eastern gate of the Inner Court, were two rooms, one, that of the keeper of the vestments, and the other that of the maker of the pancakes, which were used in the daily sacrifice.

There were seven gates to the Inner Court, of which the eastern and the three on the south were specially for the use of the people of Israel, that on the east being the main gate of the court, while the three on the north were more particularly for the priests and for the service of the Temple. According to the Mishna, the gates were each 10 cubits in breadth and 20 cubits high, while Josephus asserts that the eastern gate was larger than the others; and, after judging the probabilities, I am inclined to think that, in this particular, he is correct. First, because this was the main gate of the court, and, secondly, because if it was only 20 cubits high, it would have obscured the view between the summit of the Mount of Olives and the interior of the Temple (*see* Section No. 1). This gate, which was called Nicanor, also differed from the others, in that it had a small gate on either side of it. The gates on the south, beginning from that on the west, were called respectively—

The Gate of Kindling.
„ „ the Firstborn.
The Water Gate.

Flights of steps, each of ten steps, led down from these gates to the Outer Court.

The eastern gate had fifteen steps in front of it, and these were differently arranged to all the other steps of the Temple, insomuch as they were built in semi-circular form, like "half of a threshing floor." May it not have been that they were so arranged in order to keep in memory the threshing floor of Araunah the Jebusite?

The three gates on the north side of the Inner Court were somewhat different in form to those on the south. The two easterly ones, which were called Nitsus and Abtinias respectively, had large upper rooms for the use of the priests, while the third gate, called Moked, was a regular house with a large central hall, wherein the priests on duty slept, and round it four rooms, the names of which were as follows:—

North-east Room	....	The Chamber of the Stones.
South-east	„	„ „ Shewbread.
South-west	„	„ „ Lambs.
North-west	„	„ „ of Moked.

In the last-named room was a staircase, which led down to an underground bath room, and thence by a subterranean way out of the enclosure of the Sanctuary.

There is no account of there having been any steps outside the northern gates, and I am inclined to think there were none: first, because they were not necessary owing to the form of the ground; and, secondly, because it must have been through these gates that the animals were brought into the Inner Court for the sacrifices.

East of the Inner Court and entered from it by the Gate Nicmor, was the Court of the Women, an area of 135 cubits square. The surface was on a level of 10 cubits below the Court of the Priests, and 16 cubits below the floor of the Temple. At each of the corners was a large open court 40 cubits square which were known by the following names:—

South-east Court	....	....	The Chamber of the Nazarites.
South-west	„ ....	....	„ „ of Oil.
North-west	„ ....	....	„ „ of the Lepers.
North-east	„ ....	....	„ „ of Wood.

There were also other chambers opening into this court, and under the floor of the Court of Israel, where the Levites kept their musical instruments. These chambers were apparently made on account of the slope of the hill, to fill up to the level of the Court of Israel.

The Court of the Women had three gates: one on the east, one on the north, and one on the south, all opening on the Outer Court. The eastern gate had twelve steps, or a height of 6 cubits, leading to the Outer Court, which was therefore at a level of 22 cubits below the floor of the Temple. There were also cloisters in the Women's Court, but their position is not clearly described, so I have placed them where apparently they might have been.

Outside the enclosure formed by the Inner Court and the Court of the Women was the Outer Court, which had a wall round it, a little inside the boundary of the Mountain of the House. This court had five gates, as follows:—

On the east	....	....	....	The Gate Shushan.
„ south	....	....	....	„ two Huldah Gates.
„ west	....	....	....	„ Gate Kipunus.
„ north	....	....	....	„ Gate Tadi.

Of these, the Gate Shushan was directly opposite the eastern gate of the Court of the Women, but the position of the other gates is not clearly described. I have placed the two southern gates at a distance of one-third from the east and west ends of the southern boundary of the Sanctuary respectively, an arrangement which receives strong confirmation, as I shall explain later on. The west gate is not likely to have been in the centre of the west side, as it would have been opposite the blank west wall of the Inner Court, so I have placed it at the same distance from the south-west corner of the Sanctuary as the Western Huldah Gate. The position of the Northern Gate Tadi is also not stated, so I have placed it opposite the centre one of the northern gates of the Inner Court.

The arrangement of the boundary of the Sanctuary is not very clear, but as I read the description, there would appear to have been a low wall called the Soreg round the extreme boundary, upon which were fixed the notices which warned off Gentiles from the precincts of the Temple; then there was an interval of 10 cubits, and lastly, a higher wall all round between the gates. This is, however, a point open to discussion.

It is stated in the Mishna that the Mountain of the House was a square of 500 cubits on each side, and I have so drawn it. Josephus, on the contrary, states that it was a stadium, or 400 cubits, each way, but in this I think he must be in error, as if he were right many of the accurately given dimensions in the Mishna must be wrong, and also the levels as given by Josephus himself. Possibly the explanation may be that he was thinking of the distance from the Gate Shushan on the east to the western wall of the Inner Court, as this distance was 405 cubits; or he may have been speaking in a general way, just as a person might say that a certain street was a quarter of a mile long, which really measured 500 yards. But however this may be, having regard to the description given in the Mishna, to the other dimensions given by Josephus, and to the shape of the hill itself, it is impossible to accept the dimension of a stadium for the length of the side of the Sanctuary.

We have seen that the level of the Outer Court at the Gate Shushan was 16 cubits below the level of the Court of the Priests. The level at the Huldah Gate appears to have been a cubit higher, as, at this point, according to Josephus, the ground was 15 cubits lower at the border of the Mountain of the House than the level of the Inner Court, and there

were steps of 5 cubits each to adjust the level.¹ As there was a drop of 5 cubits from the southern gates to the ground outside, two other steps of 5 cubits each were necessary to complete the total height, and, on fitting the plan of the Temple to the ground, it appears that this is exactly what is required (*see* Section No. 2). The remark of Josephus about the steps of 5 cubits, though apparently rather puzzling, is really a considerable help in understanding the question.

Before discussing the Court of the Gentiles or the Outer Cloisters, it is necessary to see how the plan of the buildings of the Sanctuary, which I have very briefly described, can best be fitted to the surface of Mount Moriah as it originally appeared in the time of David, before the foundations of the Temple were laid.

Plan No. 2 shows the rock levels of the mountain as determined by the explorations of Sir C. Wilson, Sir C. Warren, and others. They may not be exactly correct, and further discoveries may probably modify them in some respects; but they cannot be very greatly in error, and are certainly sufficiently accurate for the question under discussion. Having reduced the plan of the Temple, made as already described to the same scale as that of the contoured hill, I proceeded to consider what part of the hill the Sanctuary was most likely to have occupied, and, after a careful study, arrived at the conclusion that the only way by which all the different fixed conditions of the problem could be met was by placing the Temple on the site of the present Dome of the Rock with its floor over the Sakrah. If we try to place it anywhere else in the Haram Enclosure, we are met by apparently insuperable difficulties. If, for example, we place it in the south-west corner of the Haram, as so strongly advocated by Mr. Ferguson, we find that the foundations of the Temple, so far from being 6 cubits, or 9 feet, in depth, would be over 80 feet in depth, which certainly appears difficult to credit. If we place the altar of burnt offering on the Sakrah, as some have supposed, we get the surface of the altar at a level of 2455, and consequently the floor of the Temple at 2449. But the altar being on the Sakrah, the back wall of the Temple will come over the contour 2400, and the foundation would therefore be nearly 50 feet deep. And it is the same, wherever we try to place the Temple, except in the position where its floor is over the Sakrah, and here there is no difficulty either with the plan or the levels. Here only are all the conditions satisfactorily met, and I have therefore in Plan No. 2 shown the Temple and its courts with the Holy of Holies over the Sakrah. As regards the level of the floor of the Temple, there seems no reason for supposing it was built much above the rock, and I have therefore shown it as having the level 2440. Perhaps it may savour too much of a theory, but one cannot help thinking that it is possible that the Sakrah was the Sheteyah, the rock of foundation, upon which the Ark was placed. At all events it must have been at some point near the top of the Sakrah.

¹ Josephus "Wars," Book V, Chap. v, 2.

But having thus placed the Temple over the Sakrah, we meet with the important question as to the direction of its axis. It faced the east, but whether it faced east exactly, or a little to the north or south of it, would be difficult to prove were it not for the statement repeated several times in the Mishna, which I have already alluded to, that the priest who sacrificed the red heifer on the summit of the Mount of Olives, could see over or through the eastern gates of the three courts, into the interior of the Temple itself. The axial line of the Temple and its courts I have therefore shown as directed on the highest point of the Mount of Olives. There is a remarkable confirmation of this direction for the axial line in the fact that it is at right angles to the eastern wall of the Haram, which wall, or at least its foundation, seems generally regarded as one of if not the most ancient of the enclosure walls. It was on this wall that stood the old cloister, known as Solomon's Porch, which, as Josephus tells us, was built opposite to the east wall of the Temple Enclosure. If, as some have supposed, and as appears very probable, the Palace of Solomon was at the south-west corner of the Haram Enclosure, then this cloister would be in the exact position for the royal approach from the palace to the main entrance to the Temple. Allowing a width of 30 cubits for this double cloister and a thickness of 6 cubits for its outer wall, there is left a width of 20 cubits between the cloister and the boundary of the Sanctuary.

There could not have been any special difficulty for the architects of the Temple in laying out the Inner Court, but the laying down of the quadrangle of 500 cubits could not have been so easy. It is a well-known fact in solid geometry that a right angle lying on an inclined plane, with *both* its sides at an angle with the horizontals of the plane, will be in plan greater than a right angle. Mount Moriah had steeply sloping sides, and both the south-east and south-west angles of the Mountain of the House are in the position of a right angle as mentioned above. Unless, therefore, the architect of King Solomon was provided with an instrument of the nature of a theodolite, which measures horizontal angles and vertical angles at the same time, he would not have found it easy to lay out on the ground a figure of which each side was exactly 500 cubits in length, and each angle exactly a right angle. The fact that the south-east angle of the Haram Enclosure, which was probably laid out in the time of King Solomon, is also considerably greater than a right angle, and is also on the slope of the hill, is a confirmation of the same idea.

Let us consider how the Sanctuary would probably have been laid out. The centre point of the altar was probably fixed first, and then the axial line of the Temple passing through the highest point of the hill, and the highest point of the Mount of Olives was traced upon the ground. A line parallel to this, drawn through that fixed for the centre point of the altar, would give the centre line, and marks made upon this, one 250 cubits to the east and the other 250 cubits to the west, would fix the boundary of the Sanctuary in these directions. A line at right angles to

the first would also have the distances marked on it, 300 cubits to the south and 200 cubits to the north. It might be asked why these were not also made 250 cubits each. I am inclined to think that this was done to suit the shape of the hill (*see* Plan No. 2), and it is possible that there may have been an old road coming up from the valley of the Kedron, and passing by the point (afterwards occupied by the Golden Gate), over the hill to the north of the Sakrah, which it was desired to have uninterrupted. I have shown the possible positions of this road in dotted lines on Plan No. 2. The next step would have been to set off a perpendicular at the east end of the central line, and from a point on this line about 300 cubits to the south, to set off a right angle to the south point already fixed. But this angle would, as I have already shown, be in plan slightly obtuse. Proceeding in a similar manner, the rest of the boundary of the Sanctuary would have been laid, and must have been somewhat as I have shown in Plate 2. I do not say it is exactly correct, but it is the best way in which I can lay a quadrangle on the steep ground, of which the sides are approximately 500 cubits in length, and the angles as nearly as possible right angles, *on the ground*. The gates of the Mountain of the House are placed as already described.

Having thus shown how the buildings of the Sanctuary might have been disposed on Mount Moriah, the next step is to see what their position would be with reference to the existing walls of the Haram Enclosure. The probable restoration I have also shown on Plan No. 2, whereon the Outer Cloisters, added by King Herod, are drawn in hatched lines. It will be seen that the two Huldah gates on the south side of the Sanctuary come just opposite to the passages leading from the Double and Treble gates in the south wall of the Haram, while Barclay's gate, on the west side of the latter, leads up to the road from the west Huldah gate, *outside* the Mountain of the House. Wilson's arch, which is most probably on the site of an old road leading to the Temple Enclosure, is opposite to the western gate of the latter. The Golden Gate, with its double entrance, comes just opposite to the north-east corner of the Sanctuary, and there is room for a road to lead down to it from the east gate of the latter, between it and Solomon's Porch. It seems to me possible that the double entrance at the Golden Gate is a traditional restoration of the original gate built by Solomon, of which the south door would have served the use of the Temple, and have been that by which the red heifer was taken out to the Mount of Olives, while the north portal was that used by people coming up from the Valley of Kedron and proceeding north of the Temple Enclosure towards the west. In this case the Cloister of Solomon's Porch would have passed over the top of the gate.

As I have already stated, the probable position of Solomon's Palace was at the south-east corner of the Haram, and it would have occupied the square space of 200 cubits side, bounded by the south and east walls of the Haram, by the road from the Triple Gate on the west, and on the north by the road leading round the Sanctuary outside. That such a

road existed is clear from the statement in the Mishna, that the Sanctuary was not to be used as a short cut, and that persons, who did not come to worship, were to go round it outside.

The space of 200 cubits by 150 cubits between the Treble and Double Gates, may have been occupied by the private apartments and harem of King Solomon, separated from the House of the Forest of Lebanon, his official residence, by the road from the Treble Gate; the latter, or, of course, an old gate on the site, being the public entrance to the palace. If this theory is correct, the great course on the south wall may be the base of the palaces of Solomon.

The roadway from the Treble Gate to the Sanctuary starts on the ground level, but the rock under the Double Gate is about 30 feet lower, so that at some period the ground outside must have been brought up to the level of this gate. Perhaps the outer surface from the Double as far as the Single Gate may have been levelled up when the palaces of Solomon were built. We have no information as to the state of the ground at the south-east angle at the time when Herod built the Royal Cloister on the south wall, but it seems probable that it was at that period that the roadways leading up to the Sanctuary from the Double and Treble Gates were roofed in. It was possibly at the same period that the west wall and Western Cloister were built, and then the road leading up from Barclay's Gate had also to be covered over. I have shown the Royal Cloister as continuous up to the south-east corner of the Haram, but it is possible that it stopped at the Triple Gate. This point is uncertain.

The Western Cloister was built from the south-west corner to the Tower of Antonia. According to the account in Josephus there were four gates leading to the enclosure on this side.¹ Of these, one was doubtless the great flight of steps leading up to the west end of the Royal Cloister, and one the causeway leading up to and passing under the West Cloister at Barclay's Gate. Another entrance was at the point where Wilson's arch now is, which probably led from the Royal Palace in the City of Jerusalem. The question of the structure and levels of the gate at this point is a very interesting one, but is too long to discuss here. It may have been over or in front of this gate that John, the defender of the Temple against Titus, built the tower alluded to in Josephus's account of the Siege of Jerusalem. The position of the fourth west gate of Josephus is uncertain, but it also may have been a passage under the West Cloister, similar to that at Barclay's Gate, and at the point where Cistern No. 30 was discovered. This I have shown in dotted lines. The position of the fourth gate is, however, doubtful.

The North Cloister encroached upon the north boundary of the Mountain of the House, the wall of which had to be taken down to build it. Its face probably was on the same line as the north wall of the platform of the Dome of the Rock. When the cloister was built,

¹ Josephus "Ant.," Book XV, Chap. xi, 5.

the Gate Tadi, the north gate of the Sanctuary, appears to have been closed and replaced by an underground passage passing under the cloisters, and represented at the present time by Cistern No. 1. The Northern Cloister, like the Western, ended at the Tower of Antonia, the probable approximate position of which I have marked in dotted lines. There is a statement in Josephus which appears to confirm this proposed restoration of the Temple, as he mentions that the addition of the Outer Cloisters doubled the area of the Temple Enclosure.¹ Now the area, as enclosed by the four Outer Cloisters as shown on Plan No. 2, is rather more than 480,000 square cubits, and the area of the Sanctuary was 250,000 square cubits; so that the one, speaking roughly, is just double of the other.

In the sections, I have shown the manner in which the Temple buildings, with the levels given in Josephus and the Mishna, compare with the rock levels, as determined by exploration. These sections will explain, better than any verbal description, how well the one corresponds to the other, if the site of the Temple on Mount Moriah, which I have suggested, is accepted. I would add that in this paper I have treated the subject in a general manner only, as to enter into all the details which had to be considered in preparing the plans would make it a great deal too long. As I have stated before, my effort has been to prepare plans, which would be in accord with the historical documents, and also with what exploration has shown to be the actual facts.

THE SYRIAN LANGUAGE.

By Lieut.-Colonel C. R. CONDER, R.E., D.C.L., &c.

IN Hezekiah's time the Syrian or Aramean language differed from Hebrew (2 Kings xviii, 26); and the discoveries due to the German explorations of 1888-91, which have just been published, cast a remarkable light on this subject. The site excavated, now Sinjirli, is the ancient Samâla, situated east of Issus, on the highway from Carchemish to the Gulf of Alexandretta, and north-west of Aleppo, in the extreme north of Syria. The old name itself appears to mean "the north," and often occurs in Assyrian texts. Here, in addition to a magnificent stela of Esarhaddon, holding captive the King of Egypt and another prisoner, were discovered statues of basalt covered with inscriptions in the Phœnician alphabet, the letters cut in relief. Of these the earliest appears to date about 800 B.C., and another about 730 B.C.; and the forms of the older letters are very closely those of the Moabite stone. The contents are of historic value; and the language—which approaches the Moabite, Phœnician, and early Aramaic rather than the Hebrew—is of great interest. The later text

¹ Josephus "Wars," Book I, Chap. xxi, 1.

has been translated (with omissions) by E. Sachau ; but the older text is less fully treated. Excellent fac-similes of both render the study of the original comparatively easy. The following appears to me to be the transliteration, the words being clearly divided by dots :—

I.—*From a Statue to Hadad by Panammia I. Circa 800 B.C.*

- 1 אנך פנמו בר קרל מלך יאדי זי הקמת נצב זן להדד
בעלמי
- 2 קמו עמי (?) אתהו הדרד ואל ורשף ורכבאל ושמש ונתן
בידי הדרד ואל
- 3 ו רכבאל ושמש ו רשף חטר חלבבה וקם עמי רשף
פמו אחז
- 4 ביד (מ)ת(פל)ח) ... ו מז אשב (מ)אלה .. יתנולי
ושנס (?) עלויו)
- 5 לו ארק שערי האל
- 6 ארק חטי וארק שמי
- 7 וארק אז בקרת עמי ... ד ... ר יעבדו ארק וכרם
- 8 ישם יש פנמו גם ישבת על משב אבי ונתן
הדרד בידי
- 9 חטר חל(בבא) ת חרב ולשן מן בית אבי ו בימי
גם אכל ו שתא (?) ארוי)
- 10 בימי יתמר רפ. קי לנצב .. ימת ו לנצב זכרי ולבני
כפירי חלב(ם) ש. ס יקח
11. אשרו קה. ג. ב אל ו רכבאל ו שמש וארק רשף
ו כבדו נתנה לי ו אמ(?) רמרת)
- 12 ... בימי חלב(?) בה). ת הבלאלהי ומת יקחו מן ידי
ומה אשאל מן אלהי מתית
- 13 לי ו ארקו ומ. קרל אלהי מת פלו נתן לו כתן הדרד
מת ל(?) מנת) יקרני לבנא ובה לבבתי
- 14 נתן מת (?) העמ) ל)בנא (?) מ) בנית מת ... ו. קמת
נצב הדרד זן ו מקם פנמו בר קרל מלך

- 15 יאדי ..מן (?אן) ח..פנמו בן יאחו (חט) ו ישב על
משבי ויועד אברו ו יזבח
- 16 הדר זן (?ויאב ..סב) משי ו יזבחנדבא יזבח הדר
ו יזכר אשם הדר או
- 17 הא פא יאמנבש פנמו עמך ותש... נבש פנמו
עמך עה יזכר נבש פנמו עם
- 18 ?האר (האר) בא (רק) זא יתןרקו תה שאל
הדר ולאל ו רכבאל ו שמש
- 19תןב (ארק) זא י.....ה ו הושבת בה
ירחי ו רתבבת ב חנאת
- 20נתנו לי זרע חבאובני יאחו חטר ו ישב
על משבה מלך
- 21 עט (?ומחא) ו יסעד אברו ו י.....ה ...ר אשם פנמו
ו אמרתן ל כבשו (?עם)
- 22 עם הדר ו תשתי נבש פנמו עמ (ך הא)חהן
זבחה ו אל ירקי בה ומו
- 23 ישאל אל יתן לה הדר ו הדר חרא ליתן ה.....
אל יתן להלאך לבור ז
- 24 ושמה למנע מן הבלילא ורבה מתן לה.....ב.....יה
.....
- 25 יאחו חטר ביאדי ו ישב על משבי ז ימלך.....יה
ידהבחרבבי או
- 26יה סאל יהרג או ברגו או על... או ... יזכו
מתאו על קשתה או על אמרתה
- 27חה ירשי שחת ראשי חרוי חיה או באשר
חזמו בחיה או באשר
- 28 חרה אויח(ה) יבשי שחת יגמר (?סא.. ריהז)
...רי ויקמותה במאה מתושה
- 29 יאמר אחכם השחת הנמא יריה לאלה אבה מישה
יאמר הו אם שמת אמרת אל בפן

- 30 זד אמר קם עיני או עלה או ני בפן אנש ז . . . צרי
נתנו זכר הא לתפן בר איהא
- 31 זכרו פלכתשה באבני ו הנור (מ?) בר איהי פלכת-
שנה באבני והנר לושחת
- 32 באשרה ו תלעי עינך בא . . . (ר?) . . . על קשתה או
על גברתה או על אמרתה
- 33 או על נדבה את פא ישר הא(ה)ר (רש?)
או תהרגה בחמ הפא או
- 34 תחק עליה או תאלב אש יהרגה

This is written on a pillar with a man's (or God's) head wearing a soft round cap, bearded but without moustache, in the Phœnician fashion. The three great breaks in the stone leave long gaps in the text, but many parts are very clear, and the meaning certain.

The translation appears to me to be as follows :—

- (1) I am Panammu son of Karal King of Yadi. I have set up this statue to Hadad my master.
- (2) My people are his—Hadad both God, and light, and Cherub, and Sun ; and there is given to my hand by Hadad the God,
- (3) and Cherub, and Sun, and light, the Sceptre of Aleppo ; and he has been to the people a light : wherefore he has received
- (4) at my hands much worship ; and therefore I sit (the supremest prosperity ?) is given me by my God.
- (5) is it not a land of barley
- (6) a land of wheat, and a land of (oil ?)
- (7) and a land the care of my people they till the land, and the vineyard.
- (8) A name he Panammu. Moreover I sit on the seat of my father ; and Hadad has given to my hand
- (9) the sceptre of Aleppo. The he has destroyed ; and may it cease from my father's house. And in my day also I enjoy food and drink
- (10) And in my day a restoration is established invoking the statue and for a statue (as) my memorial ; and for the children of the villages of A'leppo has been received
- (11) They have prospered the God and Cherub and Sun. And a land of glory and honor is given to me, and royal authority
- (12) In my day Aleppo the godless, and much they have received from my hands. And do not I ask from my God gifts for myself, and the land

- (13) and to (the son of) Karal God has given much hope. Truly Hadad has given much (wherefore?) he is dear to me. May he bless the utterance of my wishes
- (14) He has given (much to the people?) may he bless the building much, and the erection of this statue of Hadad, and the shrine of Panammu the son of Karal, King
- (15) of Yadi (and when?) Panammu (is no more?) his son shall receive the sceptre, and sit on my seat, and shall increase greatly, and shall sacrifice to
- (16) this Hadad, and and he shall sacrifice the freewill offering, and shall sacrifice to Hadad, and shall remember the sin-offering of Hadad: if
- (17) behold he (shall rule?) here Panammu has said "(Comfort thou?) thy people" Panammu has said "Thy people is mindful of sin" Panammu has said "The people"
- (18) (Enlighten thou?) ". . . . in this land Strengthen thou my land thereby" He has asked of Hadad, and to the God and Cherub and Sun
- (19) this land and thereby is set at rest my fear, and I have increased in devotion.
- (20) to give me offspring of love and my son shall receive the sceptre, and shall sit on the King's throne
- (21) a long time, and his wealth shall prosper mightily, and he shall the sin offering of Panammu, having authority to subdue the (people?)
- (22) the people of Hadad, and the rebellious. Panammu has said "Thy people (behold?) (shall sacrifice?) the sacrifice, and invoke God thereby. Whereby it
- (23) shall ask of God. Strengthen it O Hadad: for Hadad is pure. May he strengthen it (may) the strong God send a message, may he so choose
- (24) And may he keep his name from destruction, and much that is given may he make
- (25) Shall receive the sceptre of Yadi, and shall sit on my seat, and shall rule skillful in war if
- (26) far shall he slay: if in wrath if in if they have waxed very hot: if by his strength; if by his authority
- (27) possessing subjection of careful chiefs for life. If through this there is unity in his lifetime; if through this
- (28) the people is pure (or free) putting to shame, he shall perfect the submission and whatever is received by counsel
- (29) he shall speak wisely, causing submission fearing the God of his father (in all things?) He shall command for him thus the raising up of authority, than the former
- (30) before my sight greater. If in the sight of men this my sculpture is here to give a memorial in sight of the son of his people

- (31) a memorial well carved on my stone, and shewing forth
for the son of my race: a goodly carving on my stone and it
has shewn truly (there is) submission
- (32) in prosperity, and a turning of thine eyes if by his strength,
if by his might, if by his authority,
- (33) if by offerings here he shall rule, lo! Hadad if there is
slaughter in the refuge. If thou ordainest me it, if thou
willest, it is (so): there shall be destruction

Most of the words are common, and well known in Hebrew and in Aramaic; but the following require some comment:—

Line 1. בעלמי Probably the מ is a *mim*ation, representing the old demonstrative *ma* found in Assyrian and in Sabeian “This my Lord.”

Line 2. רכבאל “that on which God rides.” The gods are frequently represented (and especially on Esarhaddon’s stela at Samâla itself) standing on various animals. The word thus answers to “Cherub.”

Line 3. חלבבה perhaps “people of Aleppo,” חלב being the principal city not far off. פמו. Compare the Phœnician מו “from this.” In the next line מז “thereby.”

Line 4. ושנם עליו The first word appears to have the *mim*ation. Compare the Arabic وشن *Copia*. It appears to be a nominative in ך which follows.

Line 6. שמי perhaps for שמני “oils” (or in the genitive “of oil”).

Line 9. לשן from שאן or שון “to be quiet.” He refers to the enemy leaving his house at peace. אררי. Compare the word רית “pleasure” on the Moabite stone.

Line 12. הבלאלהי “the godless,” “those who are without God.” The word אלהי appears to be Elohim used as a singular. מת found on the Marseilles tablet, and on the coffin of Eshmunazar, cannot in any of these cases mean “dead.” It seems to stand for מאד “much” (Assyrian, *mad*), which suits in each occurrence.

Line 13. למנת is uncertain (“for which things”?). ובה Arabic, و, “to indicate”—“the indication” or “utterance.” לבבתי “hearts,” used for “wishes,” as on the Tell Amarna tablets.

Line 15. מן אן (חית) “from without (אין) life,” i.e., “when he ceases to be.” אברו perhaps an adverb, from אבר “to mount up.” Assyrian *abiru*, great.

Line 17. נבש Arabic, نبس and نبس “to speak.” ותש(ה) Hebrew, אשה “to sustain,” “solace.” In the Aramaic languages ך takes the place of the Hebrew נ in several roots. In this case it is an Iphtaal voice.

Line 18. האר is doubtful. Root אור.

Line 19. חננת from שבת הושבת (as in the next text) from the root חנא, Arabic حنا "to incline," "to lean towards." Hence to be devoted.

Line 21. עת, Arabic عاٹ "to be late," Hebrew עת.

Line 22. ירקו from שת "contention," Compare the Arabic رقی "to make an incantation," "to cry aloud."

Line 23. לבור. Hebrew בור "to search," and ברר "to choose."

Line 26. סאל. Compare the Arabic سئل "to spread out."

Line 27. חרוז. Arabic حزم "he took care." حزم, Arabic "to be firmly bound together." A nominative in ן.

Line 28. אוחה. This word often occurs, and seems in each case to mean "a people." Perhaps connected with אה "brother."

Line 28. יקמותה במאה מתושה. From קמו "to gather," מא "what," and ישה "to advise."

Line 29. משה (from מ and ש "in the things?")

Line 30. אמר from נמר "to see," "the sight of my eye," קם meaning "before." צרי from צרה "to carve," or a cognate root. נתנו "to give," or perhaps "this (is) my carving, to give (נתן) a memorial."

Line 31. זכרו a noun in the nominative singular in ן. פלכתשה. From פל "admirable" and בתש.

Line 32. תלעי from תלע, Arabic تلع "to stretch out," "to draw up." Perhaps the meaning is "turning away thine eye from rebellion" (אמרדה).

Line 34. תאלב, Arabic الب "he loved" or "he moved": "if you will" or "if you urge." The concluding sentences attribute all that happens to Hadad. The text is as long as that of the Moabite stone, and was written not more than a century later, as will be shown below.

II.—From a Headless Statue of Panammu II. Circa 730 B.C.

1 נצב זן שם בררנב לאבה לפנמו בר ברצר
 שנת פלט בי

2 אבה פלטוה אלה יאדי מן שחתה אלה חות בבית אבה
 ו קם אלה ח ש .. על שחת

3 בבית אבה והרג אבה ברצר והרג שבעי :::: אוחי
 אבה ... ס ... אל רנב והג ... בד עלם ... בעל
 שחלא מת ...

- 4 ו יתרה מת מלא מסגרת והכבר קירת חרבת מן קירת
ישבת ו ק ש תשם ...
- 5 חרב בבית ו תהרגו חד בנו ו אגם חוית חרב בארק
יאדי ו ח...ת לפנמו בר קרל את פן אבי ו בן בנו
אבד
- 6 שאה ו שורה ו חטה ו שערה ו קם פרס בשקל ו
(שטרב) בשקל ו אסן משת בשקל ו יבל אבי
.....
- 7 עד סלך אשור ו מלך ה על בית אבה ו הרף אבן
שחת מן בית אבה ... מן אצר ... א אבי מן
ב
- 8 ו משש מסגרת ו הרפי שבי יאדי ו בי ו הרפי נשי
בס בא בית קתילת ו קנוא
- 9 בית אבה ו היטבה מן קדמתה ו כברת חטה ו שערה
ו שאה ו חורת ביומי ו אז אכלת ... ות
- 10 זלת מוכרו ו ביומי אבי פנמו שמ מת בעלי כפירי ו
בעלי רבב ה ... אבי פנמו במצעת מלכי כבר
- 11 בי לו בעל כסף הא ולו בעל זהב בחכמתה ובצדקה פי
אחו בכנן מראה מלך אשור ר ר
- 12 אשור פחי ו אחי יאדי ו חנאה מראה מלך אשור על
מלכי כבר בר
- 13 ב גלגל מראה תגלת פלסר מלך אשור מחנת ... מן
מוקה שמש ו עד מערב
- 14 רבעת ארק ו בנת מוקא שמש יבל מערב ו בנת מערב
יבל מוקא (ש)מש ו אבי
- 15 גבלה מראה תגלת פלסר מלך אשור קירת מן גבל
גרגם ואבי פנמו ברב
- 16 שמר(?) ו) ו גם מת אבי פנמו בלגד מרא ה תגל ת פלסר
מלך אשור במחנת יכ
- 17 ובכיה איח ה מלכו ובכיתה מחנת מראה מלך אשור
כלה ולקח מראה מלך אשור
- 18 נבש ה והקם לה מבני בארה והעבר אבי מן דמשק
לאשר ביומי שר

- 19 יה ביתה כלה ו אנכי ברכב בר פנמו ... ק אב
ובצדקי הושבני מראי מלך א(שור)...
- 20 אבי פנמו בר ברצר ושמת נעב זן ... י לפנמו בר בר
צר ובנית בט
- 21 ו אמר במשות ו על יבל אמן יסמת מלך (אשור) ו
יבל יו .. א קדם קבר אבי פנ(מו)
- 22 ו זכר זנה הא פא הדר ו אל ו כרב אל בעל בית ו
שמש וכל אלהי יאדי
- 23 י קדם אלהי ו קדם אנש .

A good translation by Sachau has been published, but he leaves out certain sentences and words which it is here proposed to consider:—

- (1) This statue has been set up by Bar Racab to his father, to Panammu son of Bar Tsur the year of deliverance by the hand
- (2) his father His god having delivered Yadi from subjection—the god dwelling in his father's house; and his god has been because of subjection
- (3) *to* (or in) his father's house But he slew his father Bar Tsur, and slew seventy of his father's kindred the cherub, and he . . . because he had turned away the Lord a lion
- (4) and very long imprisonment remained for him, and he made ruined towns more than inhabited towns
- (5) the sword in the house, and slaughter of one son, and loathing of life; the sword in the land of Yadi, and (during the lifetime?) of Panammu the son of Karal before my father, and his son's son (there was) destruction
- (6) Flocks and herds and wheat and barley, and there was division by measure, and by measure, and hoarding of debt by measure; and truly my father
- (7) until the time of (or, to) the King of Assyria, and he made him King over his father's house, and broke the stone of subjection from his father's house from restraint my father from
- (8) and diminished the imprisonment, and restored the captivity of Yadi, and my father, and restored (the debt the house of slaughter?) and set up
- (9) his father's house, and made it better than beforetime. And I have increased the wheat and the barley and the flocks and the grain in my day, and have eaten thereof
- (10) (there is) cheapness of price in my day. My father Panammu established many owners of villages, and increased the owners my father Panammu was great among Kings

- (11) (My father ?) was indeed owner of silver behold, and owner of gold, through his wisdom and justice He took word from the protection of his lord the King of Assyria
- (12) Assyria, chiefs and brethren of Yadi, and his lord the King of Assyria favoured him ; beyond (other) Kings he was great
- (13) in the eye of his lord Tiglath Pileser King of Assyria (who is obeyed ?) from the rising of the sun to the going down
- (14) in the four quarters of the earth ; and who has done good from the rising of the sun even to the sunset, and has done good from the sunset even to the rising of the sun, and my father
- (15) the borders of his lord, Tiglath Pileser King of Assyria towns from the border of Gurgum and my father Panammu with great
- (16) moreover my father Panammu was very careful in adherence to his Lord Tiglath Pileser King of Assyria, in obedience he
- (17) and his people have mourned him as King, and all who obey his Lord the King of Assyria have mourned him. And he took (as) his Lord the King of Assyria
- (18) He spoke to him, and caused for him the building of a palace, and he brought my father from Damascus, to prosper in the days of rule
- (19) all his house And I (am) Bar (ra)cab (for the justice of ?) my father, and for my justice, my lord the King of Assyria has placed me
- (20) my father Panammu the son of Bar Tsur, and the erection of this statue to Panammu the son of Bar Tsur, and I have built
- (21) and a command of offerings, and because indeed he was faithful in seeking the King of Assyria ; And truly it (rises ?) before the tomb of my father Panammu
- (22) And this his memorial behold thou here O Hadad, God, and Cherub, Lord of the House and Sun, and every God of Yadi
- (23) My before God and before men.

A few of the words require special notice :—

Line 3. אוהרי, Arabic اذح “to be related.”

Line 6. יבל Hebrew אבל “truly.” In Phœnician texts אבל occurs (at Gebal) with this sense. The sense suits in the other occurrences of the word.

Line 7. הרף (not הרג) from רף “to pound,” “shake.”

Line 8. קתילת may be taken as an abstract, from the root قتل

“to kill,” the feminine being so used as a collective in both Arabic and Hebrew. Perhaps, however, the sense is “Restored the women . . . of the slain.”

Line 9. חורת, in Aramaic “white grain.”

Line 10. זלת. Aramaic זלל “to be of little worth.”

Line 13. גלגל. Aramaic גלגול “the orb” of the eye, or “pupil.”

Line 13. מחנת “one bowed to,” from חנה “to bow.” Hence “obeyed.”

Line 14. בנת from בנה “to build,” בנא “to benefit.”

Line 16. לגד. Arabic لك “he adhered.”

Line 21. משות. Compare משאת used on the Marseilles tablet of offerings.

It may be remarked generally that the repetitions on these monuments, like those in the Tell Amarna tablets, and in Oriental texts generally, are characteristic of Oriental style. In literature such repetitions have been thought sometimes to mark the clumsy work of a compiler—which is impossible in monumental writings, and which is very commonly to be noted in modern Oriental epistles—the intention being to render the work clearer or more emphatic. Such repetition is frequent also in European literature from unskilled hands.

The subjects of interest, in connection with these texts, include the Art, Religion, Language, and History connected with these monuments, and the bearing on the Biblical records. Considering how few texts occur, written in Phœnician, at this early period, the addition to our information is very considerable.

Art.

The alphabet employed must be compared with those of other monuments. That of the earlier text is very near to the Moabite character—about 890 B.C., but that of Bar Racab’s text differs considerably from the Hebrew letters of the Siloam text written a generation later. With these also we may compare the alphabet of the Baal Lebanon text which, as it mentions Carthage, should not be placed earlier than about 800 B.C., and that of Jehumelek’s text from Gebal, which is thought to belong to the sixth century B.C. The tomb of Eshmunazar (third century B.C.) shows us the changes which subsequently took place in the letters used in Palestine before the general use of the square or Aramaic letters by the Jews. Some allowance must be made for individual handwriting, but the differences between the Siloam text and that of Bar Racab show how long the alphabet must have been in use.

The peculiarities of the Jerusalem alphabet, as compared with the nearly contemporary alphabet of Bar Racab, will be seen on the plate. The latter already shows, in the open loop of the *Koph*, a tendency which distinguished the Aramaic or East Semitic alphabet later, and which gave rise to the square Hebrew in time. In the Jerusalem alphabet the

Aleph is peculiar, and the *Vau*; the *Zain* is nearer to the Moabite stone, while the Samâla *Zain* is like that used in later Phœnician. The Jerusalem *Caph* has the Moabite, and the Samâla *Caph* has the Phœnician, form; but on the other hand, the Jerusalem *Min*, and *Nun*, show later forms than those at Samâla. The Jerusalem *Pe* is nearest to the Moabite, and the Samâla *Pe* to the Phœnician. The Jerusalem *Koph* and *Tsade* are peculiar, but the *Tau* is nearer to the Moabite than is the Samâla letter, which takes the Phœnician early form.

Comparing Bar Racab's alphabet with that of Panammu I, we see the changes that occurred on the same spot, within seventy years, in the case of *Zain*, *Tsade*, and *Koph*. The Moabite is the more archaic script, from which the Syrian and Phœnician branch off on the north, and the Hebrew on the south; but a yet older alphabet must have existed, to account for the Jerusalem letters *Aleph*, *Vau*, *Koph*, and especially *Tsade*. This is not found, as some have supposed, in Arabia, where the oldest known texts are probably not earlier than 400 B.C.; for the apparent mother of the Semitic alphabet was the syllabary known to us as Cypriote.

Some forty basalt slabs carved in relief were unearthed, in the great south gateway of the fort at Samâla. These (before the discovery of the inscriptions) were wrongly ascribed to the Hittites. The figures show none of the peculiarities of Hittite art or costume, with perhaps one exception, where a captive in a short jerkin, such as they wore, is represented without a beard, and held apparently by a pigtail in the hand of his captor. The other figures are bearded without moustache (like the statue of Hadad) and long robed. The style of art is a rude imitation of the Assyrian, as shown on the Stela of Esarhaddon on the same site. The weapons include bow, quiver, spear, shield, sword, and a kind of hammer. The headdress is a soft round cap. The animals include the deer and doe, a bull, and a lion. A man is represented riding a horse, which is uncommon before the seventh century B.C. In addition there are mythological monsters, including a winged lion standing erect, a human figure lion-headed, and holding a doe, or hare, and a sphynx walking, with a lion's body, wings, and the head and breast of a woman. Such monsters are very well known on Assyrian bas-reliefs. The palace appears to have been mainly built about 730 B.C., and the statue of Hadad is perhaps the earliest specimen of native style, much resembling the early Phœnician work. The sphynx, however, was a Hittite, as well as an Egyptian monster.

Religion.

The words אֱל and אֱלֹהִי may be rendered "God" and "Elohim." The chief deity was Hadad, who was worshipped also by the Syrians at Damascus, and from whom Ben-hadad took his name. Macrobius (Saturnal 1, 23) identified him with the sun, and in these texts he is called "Sun" and "Flame" or "Light," like the Phœnician Resheph. The term רַבְבָּאֱל, "Cherub," is explained by the Assyrian and Hittite

sculptures, in which the gods stand erect on various animals (the lion, horse, winged bull, wild bull, and horned gryphon); but though Hadad was the chief god, and the distributor of good and evil, we have allusion to "all the gods of Yadi." Hadad was adored by sacrifices, freewill offerings, sin offerings, and gifts. As regards other customs, we see that these Syrians buried the dead, and erected monuments at the tombs.

Language.

The language of the texts is not Hebrew, but nearly akin to the Moabite and to the Phœnician, which differed as dialects from the pure Hebrew of the Siloam inscription. The difference was not much more than that of dialects; whereas the Assyrian and the old Canaanite language of the Tell Amarna tablets differed, from the group of West Semitic tongues, as much as German differs from English. The Samâla language presents many archaic features, found also in the Sabeian language of Yemen; and even approaches the Canaanite and the Assyrian in its forms, more than the Hebrew. Probably the Syrian and Hebrew languages stood to one another in the same relation now borne by the archaic dialect of the Fellahin, as compared with the purer Arabic of the tribes beyond Jordan, and of the townsmen in Palestine. But the recovery of this language is important for Biblical study, because it carries back the dialect of the Talmud and Targums (found also in Daniel and Ezra) to an early period. Thus the word *Bar*, for "son," stands side by side with *Ben*, as used in Hebrew and Phœnician. Passages of the Bible (Psalms ii, 12, Proverbs xxxi, 2), in which this word occurs have been confidently supposed to be later than the Captivity, because of the occurrence of the word—a conclusion no longer of necessity correct. So also the word ארק for "land," or "earth" (instead of ארץ), was regarded as late. It occurs in Jeremiah (x, 11), but is here found as early as 800 B.C. in Syrian.

The definite article is very rarely, if ever, used in these texts. It does not occur in Assyrian, or in the earliest Phœnician; and is usually very rare in the latter language. Nor is there any definite article in Sabeian. The suffixed demonstrative (*ma* in Assyrian, מ in Syrian and in Sabeian) takes its place, and is not unknown (as a *mimnation*) in Hebrew. As regards the nouns it seems possible that cases are indicated, ך nominative, ך oblique, ך accusative, as in Assyrian and Arabic, and that the masculine plural was ך (even when not construct), and not ים as in Hebrew, and Phœnician, or ך as in Moabite and later Aramaic. In Assyrian this plural was also *i*. As regards the pronouns אנכי and אנך "I," הו "he,"¹ and the suffixed ך "my," ך "me," ך "thy," ה "his," they

¹ In the Pentateuch generally, the pronoun (third person, masculine, singular) is used for the feminine also (the feminine occurs only 11 times). The later Rabbis preserved this peculiarity, but put points to show the gender. On the monuments of Syria, Phœnicia, and Moab the feminine of

resemble the earlier languages, not giving the later Aramaic אֲנִי "I." The demonstratives זֶה, הַ, הִי, הֵן, הֵן, are the same as in Phœnician and Moabite, as is also אֲנִי—Hebrew אֲנִי Assyrian *anacu*. Respecting the verbs they appear not to possess all the tenses of the Assyrian, but the Iphtaal voice may probably be recognised, which occurs in Assyrian, and on the Moabite Stone, as well as in Arabic. The Sabean had only two tenses like Hebrew, but it possessed, like the Syrian and Moabite, more voices than Hebrew.

In vocalisation, especially the use of ה as in Hebrew (later Aramaic ה), the language agrees with the older dialects. The word זָהָב for "gold" is used, as in Hebrew and Arabic, instead of the Phœnician and Assyrian חֲרִץ, which is rare in Hebrew. The dropping of the ה and other vowels also connects the Syrian with Moabite and Phœnician, rather than with Hebrew. All these and other points are valuable for the history of Biblical Hebrew, and for the comparative study of Semitic languages. Generally speaking Hebrew appears to be a more advanced and less archaic language than that of the surrounding nations. It differed entirely from the Aramaic language of the early Canaanites, but it was closely connected with that of the kindred Moabites and Edomites, with the Phœnician, and with the Syrian of Damascus, as we now see. An educated Hebrew, in the time of Hezekiah, would thus, as we now see, have found no difficulty in understanding the "Syrian speech"; and the Aramaisms of the early books of the Bible are not of necessity marks of late authorship, as they can be traced to 900 B.C. monumentally. It was long ago pointed out that the Aramaic forms are philologically older, in some cases, than the Hebrew; and the study of Sabean and Assyrian leads to the same result. It is possible that הָד בְּנוּ "one son," is used for the "first son" in Bar Racab's text, just as הַיּוֹם אֶחָד, "one day," is used for "the first day" in Genesis (i, 5). The dropping of ה in such words as זָכָר in Genesis (i, 27) we also see to be ancient, as is also the root כָּבַשׁ, "to subdue" (Genesis i, 28). It has been said that, on account of this word, being Aramaic, the passage is to be regarded as late (Wellhausen, *Hist. Israel*, p. 389), and we now see that the Syrians at least used this root as early as 800 B.C.¹ Comparative study generally

this pronoun is unknown. Clearly the Jewish Scribes have preserved a grammatical form which is not used in later Hebrew, but which is used on earlier monuments. Dr. Driver does not afford us any reason for this peculiarity, which many scholars regard as archaic. There are many nouns in Assyrian and in Hebrew which have both genders, showing that gender was not an original feature of Semitic, any more than of other languages. This and other such cases show that the Bible text has been carefully re-copied from an early period.

¹ The word *cabasu* "subdue" occurs in Assyrian. Wellhausen also remarks on the omission of the article in verse 28 which as here shown is an archaism (*cf.* vv. I 21, II 3). Other important words in these texts are אֵינֶר "which," מֶלֶךְ "king," יוֹם "day," בָּהִי "rulers," גַּלְגַּל "eye," בָּאֵרָה "palace," אַת (accusative). There are some 200 different words in the two texts together.

tends to show that the peculiarities of language in Genesis mark an early rather than a late date of authorship, pointing to a time before the Syrian and Hebrew had separated from one another, as much as we now know, from the Samâla and Siloam texts, they had separated in Hezekiah's time.¹

History.

The history of Samâla is not only interesting in connection with that of Assyria, but also serves to throw light on that of the Book of Kings. Before the time of Tiglath Pileser (745-727 B.C.) the Assyrians, though constantly at war with Syria, never succeeded in breaking down the resistance of the leagues over which the Syrian Kings of Damascus appear to have presided. The Syrians, Moabites, and Ammonites were subdued by David; but Hadadezer united the various Syrian kings under his rule, and Rezin wrested Damascus from Solomon. Ben Hadad I fought Israel at Aphek, on the east side of the Sea of Galilee, and killed Ahab at Ramoth Gilead near Gerasa. He was no doubt allied to the victorious Mesha of Moab, who defeated Israel. Hazael I and Ben Hadad II fought against Israel and Judah, but Jeroboam II took Damascus and Hamath. Rezin advanced against Ahaz, even to Elath on the Gulf of Akabah; and it was against him that Ahaz invoked the aid of Tiglath Pileser. The power of the Syrians of Damascus is thus very fully described in the Book of Kings.

The Assyrian monuments independently explain the history of the northern Syrians, in Samâla, Aleppo, Arpad, and Hamath. Thus in

¹ According to the modern critical school which follows Wellhausen, certain passages in Genesis, including the first chapter, are to be ascribed to an editor, who put together certain ancient documents which had already been combined in part by another editor. The later editor is supposed to have lived very late—about the time of the Captivity. The consideration of the language of these passages is therefore of special importance. It will be found that they are written in a vocabulary which only includes some 250 words, of which some of the most distinctive have been mentioned. The vocabulary does not show any traces of the later forms which belong to the Phœnician and to the Hebrew of late times. Almost every word is found in other parts of the Pentateuch, the antiquity of which is unquestioned; and so simple is this vocabulary that the words are, as a rule, common to every Semitic dialect, but more especially to those of the Western group. It is a remarkable circumstance that no less than 80, out of the 250, are now known to occur on the monuments here noticed, viz., the Moabite Stone, the Panammu text, the Bar Racab text, the Siloam inscription, and the Stone of Jehumelek of Gebal. Hence it is certain that in these cases (including many of the most important words) the vocabulary of the first chapter of Genesis, and of others said to be late, was a vocabulary in use west of the Euphrates between 900 and 600 B.C. There is indeed no distinction of vocabulary between different parts of Genesis, whatever may be said of style. But there is a very marked difference between its language and that of the books written after the Captivity.

859 B.C., Hani of Samâla joined the chiefs of the Patinai, who inhabited the mountains west of the Upper Euphrates; but Shalmaneser II defeated them, and in 854 he reached Aleppo, but was unable to advance further south, though he claims to have defeated a great league of Syrians under the King of Hamath, and Ben Hadad II of Damascus. In 847 he attacked the land of *Yatu*, but this has been thought to be an Arab locality, and not the *Yadi* of the present texts. In 842 B.C., however, Shalmaneser overran all Galilee, Phœnicia, and Bashan, and attacked Damascus. After this inroad the Syrians were left in peace for a quarter of a century on the north, but it was then that Jeroboam II conquered Damascus and Syria to Hamath, as well as Jerusalem on the south. In 806 and 797 B.C. there were incursions of Assyrians as far as Arpad, and in 773 B.C. Damascus was attacked, but after this the Assyrians were disturbed by revolts at home, and it was not till 754 B.C. that Assur Nirari II again attacked Arpad, between Aleppo and Samâla.

Tiglath Pileser III was far more successful than his predecessors. In 743 B.C. he was at Arpad, where he received tribute from Rezin of Damascus, and kings of Tyre, Gebal, Hamath, Carchemish, and Gurgum; and he mentions with these, Panammu of Samâla. In 742-1 B.C. he was still before this city, and took it by siege. In 738 B.C. he took Hamath, and carried the Hamathites captive to Assyria, replacing them by colouists from the Tigris. He again received tribute from Rezin and from Panammu. In 734 B.C. he attacked Rezin at Damascus, and carried away from Samâla 700 people with their sheep and oxen. He then conquered Ammon, Moab, and Philistia as far as Gaza, with Edom and the Nabathean Arabs.

The power of Assyria was now confirmed in Syria; and in 732 Damascus fell, and Ahaz of Judah, and Panammu of Samâla, gave tribute to the conqueror, with the chiefs of Ammon, Moab, Edom, Ascalon, and Gaza. Tiglath Pileser III died about 727 B.C.; but his successor Shalmaneser attacked Samaria, which Sargon took in 721 B.C. In 702 came Sennacherib's attack on Jerusalem, which failed. In Esarhaddon's reign there were three attacks on Memphis; and on his stela at Samâla, the third of these, in 670 B.C., appears to be recorded: "I besieged Memphis his royal city," says this text, "for half a day . . . I took it, wasted, and burned it with fire. His queen, his princesses, his dear son Usanahuru, and his other sons, his daughter, his possessions and goods, his horses, his herds, his flocks, every one of them I carried off to Assyria. I tore the root of Cush from Egypt. I left none behind. I set rulers, residents, chiefs, and officers anew over all Egypt. I ordained the offerings of the temple for Ashur, and the great gods my masters. I laid on (the Egyptians) yearly gifts, and tribute to my Majesty."

In this long text from Samâla, translated by Dr. Schrader, there is no mention of the Kings of Samâla; but in 681 B.C. the place is noticed as having an Assyrian ruler. It would seem, therefore, that the native dynasty did not endure long after the reign of Bar Racab, and was

extinct half a century later. It is useful, perhaps, here to place side by side the various dynasties, from the middle of the ninth century B.C., down to the death of Tiglath Pileser, 120 years later :—

JUDAH.	ISRAEL.	DAMASCUS.	SAMALA.	ASSYRIA.
Circa 850 B.C., Joash	Jehoram	Ben Hadad II	Hani	Shalmaneser
„ 820 B.C., „	Jehu	Hazaël II	Bar Karal	Shamash Rimmon.
„ 800 B.C., Amaziah	Jeroboam II.	Ben Hadad III	Panammu I	Rimmon Nirari.
„ 780 B.C., Azariah	Shallum		Bar Tsur	Shalmaneser
„ 745 B.C., Jotham	Menahem	Rezin	Panammu II	Tiglath Pileser.
„ 730 B.C., Ahaz	Hoshea		Bar Racab	Tiglath Pileser.

We thus possess the dynasty of North Syria, from Hani down to Bar Racab, during a period of 120 years, when very important changes occurred in the history of Palestine. The account, given in the texts above translated, appears to fit into place with the rest of our information. Panammu I was an independent ruler, who expected that his descendants would sit on the throne after him, and would be successful in war. His country was prosperous, and he appears to have prevailed against enemies, who may have been the Hittites of Carchemish,¹ who were at times tributaries of such Kings as Shalmaneser II. This time coincides with the greatest period of Syrian power, when Ben Hadad II withstood Assyria, and defeated Israel—probably in the reign of Bar Karal, or of his father Hani; but under Panammu I the troubles of the Northern Syrians again began. His great grandson records that destructions then occurred, representing the incursions of Rimmon Nirari to Arpad (806–797 B.C.), which followed the quarter century of peace, during which probably Bar Karal reigned.

Bar Tsur, son of Panammu I, was slain, and the land of Yadi was ruined, which may be placed about 773 B.C., when Assurdan attacked Damascus, or in 775 under Shalmaneser III. There were further troubles in the reign of Panammu II, which would represent the attack on Arpad by Assur Nirari in 754 B.C. It is not clear when he fled to Damascus, but would probably be either in 737, before which we know him to have been tributary, or in 734 when Damascus was attacked, and when Samála was wasted. After the conquest of Damascus he was again tributary, having probably rebelled in the time between 738 and 734 B.C. In a yet unpublished text it appears that his son, Bar Racab, was also tributary to Tiglath Pileser, and must consequently have reigned before 727 B.C.

Putting these various indications together we obtain an outline of the history of Samála as follows :—

- (1) Before 859 B.C., Hani, a Syrian prince, perhaps connected with Ben Hadad II of Damascus, was established at the foot of the

¹ The Syrians and Hittites were enemies, as appears from the Biblical account (2 Kings vii, 6).

Taurus, north-west of Aleppo, and in that year was defeated by Shalmaneser II, and his land invaded by the Assyrians down to 839 or 835 B.C.

- (2) His successor, Bar Karal, lived during the more peaceful time, 835-812 B.C., when Shamash Rimmon was fighting in Armenia, and on the Tigris, and in Babylonia. Bar Racab does not appear to allude to any troubles in this reign, and the conquests of Jeroboam II of Israel extended only to Hamath, south of the Samâla kingdom.
 - (3) Panammu I was also at first prosperous, but afterwards unfortunate. In 806 Rimmon Nirari reached Arpad. In 803 he reached the Mediterranean, probably passing through Samâla.
 - (4) Bar Tsur was murdered, and the land was wasted, either in 775 B.C. by Shalmaneser III, or in 773 by Assur Dan on his way to Damascus.
 - (5) Panammu II was also unfortunate at first. He was attacked by Assur Nirari in 754 B.C. He was tributary to Tiglath Pileser in 747 B.C. and 738 B.C., but very probably revolted with Rezin after that time, and fled to Damascus when Samâla was again attacked in 734 B.C. After the conquest of Damascus in 732 B.C., he threw in his lot with the Assyrians, and became a tributary, being re-established in Samâla by Tiglath Pileser, and the captives of Yadi restored.
 - (6) Bar Racab, acceding before 727 B.C., was also tributary to Tiglath Pileser, and in favour with that King. He built and adorned the palace of Samâla. Within half a century, however, the native dynasty was superseded by an Assyrian governor. Arameans from the Tigris had been introduced into Samâla 60 years before.
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COMPARATIVE PLATE OF ALPHABETS.

Value.	Moabite, 890 B.C.	Samala, 800 B.C.	Baal Lebanon, 800 B.C.	Samala, 730 B.C.	Jerusalem, 700 B.C.	Gebal, 600 B.C.	Sidon, 300 B.C.
Aleph	...	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀
Beth	...	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
Gimel	...	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂
Daleth	...	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃
Heh	...	𐤄	𐤄	𐤄	𐤄	𐤄	𐤄
Vau	...	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅
Zain	...	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆
Kheth	...	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇
Teth	...	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈
Yod	...	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉
Caph	...	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊
Lamed	...	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋
Mim	...	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌
Nun	...	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍
Samech	...	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
Ain	...	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏
Pe	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐
Tsade	...	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑
Koph	...	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒
Resh	...	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓
Shin	...	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔
Tau	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕

NOTES ON THE "QUARTERLY STATEMENT" FOR
OCTOBER, 1895.

I.—By PROFESSOR CLERMONT-GANNEAU.

P. 319. It is very desirable that the Latin *graffito* discovered by Professor Kennedy on the base of a pilaster near the gate in the neighbourhood of the Protestant cemetery should be published.

P. 329. It is to be regretted that they did not think of pouring liquid plaster into the cavities left in the bed of lime by the dead bodies anciently placed there. The countenance of the dead person could then have been restored by means of a true mould. It is desirable that in future, in case of similar discoveries, this simple operation may be carried out.

P. 332. The old opinion which places the Corea of Josephus at Kariût, and Archelaïs at Karâwâ, ought to be abandoned. Karâwâ, as Sir Charles Warren¹ recognised in 1876, and as Gildemeister has since abundantly demonstrated, is certainly Corea. To convince one's self of this it is enough to peruse attentively the description of the march of Vespasian: the Roman General *descends* (*καταβύς*) from Neapolis to Corea: but the altitude of Kariût is 170 m. above that of Nâblus. Moreover, the object of Vespasian was to effect a junction with the army corps which operated in Perea under the orders of Trajan, to march upon Jericho²; the junction in the plain of the Ghôr was quite indicated. Pompey also had before followed the valley of the Ghôr in passing by Pella, Scythopolis, and Corea.³ I may add that Karâwâ represents the Neel Keraba of the life of St. Sabas, where one of the lauras of the region of the Jordan was established. It may be remarked, in passing, that the inscription discovered by the survey party near there is not, as supposed, in archaic Hebrew characters, but in Samaritan characters, as is also the inscription of Umm Zeinât on Carmel.

P. 334. *The Stoppage of the Jordan*.—I am happy to see that the summary of my ideas on this subject, so ably presented to the English public by my friend Colonel Watson, has already attracted the attention of the critic. I would call to mind, however, that it was only a summary, and that, after having succeeded in introducing this new datum into this important problem of exegesis, I studied it at full length and under all its aspects in 1892 and 1893 in a series of lectures at the Collège of France and in several communications to the Institute. I will explain it fully in Vol. II of my "Études d'Archéologie Orientale," now in course of publication. May I be allowed to say here, once for all, that of the number of exegetical and very complicated questions which my theory raises, I have treated in the greatest detail that of Adam, to which Canon Dalton

¹ "Underground Jerusalem," p. 253.

² Josephus "Wars," iv, 8, 1.

³ *Ibid.* "Antiq.," xiv, 3, 4.

and Mr. Stevenson allude, particularly the literal comparison of the Hebrew text with the Greek version of Josh. iii, 16. It would take too long to develop my views on this point here. I will limit myself to saying that the question is still much more complicated than these attempts at exegesis, perhaps a little hasty and based on a mere cursory view of a system, which is not yet known in its entirety, would make us believe. It is thus, for instance, that I arrive at the conclusion that our town of Adam-Dâmieh is in reality mentioned again—and always with Zarethan—in a distorted passage where its existence has not been suspected, 1 Kings vii, 46 (and likewise in the parallel passage, still more distorted, of 2 Chron. iv, 17):—

"And he cast them, במעבה (בעבי) האדמה, in the clay ground between Succoth and Zarethan." I propose the very paleographic correction: במעבר (ה)אדמה, "at the ford of Adamah." But I cannot engage in this discussion here. I beg only that before any definite judgment is passed on my ideas I may be permitted to explain them fully.

P. 338. Mr. Birch reproaches me with having doubted, after many others, the identity of Khureitûn and the Cave of Adullam. I refer him to Tobler. Without desiring to go to the bottom of the topographical question and to examine to what point Mr. Birch's onomastic comparison of Khureitûn and Etam can be received, I permit myself to remark that one at least of his objections against the etymology of Khureitûn = *Χαρίτων* has not the force which he attributes to it. He considers that if it referred to a holy personage the name ought to be Mar Khureitûn; but *Mar* is not so necessary as he appears to believe in this kind of toponymes; for instance, Deir Dosi (Theodosius), Kh. Biar Lûka (Luke), Deir Murkos (Mark), Deir Bulos (Paul), Deir Sem'ân (Simeon), Deir Futros (Peter), Deir Hama (John), Deir Aiyub, &c.

Pages 349 and 353. The Nabatean inscriptions copied by Mr. Ewing, as also the preceding ones, pp. 57 and 157, are unedited. I have been able to decipher some words, but squeezes will be indispensable, the copies given being too imperfect.

P. 350, No. 174. Instead of Ζεὺς Ἀφαθηνε(ὺς) προκοπήν Ἀρχελάφ Ἰουλίος would it not be better to read: Ζεῦ Σαφαθηνέ! προκοπήν Ἀρχελάφ Ἰουλίου. "Zeus Saphathenian (accord), benefit to Archelaus, son of Jouliaus." The vocative accounts for this elliptical form. The last *υ* of Ἰουλίου is supplied by the copy, very defective as to the rest, of Mr. Löytved, which I published in 1884. The topical surname of Zeus, *Saphathenos*, obtained by this reading has a true Semitic physiognomy. It is, perhaps, connected with some locality named *Sapha* or *Saphath*, or more probably with a region the name of which may be preserved in that of *Safa*, north-east of Bostra.

P. 353, No. 183. Already known by the much better copies of Wetzstein, Porter, and Waddington (No. 2286). The transcription proposed here requires to be modified and completed at several points.

P. 354, No. 186. Since about two years I have been in possession of a

good squeeze of the inscription of Seffûrieh, which admits of a more satisfactory decipherment. This difficult inscription is very interesting. I hope to publish it shortly. The personage is a *Scholasticus*, son of Aetios.

Below are a few brief remarks upon the other inscriptions collected by Mr. Ewing in the Hauran and published in previous numbers of the *Quarterly Statement* :—

Nos. 6 and 30. I have before shown ("Recueil d'Archéologie Orientale," I, p. 8, *et seq.*) that the era of Damascus is no other than that of the Seleucids, but with a different point of departure for the commencement of the year—the vernal equinox instead of the 1st of October. It is indeed a difference of the calendar rather than of the era.

No. 9. Published by me (*op cit.*, p. 5, No. 3).

No. 13. Ἀβδαλουαρου should perhaps read Ἀβδαδου(σ)αρου, Abdadusares, "servant of Dusares" (*cf.* עבדדושרא in the Nabatean inscriptions of Sinai).

No. 22. Perhaps Γαφαρα.

No. 35, l. 3. [M]άλχος?

No. 46. φιλω[ναίου]? as in Nos. 39 and 40.

No. 55. Γαυτου = son of Gautos, Nabatean proper name already known, in place of [ἐ]αυτου; appears in the inscriptions of Sinai and of Madaïn Sâleh under the form עתו.

No. 61. θεῶ Μαλειχάθου is not a god called Maleichathou, but the god adored by the person called Maleichathos. Examples of this form are numerous in the Greek epigraphy of the Hauran, and it recurs in the Nabatean inscriptions.

Αὔσος is a Nabatean proper name widely spread (אושא Ausou, "a gift"), which has nothing to do with Ἰησοῦς.

No. 77. At the commencement of line 2 read : أشهد "I testify" or "testify" (imperative).

No. 78, l. 1. Perhaps the known formulæ ΧΜΓ? Add the date : ἔτ(ους) κζ', "the year 27," inscribed in the ear of the cartouche, and probably to be completed like No. 79, as [τ]κζ' = 327.

No. 79A. Read Βαγράθος instead of Βαγραθοος; the last character, whatever it may be, should be put to the commencement of the patronymic which follows, which may perhaps be restored as Σελουανου = Σιλουανου, Silvanus.

No. 89. Already published by me (*op cit.*, p. 11, No. 8).

Nos. 102 and 103. The characters are certainly Arabic.

No. 153. A word is needed to designate the edifice; perhaps ναου at the end of line 2 (?)

No. 157. This is No. 2291 of Waddington. It should be read : . . . Jovis, (G. Jul(ius) [Maxi]mus vet(er)an(us), qui sub ambos militavit, fecit.

II.—By Lieut.-Colonel CONDER, R.E., D.C.L.

P. 297 (October, 1895). The question as to the rock on the traditional Calvary is only one of a foot or two, as the cave beneath has a rock roof, but I examined the rock above in 1882, and it appeared to me to be live rock, and not a stone.

P. 316. There is no account of Herod's having built a wall on the south side of Jerusalem. Josephus speaks of the wall here as that of the earliest period.

P. 335. I do not remember the suggestion of Khürbet el Hamreh for Adam. In my published works I have adhered to the usual identification of Adam at *Ed Damieh*, the ferry near Kerâwa. This would agree with the proposed reading taken from the Septuagint. The site of the mediæval stoppage of the river was thus exactly the same as in the time of Joshua.

Tell es Sarn is a printer's error for *Tell Sarem*. I think the site of Zaretan is doubtful. It was apparently near Succoth.

P. 338. The proposed reading, *Khur Eitun*, "cave of Etam," is inadmissible, since *خريتون* is not comparable with *חור עיטם*. Mr. Birch also overlooks the fact that there is a ruined Monastery of St. Chariton not far from the cave in question. (See "Memoirs," vol. iii.)

WEYMOUTH, October 13th, 1895.

"ADAM, THAT IS BESIDE KERIAT," JOSH. III, 16.

By W. E. STEVENSON, Esq.

Too much caution in leaving the Hebrew for the Septuagint is a fault on the right side, so my suggestion, in *Quarterly Statement* for October, to strike out Zarethan in the above passage was made with considerable diffidence. But a point has since occurred to me which, taken together with the other evidence, places the matter beyond all reasonable doubt. We must certainly substitute *קרית* for *צרתן*, and identify the two places mentioned with the Damieh and Kerawa of Colonel Watson's quotation from Nowairi.

In considering the *קרית* (*kapuar*) of the Septuagint translator as a corruption, I had to fall back on the last refuge in a textual inquiry, a scribe's causeless and unexplained mistake. But—and this is what had escaped my notice—if *קרית* be taken as the original reading, explanation is possible of a corruption into *צרתן*. For the two last letters of the preceding *מנד* would suggest the change from *קר* to *צר*. The

influence of neighbouring words is an acknowledged source of clerical errors; there are two more instances of it in this same passage, the addition of יערים, *ιαρίμ*, and the change of מאדם to מאד, *σφοδρῶς*. When once צרית was settled in the text, the change of ית to תן was a mere matter of time. Zarith had no existence, and Zarethan had, the latter being referred to in 1 Kings iv, 12, and vii, 46.

There were, accordingly, two diverging lines of corruption from the original קרית. One, represented by our present Hebrew, changed the ק to צ, and either directly, or more probably after an intermediate stage, became fixed at צרתן. The other, represented by the LXX added Jearim, and such a well-known name as Kirjath Jearim was, of course, in no danger from the least intelligent scribe.

Whether, at the Exodus, the city's name was קרית or קרות must remain doubtful. If the latter, then, in accordance with the Hebrew preference for Yod, the Vav must have been altered. Also, if only to prevent confusion, the first vowel in pronunciation must have been different from that of the ordinary word for “city,” whatever it was. As the Masoretes wrote Chireq, and the LXX evidently knew only of Pathach, we may choose Seghol for our city, and write Keriath.

The arguments for the proposed reading, each independent of the others, may be summed up as follows:—

- (1) The internal evidence of the text.
- (2) Kerawa and Damieh exactly suit the two Hebrew names.
- (3) Nowairi puts them together in much the same way as the author of Joshua, viz., to give precision to a topographical statement. Clearly, then, one can be said to be “beside” the other.

It may be as well to give once more what the LXX translator had before him. His

σφοδρῶς ἕως μέρους Καριαθιαρίμ

represents, as near as we can judge—

5
4
3
2
1
 מאד ועד (עד ער) מצד (צד ער) קרית יערים

The origin of 1, 2, and 5 out of our received text has been explained. Of course צד is translated by *μερους*. If he had the Vav and Mem of 2 and 3, the *καὶ* and *ἐκ* to represent them would drop out in course of time. He could not have had the אשר of our text. This would have dropped out after it was seen that the common phrase עד אשר required a verb, and was otherwise not suited here. With this disappearance, the stage of corruption was reached in which the translation of the LXX was made.

THE CORONATION STONE.

ENQUIRIES are every now and then made at the Office of the Fund with reference to the geological character of the famous stone in Westminster Abbey, upon which, since the time of Edward the First, the monarchs of England have been crowned, and the following information respecting it may therefore be acceptable to readers of the *Quarterly Statement*.

There are many traditions in connection with this stone, and it has been stated that it was the identical stone which Jacob used as a pillow, that it was brought many centuries ago to Ireland, and thence captured by one of the Kings of Scotland and taken to Scone, where it was used as the coronation stone for the Kings of that country. The question, therefore, as to the nature of the stone, and whether it corresponds to any rock formation in the southern parts of Palestine, is one of very considerable interest.

In the first edition of the late Dean Stanley's "Memorials of Westminster Abbey" (John Murray, 1868), p. 499, the Coronation Stone is described by Professor Ramsay as consisting "of a dull, reddish, or purplish sandstone, with a few small embedded pebbles, one of which is of quartz and two others of a dark material, which may be Lydian stone. The rock is calcareous, and of the kind that masons call 'freestone.' Chisel marks are visible on one or more of its sides. A little mortar was in the sockets in which the iron rings lie, apparently not of very ancient date. To my eye, the stone appears as if it had originally been prepared for building purposes, but had never been used. . . . That it belonged originally to the rocks round Bethel is equally unlikely, since, according to all credible reports, they are formed of strata of limestone."

The interesting little work of W. F. Skene "The Coronation Stone" (Edinburgh, Edmundston and Douglas, 1869), has, at p. 50, the following remarks by Mr. (now Sir Archibald) Geikie:—"As a geologist, I would say that the stone is almost certainly of Scottish origin, that it has been quarried out of one of the sandstone districts between the coast of Argyle and the mouths of the Tay and Forth, but that there is no clue in the stone itself to fix precisely its original source."

In the fifth edition of his above-mentioned work (1882), p. 52, Dean Stanley writes: "Wherever else it may have strayed there need be no question at least of the Scottish origin of the stone. Its geological formation is that of the sandstone of the western coasts of Scotland."

EBAL AND GERIZIM.

By HENRY A. HARPER, Esq.

IN the "Bible and Modern Discoveries," I wrote of Joshua and his reading the law that "the hills form a great amphitheatre, space and verge enough for all, a natural sounding gallery for Joshua's voice."

I have received two most interesting letters from Mr. Thomas Williams, Lay Missionary to Seamen at Liverpool; he is so kind as to speak in very flattering terms of my book, but he suggests what to me is a new explanation:—

"May I venture to ask what you think of my explanation of Deut. xxvii, 12, 13, and Joshua viii, 33. In these verses (12, 13) it is said the people were to stand on Mounts Ebal and Gerizim. But in Joshua viii, 33, it says they stood *over against* the mountains, *not on them*. If the people stood over against the mountains, and not really on them, then it does not appear to me to have been at all difficult to make the voice travel from one side of the Vale of Shechem to the other. . . . I suppose the Vale is not much more than a quarter of a mile wide, consequently the people were not far apart; follow on with 33rd verse, and it will be seen Joshua caused the Ark of the Covenant to be placed in the middle of the Vale. He then places the priests who bore the Ark, half of them on one side of it and the other half on the other side—perhaps halfway between the Ark and the people. If this were so, then the space between the priests and the people would be very small indeed: Joshua now reads the cursings and the blessings. The priests on the one side hear the blessings, and call over to the people near them; while the priests on the other side hear the cursings, and in like manner call over to the people on their side of the Ark."

I think the suggestion of this gentleman meets a difficulty, and one I have always felt myself. Quite true, I know the clearness of the air, and the distance the voice will carry in this Vale of Shechem; but I prefer the explanation given by Mr. Williams, which I do not think has appeared in print before.

[Dr. Chaplin sends the following remarks on this subject:—"I have little doubt that Mr. Williams is right. But his suggestion is by no means new. Josephus distinctly states that the altar which Moses commanded the Israelites to erect, was to be 'between the two mountains, that of Gerizim, situate on the right hand, and that called Ebal, on the left, and that the army should be so divided, that six tribes should stand upon (ἐπι) each of the two mountains, and with them the Levites and the priests' ('Ant.,' IV, viii, 44). As long ago as the year

1862, the Rev. Joseph Barclay, afterwards Anglican Bishop in Jerusalem, and myself, when studying the question on the spot, were led to the same conclusion, and I am under the impression that this opinion is held by most persons familiar with the locality. It is strange if it has not found its way into our modern books, and readers of the *Quarterly Statement* will be indebted to Mr. Harper for calling attention to it. The notion that the people stood on the summits, or near the summits, of the mountains, arises from want of attention to the terms employed. If the *top* had been intended, the word רוש, *rosh*, would (probably) have been used, as in Exodus xxxiv, 2, and many other passages. על-הר and בהר (Deut. xxvii, 12, 13), mean *on*, but not necessarily *on the top*. The expression in Joshua viii, 33, אֶל מוֹלֵךְ, *over against*, is, as Mr. Williams points out, certainly *not on the top*. The Septuagint has here *πλησίον*, and in the Deuteronomy passage *ἐν*. As the assembly was very large, including 'all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them,' it doubtless extended across the entire valley, and up the sides of the 'great amphitheatre' on the north and on the south."]

BIBLIOTHECA CURIOSA.

By HENRY A. HARPER, Esq.

IN a rare reprint of an interesting book entitled "Edward Webbe, Chief Master Gunner. His Trauailles. (A.D. 1590)," I met with the following (he had explained how it was that he saw so much of the East):—

"When I was at Jerusalem, I saw the Sepulchre wherein (it is said) Christ was buried: it is as it were in a Vault, and hath vij Dores, and vij Roes of marble steppes or stayres to go downe into the same, and then at the bottom of ye stayres, there is a faire Chapel, with an Altar and a Lamp burning continually day and night before it, and the Graue is full of white Earth, as white as Chalke, and a Toombe of ye same Earth made and laide vppon Stone wheron were sundry Letters written, but I could not read them.

"The Great Turk hath some profit comming by ye keeping thereof, and hath therefore builded at his owne charges an Hospital within Ierusalem which his Genezeries doe keepe: and this Hospital is to receive all Pilgrims and tranellers to lodge in whensoever they come. And all that come to see the sepulchre doe pay ten Crowns a-peece, whereof the Turke hath but one, and the rest goes to the Church, and so they may stay there as long as they list to Lodge in that new Hospital, and have lodging, bread, victuals and water so long as they will remaine there, but no wine: such as come hither for Pilgrims haue no beds at all, but lie vpon the ground on Turkey Carpets."

Further on the old writer says :—

“The old Cittie of Ierusalem is a very delicat place, and nothing there to be scene but a little of the old Walles which is yet Remaying : and all the rest is Grasse, Mosse and Weedes much like to a peece of Rank or moist grounde. They haue no Tillage at all in that partes.”

“The City of Ierusalem where the Temple now standeth is almost a mile from the olde walles of Ierusalem : it is a maruellous olde building, and there standeth the old Relicks preserued and kept as monuments of great treasure.”

INSCRIPTION FOUND AT CÆSAREA.

Copied by FRANK T. ELLIS, Esq., September 10th, 1895, with Notes by
Dr. A. S. MURRAY.

ΕΠΙ ΦΛ^ς
ΕΥΕΛΠΙΔΙΟΥ ΤΟΥ
ΜΕΓΑΛΟΠΡΟΣ
ΚΟΜΣΚΑΙ ΗΛΙΟΥ
ΛΑΜΠΡΟΣΠΑΤΡΟΣ
ΤΗΣ ΠΟΛΕΩΣ
ΚΑΙ Η ΒΑΣΙΛΙΚΗ
ΜΕΤΑΚΑΙ ΤΗΣ
ΠΛΑΚΩΣΕΩΣ
ΚΑΙ ΤΗΣ ΨΗΦΩΣΕΩΣ
ΚΑΙ ΤΩΝ ΒΑΘΜΩΝ
ΤΟΥ ΑΔΡΙΑΝΙΟΥ
ΓΕΓΟΝΑΝ ΕΝΙΝ ΔΑ
ΕΥΤΥΧΩΣ

Ἐπὶ Φλ. Εὐελπίδιου τοῦ μεγαλοπρ(επεστάτου) κόμ(ητος) καὶ Ἡλίου λαμπρο(τάτου) πατρὸς, τῆς πόλεως καὶ ἡ βασιλικὴ μετὰ καὶ τῆς πλακώσεως καὶ τῆς ψηφώσεως καὶ τῶν βαθμῶν τοῦ Ἀδριανείου γέγοναν ἔτ(ους) ἰνδ(ικτιῶνος) ᾧ εὐτυχῶς.

“Under the magnificent Count Flavius Euelpidius and the illustrious Father Elius, the basilica of the city, together with the inlaying of marble, the tessellated work, and the steps of the Temple of Hadrian were successfully completed in the year ᾧ of the Indiction.”

This inscription has a close family likeness to one given in the C. I. Gr. 8,662, where the same titles of *μεγαλοπρεπέστατος κόμης* and *λαμπρότατος πατήρ* are cited, and where the word *πλάκωσις* (= inlaid marble) is applied to a gate (*πύλη*). I have translated *ψήφωσις* as "tessellated" work, but it may more exactly have meant a pavement of pebbles (*ψήφοι*) such as was very common in late classical buildings. For the use of the letter *ς* as a sign of abbreviation in lines 1, 3, 4, 5, compare the inscription from Caesarea in Waddington, 2,124.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1890.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest, as usual, are in the winter, and the lowest in the summer months; the maximum for the year was 27·613 inches, in January, and the next in order was 27·598 inches, in October. The highest reading in the preceding 29 years, 1861 to 1889 inclusive, was 27·816 inches, in December, 1879.

In column 2 the lowest reading in each month is shown; the minimum for the year was 27·085 inches, in April, the next in order was 27·116 inches, in February. The lowest reading in the preceding 29 years was 26·972 inches, in April, 1863, and in February, 1865.

The range of readings in the year was 0·528 inch. The largest range in the preceding 29 years was 0·742 inch, in 1876; and the smallest was 0·491 inch, in 1883.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·165 inch, was in July, and the next in order, 0·169 inch, in August; the largest was 0·480 inch in January, and the next in order, 0·430 inch, in February. The mean monthly range for the year was 0·292 inch. The mean for the preceding 29 years was 0·310 inch.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest was 27·465 inches, in October; and the next in order, 27·439 inches, in November; the lowest was 27·217 inches, in July; and the next in order, 27·262 inches, in August. The mean yearly pressure was 27·359 inches. The highest mean yearly pressure in the preceding 29 years was 27·443 inches, in 1861, and the lowest 27·367 inches, in 1864. The mean for 29 years was 27·394 inches.

The temperature of the air reached 90° on June 2nd. In the preceding 8 years, the earliest day in the year the temperature was 90° was March 25th, in the year 1888; there were three other days in June when the temperature was or exceeded 90°; in July 8 days; in August 20 days; in September 4 days; and in October 1 day, the 2nd. In the



preceding 8 years the latest day in the year this temperature reached 90° was October 23rd in the year 1887. The temperature reached or exceeded 90° on 37 days during the year. In the year 1882 the number of days of this high temperature was 28, and in 1887 was 73; the average of the 8 years was 45. The highest temperature in the year was 97° on September 10th. The highest in the preceding 8 years, 1882-1889, was 106° , in July, 1888.

The temperature of the air was as low as $26^{\circ}\cdot5$ on January 3rd, and on 15 nights was at or below 32° , and on every night in this month it was below 40° ; in February it was as low or below 40° on 25 nights; in March on 5 nights; and in December on 3 nights. Thus the temperature was as low or lower than 40° on 64 nights during the year. In the year 1885 the number of nights of this low temperature was 23, and in 1886 was 97; the average for the 8 years was 51. The lowest temperature in the preceding 8 years was 27° , in January, 1887.

The highest temperature of the air in each month is shown in column 5. In January it was $54^{\circ}\cdot5$, being the lowest of any high day temperature in the preceding 8 years, and was $6^{\circ}\cdot7$ below the mean of the 8 high day temperatures in January. With the exception of September and November, the high day temperature was below its average in every month. The mean for the year was $82^{\circ}\cdot0$, being $2^{\circ}\cdot4$ below the average of 8 years. The highest for the year was 97° , in September.

The lowest temperature of the air in each month is shown in column 6. In January it was $26^{\circ}\cdot5$, being 6° below the average of the preceding 8 years; in February it was $31^{\circ}\cdot0$, being $3^{\circ}\cdot8$ below the average; and in March it was 32° , being 2° below; in the remaining months it was generally above. The mean for the year was $45^{\circ}\cdot9$, being $1^{\circ}\cdot7$ above the average of 8 years.

The range of temperature in each month is shown in column 7; the numbers vary from $25^{\circ}\cdot8$ in December, to 45° in March. In the months of April, May, and August the ranges were small, owing to the low high day, and high night temperatures, being $10^{\circ}\cdot8$, $10^{\circ}\cdot3$, and $10^{\circ}\cdot9$ respectively less than their averages. The mean range for the year is $36^{\circ}\cdot1$, being $4^{\circ}\cdot0$ less than the average of 8 years.

The range of temperature in the year was $70^{\circ}\cdot5$. The largest in the preceding 8 years was $76^{\circ}\cdot5$, in each of the years 1884, 1886, and 1888, and the smallest was $63^{\circ}\cdot5$, in year 1885.

The mean of all the high day temperatures in each month is shown in column 8. The lowest was $47^{\circ}\cdot3$ in January, being $3^{\circ}\cdot6$ below the average, and was the lowest mean high day temperature in any month in the preceding 8 years, the nearest approach was 49° in February, 1882. The highest was $93^{\circ}\cdot8$, in August, the next in order was $91^{\circ}\cdot3$, in July. The mean for the year was $72^{\circ}\cdot6$, exceeding the average of 8 years by $0^{\circ}\cdot3$.

The mean of all the low night temperatures in each month is shown in column 9. The lowest was $32^{\circ}\cdot3$, in January, being $6^{\circ}\cdot4$ below the average, and lower than in any month in the preceding 8 years; the nearest approach was $34^{\circ}\cdot5$, in January, 1887. The highest was $68^{\circ}\cdot7$, in

both July and August. The mean for the year was $53^{\circ}8$, being $1^{\circ}6$ above the average of 8 years.

In column 10, the mean daily range of temperature in each month is shown; the smallest was $9^{\circ}7$, in December; and the next in order $14^{\circ}1$, in November; the greatest was $25^{\circ}1$, in August, and the next in order $23^{\circ}0$, in May. The mean for the year was $18^{\circ}8$, being $1^{\circ}3$ less than the average. The smallest ranges in the preceding 8 years were $9^{\circ}3$, in January, 1883, and $10^{\circ}5$, in January, 1885 and 1889; the greatest were $33^{\circ}8$, in August, 1886, and $30^{\circ}1$, in the same month of 1887. The smallest mean for the year was $17^{\circ}8$ in 1883, and the greatest, $24^{\circ}3$, in 1886.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 11; the lowest was $39^{\circ}8$, in January; and the next in order $45^{\circ}5$, in February; the highest was $81^{\circ}2$, in August, and the next in order $80^{\circ}0$, in July. The mean for the year was $63^{\circ}2$, exceeding the average of 8 years by $0^{\circ}9$. The lowest mean temperature in the preceding 8 years were $42^{\circ}0$, in December, 1886, and $42^{\circ}5$ in both February, 1882, and January, 1887; the highest were $81^{\circ}1$, in July, 1888, and $79^{\circ}3$, in October, 1885. The highest mean for the year was $63^{\circ}7$, in 1885, and the lowest, $60^{\circ}1$, in 1886.

January was the coldest month during the 8 years of observation; by reference to columns 5 and 6 it will be seen that it was below the average both by day and night. The nights of February were cold, but from March to the end of the year they were above their average, particularly so in the months of July, August, and November.

The numbers in the 12th column are the mean readings of a dry bulb thermometer. If those in column 12 be compared with those in column 11, it will be seen that those in column 12 are a little higher in every month, the difference of the means for the year being $3^{\circ}0$. The mean difference between the mean temperature of the air and that at 9 a.m. for the 8 years is $3^{\circ}2$.

For a few days in the winter months the dry and wet-bulb thermometers read alike, or nearly so, but in the months from May to November the difference between the readings often exceeded 20° , and was as large as 29° on June 7th at 9 a.m. In column 13 the mean monthly readings of the wet bulb thermometer are shown; the smallest differences between these and those of the dry bulb were $3^{\circ}2$, in January, and $3^{\circ}3$, in December; the largest were $15^{\circ}5$, in July, and $14^{\circ}5$, in May. The mean for the year was $57^{\circ}1$; that of the dry was $66^{\circ}2$; the mean difference was $9^{\circ}1$.

In column 14, the temperature of the dew-point, or that temperature at which the air would be saturated by the quantity of vapour mixed with it, is shown; the smallest differences between these numbers and those in column 12 were $6^{\circ}8$, in December, and $6^{\circ}9$ in January; and the largest, $26^{\circ}0$, in July, and $24^{\circ}9$ in May. The mean temperature of the dew-point for the year was $50^{\circ}3$; the mean for 8 years was $50^{\circ}2$.

The numbers in column 15 show the elastic force of vapour, or the

length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0·222 inch, in January, and the largest, 0·548 inch, in August. The mean for the year was 0·375 inch; the average of 8 years was 0·378 inch.

In column 16 the weight in grains of the water in a cubic foot of air is shown; it was a little more than $2\frac{1}{2}$ grains in January, and more than $5\frac{1}{2}$ grains in August. The mean for the year was 4·1 grains; the average of 8 years was 4·2 grains.

In column 17 the additional quantity of water required to saturate a cubic foot of air is shown; it was less than one grain in the months of January and December, and more than 6 grains in both July and August. The mean for the year was 3·5 grains; the average of 8 years was 3·3 grains.

The numbers in column 18 show the degree of humidity of the air, saturation being represented by 100; the largest numbers appear from December to February, and the smallest from March to November; the smallest of all was 40 in July. The mean for the year was 59; that of 8 years was 60.

The numbers in column 19 show the weight in grains of a cubic foot of air under its mean atmospheric pressure, temperature, and humidity; the largest number was in January, decreasing to the smallest in August, and then increasing to December. The mean for the year was 482 grains; that of the 8 years was 483 grains.

The most prevalent winds in January were N.W. and S.W., and the least prevalent wind was N. In February the most prevalent were N.W. and S.W., and the least were N. and S. In March the most prevalent were N.E. and N.W., and the least were E. and S. In April the most prevalent were S.W. and N.W., and the least was S. In May the most prevalent was N.W., and the least was S. In June the most prevalent was N.W., and the least were E. and S. In July the most prevalent were N.W. and S.W., and the least were N., N.E., E., S.E., and S. In August the most prevalent was N.W., and the least were E. and S.E. In September the most prevalent was N.W., and the least were N.E., E., S., and S.E. In October the most prevalent was N.W., and the least were E., S., and S.W. In November the most prevalent winds were N.E. and N.W., and the least was S. And in December the most prevalent wind was S.W., and the least prevalent was S. The most prevalent wind for the year was N.W., which occurred on 151 times, of which 24 were in September, 20 in August, and 17 in October; and the least prevalent wind was S., which occurred only twice during the year.

The total number of times of each wind are shown in the last line of columns 20 to 27; those winds less in number than the average of the preceding 8 years were—

N.	by	14
E.	„	23
S.E.	„	6
S.	„	11
W.	„	26

and those winds greater in number than the average of the 8 years were—

N.E.	by	21
S.W.	„	9
N.W.	„	51

The numbers in column 28 show the mean amount of cloud in each month; the month with the smallest amount is July, and the largest December. Of the cumulus or fine weather cloud there were 3 instances; of the nimbus or rain cloud there were 26 instances, of which 9 were in January, and 7 in February, and only one instance from April to October; of the cirrus there were 4 instances; of the stratus 3 instances; of the cirro cumulus there were 90 instances, of which 13 were in October, and 10 in each of the months of April, November, and December; of the cumulus stratus there were 54 instances; of the cirro stratus 18 instances, and 171 instances of cloudless skies, of which 30 were in July, 25 in August, and 23 in June, and only 2 in December.

The largest fall of rain for the month in the year was in January, 11·59 inches, of which 2·45 inches fell on the 18th and 1·90 inch on the 27th. The next largest fall for the month was 9·83 inches in December, of which 2·40 inches fell on the 17th, and 1·83 inch on the 9th. No rain fell from April 25th till August 29th, making a period of 125 consecutive days without rain. The total fall of rain for the year was 35·51 inches, being 10·28 inches above the average for 32 years, viz., 1861 to 1892. The number of days on which rain fell was 73, being 18 more than the average.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT TIBERIAS UNDER THE DIRECTION OF DR. TORRANCE IN THE YEAR 1890.

By JAMES GLAISHER, F.R.S.

THE observatory at Tiberias is situated in 35° 34' east longitude and 32° 48' north latitude, at about 652 feet below the level of the Mediterranean, and 30 feet above the level of the Sea of Galilee, from which it is distant about 150 feet, and is pretty open on all sides.

The barometer was made by Negretti and Zambra. The dry and wet-bulb thermometers and rain-gauge were made by Casella. The diameter of the receiving surface of the rain-gauge is 5 inches. The observations have been taken by Mr. Najub Nassar, Dr. Torrance's dispenser, and who has been instructed and directed by him.

The observations were begun on February 1st, 1890; their reductions have been deferred till we had those of the years 1891, 1892, and 1893, at both Tiberias and Jerusalem, in the hopes by comparing their January

means a sufficiently close agreement might be found year by year to authorise deducing approximately from the Jerusalem observations, January, 1890, those for Tiberias for January, 1890, and thus complete the year.

The table on p. 98 shows the process adopted in detail in deducing the inferred values for January, 1890.

The numbers in column 1 of the general table show the highest reading of the barometer in each month; the highest appear in the winter, and the lowest in the summer months, as at Jerusalem; the maximum for the year observed was 31·064 inches in November, and the next in order 30·970 inches in December.

In column 2 the lowest reading in each month is shown; the minimum for the year was 30·219 inches in July; and the next in order 30·282 inches in August.

The range of readings in the year observed was 0·845 inch. The range in the morning observations was 0·757 inch, being 0·229 inch greater than the range at Jerusalem.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest was 0·272 inch in August, and the next in order 0·315 inch in July. The largest observed was 0·523 inch in November, and the next in order 0·515 inch in February.

The numbers in columns 4 and 5 show the mean monthly reading of the barometer at 8 a.m. and at 4 p.m.; and those in column 6 the lower reading at 4 p.m. than at 8 a.m.; the smallest difference between these two readings was 0·050 inch in December, and the next in order 0·056 inch in February; the largest was 0·108 inch in May, and the next in order 0·104 inch in October. In England in January the readings at 8 a.m. and 4 p.m. are practically the same; in all other months the reading at 4 p.m. is lower than at 8 a.m.; the greatest difference is in June, 0·025 inch. The mean for the year at Tiberias was 0·081 inch, being four times greater than in England.

The numbers in column 7 show the mean monthly pressure of the atmosphere; the highest observed was 30·749 inches in February, and the next in order 30·748 inches in both November and December; the lowest was 30·394 inches in July, and the next in order 30·425 inches in August. The mean for the year was 30·628 inches.

The highest temperature of the air in each month is shown in column 8. The first day in the year the temperature reached 90° was March 2nd; and there were 3 other days in this month when the temperature reached or exceeded 90°; in May 26 days; in June, July, August, and September it reached or exceeded 90° on every day; in October on 24 days; and in November on 4 days; thus the temperature reached or exceeded 90° on 180 days during the year. At Jerusalem the temperature did not reach 90° till June 2nd, and there were only 37 days in the year on which the temperature was so high as 90°. At Tiberias the temperature was 104° on May 4th, and reached or exceeded 100° on 4 other days in May; on 14 days in June; on 22 days in July; on every day

in August ; on 10 days in September ; on 4 days in October ; and once in November, on the 1st ; thus on 87 days in the year the temperature reached or exceeded 100° . The highest temperature in the year at Tiberias was 111° on September 10th ; at Jerusalem the highest in the year was 97° on the same day, viz., September 10th.

The lowest temperature of the air in each month is shown in column 9. The lowest in the year was $34^{\circ}3$ in January, as inferred from the lowest at Jerusalem, $26^{\circ}5$, by the application of $7^{\circ}8$, being the mean difference in the years 1891, 1892, and 1893. The next lowest was 43° in March, on the 10th ; from March 11th to the end of the year there was no temperature as low as 43° , the nearest approach being 47° on March 11th. At Jerusalem the lowest in the year was $26^{\circ}5$ on January 3rd ; and there were 64 nights in the year when the temperature was as low or lower than 40° .

The yearly range of temperature was $76^{\circ}7$; at Jerusalem it was $70^{\circ}5$.

The range of temperature in each month is shown in column 10 ; and these numbers vary from 31° in February to 52° in March. At Jerusalem the range varied from $25^{\circ}8$ in December to 45° in March.

In column 11 the mean of all the high day temperatures in each month is shown. The lowest was $62^{\circ}1$ in January (being $14^{\circ}8$ higher than at Jerusalem) ; the next in order were $67^{\circ}2$ in December, and $67^{\circ}8$ in February ; the highest was $102^{\circ}9$ in August, and the next in order were $101^{\circ}1$ in July, and $98^{\circ}4$ in June. At Jerusalem the lowest were $47^{\circ}3$ in January, $54^{\circ}1$ in December, and $54^{\circ}2$ in February ; the highest were $93^{\circ}8$ in August, $91^{\circ}3$ in July, and $84^{\circ}9$ in June. The mean for the year at Tiberias was $85^{\circ}2$; at Jerusalem it was $72^{\circ}6$.

In column 12 the mean of all the low night temperatures in each month is shown ; the lowest was $40^{\circ}3$ in January, as inferred from the lowest at Jerusalem, $32^{\circ}3$, by the application of 8° , being the mean difference in the years 1891, 1892, and 1893 ; the next in order were $49^{\circ}2$ in February, and $53^{\circ}7$ in December ; the highest was $77^{\circ}8$ in August ; the next in order were $74^{\circ}9$ in July, and $73^{\circ}6$ in September. At Jerusalem the lowest were $32^{\circ}3$ in January, $36^{\circ}9$ in February, and $44^{\circ}4$ in December ; the highest were $68^{\circ}7$ in both July and August, and $63^{\circ}5$ in June. At Tiberias the yearly value was $62^{\circ}7$; at Jerusalem it was $53^{\circ}8$.

In column 13 the mean daily range of temperature is shown in each month ; the smallest was $13^{\circ}5$ in December, and the next in order were $17^{\circ}9$ in November, and $18^{\circ}6$ in February ; the greatest was $28^{\circ}3$ in May ; the next in order were $27^{\circ}7$ in June, and $26^{\circ}2$ in July. At Jerusalem the smallest were $9^{\circ}7$ in December, $14^{\circ}1$ in November, and 15° in January ; the greatest were $25^{\circ}1$ in August, 23° in May, and $22^{\circ}6$ in July. At Tiberias the mean daily range for the year was $22^{\circ}5$; at Jerusalem it was $18^{\circ}8$.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 14. The

lowest was $51^{\circ}2$ in January; the next in order were $58^{\circ}5$ in February, and $60^{\circ}5$ in December; the highest was $90^{\circ}4$ in August; the next in order were 88° in July and $85^{\circ}3$ in September. At Jerusalem the lowest temperatures were $39^{\circ}8$ in January, $45^{\circ}5$ in February, and $49^{\circ}3$ in December; and the highest were $81^{\circ}2$ in August, 80° in July, and $74^{\circ}2$ in June. At both Tiberias and Jerusalem the mean temperature increased month by month from the minimum in January to the maximum in August, then decreased month by month to the end of the year. At Tiberias the yearly value was 74° ; at Jerusalem it was $63^{\circ}2$.

The numbers in the 15th and 16th columns are the mean readings of a dry and wet-bulb thermometer, taken daily at 8 a.m. If those in column 15 be compared with those in column 14, it will be seen that those in column 15 were a little higher till April, and a little lower from May, the mean for the year being $72^{\circ}9$, differing by $1^{\circ}1$ from the mean of the year as determined by the use of the maximum and minimum thermometers; should this be the case in future years, the mean temperature may be approximately determined, by a single reading of the thermometers taken daily at 8 a.m. For a few days in February, at 8 a.m. the dry and wet-bulb thermometers read alike, showing that the air at these times was saturated with moisture.

The numbers in column 17 are the temperature of the dew point, or that temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest difference between these numbers and those in column 15 was $6^{\circ}6$ in April; from May to October the smallest difference was $15^{\circ}1$ in May, and the largest $18^{\circ}1$ in September.

The numbers in column 18 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0.300 inch in January, and the largest 0.757 inch in August.

In column 19 the weight in grains of the water in a cubic foot of air is shown; it was less than $4\frac{1}{2}$ grains in both February and December, and more than 7 grains in July and August.

In column 20 the additional quantity of water required to saturate a cubic foot of air is shown; it was less than 2 grains in the months of January, February, April, and December, and more than 5 grains in the months of June, July, and August.

The numbers in column 21 show the degree of humidity of the air, saturation being represented by 100; the largest numbers appear from December to April, and the smallest from May to November, the smallest of all was 54 in September.

The numbers in column 22 show the weight in grains of a cubic foot of air, under the mean atmospheric pressure, temperature, and humidity of the air; the largest number was in January, decreasing to the smallest in August, and then increasing to December.

In columns 23 and 24 are the mean readings of a dry and wet-bulb thermometer taken daily at 4 p.m. By comparing the numbers in column 15 with those in column 23, the increase of temperature from 8 a.m. to

4 p.m. is shown; in May and June the increase was $11^{\circ}3$ and $11^{\circ}2$ respectively, and from July to October was 9° or more than 9° .

In column 25 the temperature of the dew point at 4 p.m. is shown. By comparing these numbers with those in column 17, it will be seen that the temperature of the dew point in May was lower than at 8 a.m. by $3^{\circ}1$, increasing to $7^{\circ}3$ in August, then decreasing to $1^{\circ}8$ in October. The numbers in this column are smaller than those in column 23 by $12^{\circ}7$ in April, $29^{\circ}5$ in May, increasing to $33^{\circ}6$ in August, then decreasing to $10^{\circ}8$ in December; these differences between the temperature of the air and that of the dew point are very much larger than those at 8 a.m., in August it was more than twice as large.

Frequently in the months from May to October at 4 p.m. the reading of the dry-bulb thermometer exceeds that of the wet by 25° or more, and the temperature of the dew point was from 40° to nearly 49° lower than the temperature of the air, as shown by the following table:—

Month and Day.				Reading of		Temperature of the Dew Point.	Temperature of Dew Point below Dry.
				Dry.	Wet.		
			°	°	°	°	
May	4	..	..	102·0	74·0	58·3	43·7
	5	..	..	101·0	72·0	55·5	45·5
	15	..	..	100·0	72·0	56·0	44·0
	25	..	..	98·0	70·0	53·8	44·2
	31	..	..	100·0	73·0	57·6	42·4
June	1	..	..	102·0	75·0	59·9	42·1
	6	..	..	100·0	75·0	60·7	39·3
	8	..	..	103·0	75·0	59·3	43·7
	14	..	..	101·0	72·0	55·5	45·5
	15	..	..	99·0	74·0	59·5	39·5
	29	..	..	101·0	75·0	60·2	40·8
July	6	..	..	101·0	76·0	61·7	39·3
	7	..	..	99·0	74·0	59·5	39·5
	9	..	..	100·0	75·0	60·7	39·3
	19	..	..	99·0	74·0	59·5	39·5
	23	..	..	101·0	74·0	58·6	42·4
	24	..	..	103·0	74·0	58·8	44·2
Aug.	9	..	..	100·0	75·0	60·7	39·3
	17	..	..	103·0	72·0	54·6	48·4
	18	..	..	100·0	71·0	54·5	45·5
	19	..	..	103·0	71·0	54·5	45·5
	20	..	..	97·0	71·0	55·7	41·3
	29	..	..	105·0	80·0	66·5	38·5
Sep.	9	..	..	107·0	79·0	64·2	42·8
	10	..	..	107·0	76·0	59·6	47·4
	22	..	..	88·0	61·0	43·7	44·3
Oct.	24	..	..	95·0	69·0	53·4	41·6
	26	..	..	93·0	68·0	52·7	40·3

In column 26 the elastic force of vapour is shown, and by comparing the values with those in the same month at 8 a.m., we find that in May it was 0·061 inch less, increasing to 0·167 inch less in August, and then decreasing to 0·034 inch less in October.

In column 27 the amount of water in a cubic foot of air is shown, and the amount was less in every month from May to October than that at 8 a.m.

In column 28 the amount of water required to saturate a cubic foot of air, was as large as 11·3 grains in June, 11·9 in July, and 12·1 grains in August.

In column 29 the degree of humidity is shown; the driest months were June, July, August, and September, the value for these months being either 33 or 34.

In column 30 the weight of a cubic foot of air is shown; the smallest was 503 grains in both July and August.

In column 31 are given the number of days of rain in each month, of the 11 months; the greatest was 21 in December; the total number in the 11 months was 70. At Jerusalem the total number in the same 11 months was 58.

In column 32 the fall of rain monthly from February to December is given. The heaviest fall of rain on one day in the months of February, March, and April was 1·18 inch on April 2nd; and the next in order 0·93 inch on April 1st. No rain fell from April 28th to November 17th, excepting a slight fall of 0·01 inch on November 6th; neglecting this, no rain fell for 203 days; the fall on November 17th was 0·10 inch; on November 18th was 0·88 inch; on November 19th was 0·85 inch; on November 20th was 0·78 inch; on November 21st was 1·02 inch; on November 22nd was 1·15 inch; and on November 23rd was 1·01 inch, or 5·79 inches out of the 6·21 inches, the total fall for the month. In December the fall was 8·75 inches—the heaviest monthly fall in the 11 months; on December 9th the fall was 1·82 inch; and on December 12th it was 1·94 inch. The total fall for the 11 months was 22·38 inches. At Jerusalem the fall in the same months was 23·92 inches.

MONTHLY MEANS of the morning observations at Tiberias and Jerusalem in the month of January, in the years 1891, 1892, and 1893, and determination of the difference between them in each year.

In the month of January at	Barometric Readings.				Temperature of the Air.							Dry Bulb.	Wet Bulb.
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all Highest.	Mean of all Lowest.	Mean Daily Range.	Mean.		
	in.	in.	in.	in.	°	°	°	°	°	°	°		
Tiberias, 1891	31·037	30·458	0·629	30·815	73·0	41·0	32·0	65·7	49·9	15·8	57·8	55·4	52·3
Jerusalem, 1891	27·599	27·096	0·503	27·415	61·0	31·5	29·5	51·2	40·5	10·7	45·9	46·7	44·7
Difference	3·488	3·362	0·126	3·400	12·0	9·5	2·5	14·5	9·4	5·1	11·9	8·7	7·6
Tiberias, 1892	30·118	30·431	0·687	30·838	74·0	41·0	30·0	69·4	48·9	20·5	59·1	55·7	52·4
Jerusalem, 1892	27·604	27·132	0·472	27·432	62·0	36·0	36·0	52·4	41·3	11·1	46·8	48·7	45·5
Difference	3·514	3·299	0·215	3·406	12·0	8·0	4·0	17·0	7·6	9·4	12·3	7·0	6·9
Tiberias, 1893	31·084	30·426	0·658	30·693	76·0	36·0	40·0	65·3	47·7	17·6	56·5	56·1	52·7
Jerusalem, 1893	27·538	27·102	0·436	27·298	65·5	30·0	35·5	52·4	40·6	11·8	46·5	48·0	44·5
Difference	3·546	3·324	0·222	3·395	10·5	6·0	4·5	12·9	7·1	5·8	10·0	8·1	8·2

By collecting these differences and taking their means the average differences have been found as follows:—

Month and Year.	The readings at Tiberias higher than those at Jerusalem.												
	3·488	3·362	0·126	3·400	12·0	9·5	2·5	14·5	9·4	5·1	11·9	8·7	7·6
January, 1891	3·406	12·0	8·0	4·0	17·0	7·6	9·4	12·3	7·0	6·9
January, 1892	...	3·514	0·215	3·395	10·5	6·0	4·5	12·9	7·1	5·8	10·0	8·1	8·2
January, 1893	...	3·546	0·222	3·400	11·5	7·8	3·7	14·8	8·0	6·8	11·4	7·9	7·6
Means

These differences agree pretty well with each other, and therefore their means applied additively to the readings at Jerusalem in January, 1890, will give moderately approximate values for Tiberias for January, 1890.

Jerusalem, January, 1890	27·613	27·133	0·480	27·436	54·5	26·5	28·0	47·3	32·3	15·0	39·8	44·2	41·0
Add means as above	...	3·516	0·188	3·400	11·5	7·8	3·7	14·8	8·0	6·8	11·4	7·9	7·6
Tiberias, January, 1890	31·129	30·461	0·668	30·836	66·0	34·3	31·7	62·1	40·3	21·8	51·2	52·1	48·6

These values thus found have been inserted for January in the table, but all are marked with an asterisk to denote that they have been inferred. They must be considered as approximate only, and therefore of not the same weight as if they had been found directly from observation. The annual means may, however, be considered as very near the truth.

ERRATUM.

OCTOBER "QUARTERLY STATEMENT."

Page 341, line 16 from top—

For "exploit of the three" *read* "Philistine invasion."

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Committee are happy to announce that an extension of the Firman for the excavations at Jerusalem for another year has been obtained, and the work has been already resumed.

THE STRICTEST ECONOMY IS EMPLOYED IN CARRYING ON THE EXCAVATIONS, BUT THE EXPENSES ARE NECESSARILY GREAT, AND THERE IS VERY URGENT NEED OF FUNDS IN ORDER THAT THE WORK MAY BE CONTINUED WHILST THE OPPORTUNITY LASTS.

Dr. Bliss's report is accompanied by a large number of beautiful drawings by Mr. Dickie of specimens of masonry and of metal implements, earthenware lamps, vases, bottles, &c., which have been found in course of the recent excavations. Some only of these drawings are reproduced in the present *Quarterly*, and the others are reserved for future publication. It will be well to bear this in mind in reading the present report, in order to avoid confusion in the references to figures.

We publish this quarter an account of Herr von Schick's examination of the place well known to dwellers in Jerusalem as *Deir el'Adas*. He found there a "double" church, or rather one church built over another. Within the precincts a "footprint of Our Lord" was pointed out to him.

Herr von Schick's exploration of the *Bab Hytta Quarter* shows that this is again becoming a "new city"—it is part of the ancient "Bezetha"—by the erection of new houses on the foundations of the old ones. It is odd to find the sewer leaking into an underground bakehouse; a similar condition of things has recently more than once been observed much nearer home. Curiously illustrative of Jerusalem's long and chequered history is the statement that the owner of this property professes to have title deeds showing that it has been in his family for 763 years, and *that it was a waste place when they got it!*

An important paper on the Onomasticon, by Lieutenant-Colonel Conder, will appear in the July *Quarterly Statement*.

Professor W. W. Davis, of the Ohio Wesleyan University, writes: "My class is now studying the life of David, I and II Samuel. I had no idea how your Raised Map would facilitate Bible study. To say that we are pleased with the map is only a faint expression of our appreciation. I wish every teacher of the Bible were fortunate enough to possess one. All our students and faculty are unanimous in their opinion that it is the best thing in this line ever made. It gives one an idea of Palestine that could not otherwise be had without a visit to the country itself."

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

The first edition of the new Collotype Print or Photo-relief from a specially prepared copy of the Raised Map of Palestine is sold out. A second and cheaper issue has been prepared. Price to subscribers, 2s. 3d.; non-subscribers, 3s. 3d., post free.

The print is on thin paper, measuring 20 inches by 28½ inches.

The July number of the "Revue Biblique" (Paris: Victor Lecoffre) contains an account of some remarkable Christian tombs discovered in 1894 at Bethlehem, and also of a Greek inscription recently found on the wall of the Holy Sepulchre at Jerusalem.

Photographs of Herr von Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area during the Christian occupation of Jerusalem, and (4) of the same locality as it is at present, have been received at the office of the Fund. Sets of these photographs, with an explanation by Herr von Schick, can be purchased.

TOURISTS are cordially invited to visit the Loan Collection of "Antiques" in the JERUSALEM ASSOCIATION ROOM of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

M. Clermont-Ganneau has kindly presented to the Library of the Fund a copy of his recently published "Études d'Archéologie Orientale," tome ii, livraisons 1-5.

- I. Sur quelques localités de Palestine mentionnées dans la vie de Pierre l' Ibère, avec 2 plans.
 - II. Nouveaux Graffiti Araméens d' Egypte.
 - III. Zeus Saphathènos et les nouvelles Inscriptions Grecques du Haurân, avec 2 plans.
 - IV. Les inscriptions de Cheikh Barakât, avec 1 plan.
- I. Peter was Bishop of Gaza, and died between 485 and 491 A.D. M. Clermont-Ganneau offers some interesting and valuable remarks in this paper as to the real position of ancient Asealon and Gaza. Other sites dealt with are those of Sarepta, Magdal-Toûthâ, Kephar Se'artâ, Beit Tapheha, and Beit Iksâ.
 - II. A criticism of Professor Sayce's attempt at an interpretation of the Graffiti.
 - III. Valuable notes on the inscriptions collected by the Rev. W. Ewing and Mr. A. Wright, and published in last year's *Quarterly Statements* of the Fund.
 - IV. Description of interesting site near Aleppo, hallowed by S. Simeon Stylites, or other Pillar devotee.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

- “ Six Weeks in Egypt.” From the authoress, Mrs. C. J. Brooks.
- “ The Tent of Meeting, usually called the Tabernacle.” From the author, G. Woolworth Colton.
- “ Au Delà du Jourdain.” From the author, Lucien Gautier.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. See list of Books, July *Quarterly Statement*, 1893.

The following have kindly consented to act as Honorary Local Secretaries :—

Montreal.—Rev. G. Abbot Smith, 2, Lincoln Avenue.

Liverpool.—*Hon. Treasurer*, T. Frederick A. Agnew, Esq., Bank of England, Castle Street; *Hon. Sec.*, Alexander B. Thorburn, Esq., 13, Rumford Street.

Worcester.—Ven. Archdeacon Walters, Alvechurch.

Dunedin.—Herbert Webb, Esq., Eldon Chambers.

Damascus.—Dr. E. W. G. Masterman.

Galashiels.—Kenneth Cochrane, Esq., Newfaan.

Mountain Ash, South Wales.—Rev. Owen Jones, in place of Rev. John Howell, deceased.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent to Mr. Armstrong.

It having again been reported to the Executive Committee of the Palestine Exploration Fund that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers of any sort or kind in their employ, and that NONE OF THEIR WORKS ARE SOLD BY ANY ITINERANT AGENTS.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first portion of M. Clermont-Ganneau's work, "Archæological Researches in Palestine," is now ready, and being sent to subscribers.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from December 23rd, 1895, to March 21st, 1896, was—from annual subscriptions and donations, including Local Societies, £779 14s. 2d.; from all sources—£977 11s. 11d. The expenditure during the same period was £886 11s. 9d. On March 23rd the balance in the Bank was £358 0s. 1d.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING 31st DECEMBER, 1895.

NOTES AND NEWS.

RECEIPTS.		EXPENDITURE.	
	£	s.	d.
To Balance in Bank 31st December, 1894—			
Net Balance	£325	17	9
Subscriptions paid in 1894 in advance for 1895	51	8	6
	<hr/>		
	377	6	3
Donations and Subscriptions	1,737	3	8
From Lectures	6	5	0
From Sales of Books	310	7	11
From Sales of Maps, Photographs, Slides, Casts, &c.	438	13	9
	<hr/>		
	£2,869	16	7
	<hr/>		
By Exploration			1,002
Printing and Binding, including the <i>Quarterly Statement</i>			431
Maps, Lithographs, Illustrations, Photographs, Slides, Casts, &c.			344
Advertising, Insurance, Stationery, and Sundries			43
Postage, of Books, Maps, Parcels, including the <i>Quarterly Statement</i>			129
Salaries and Wages			366
Office Rent, Gas and Coals			232
Subscriptions paid in 1895 in advance for 1895	£14	3	0
Net Balance	306	14	2
	<hr/>		
	320	17	2
	<hr/>		
Balance in Bank 31st December, 1895	320	17	2
	<hr/>		
	£2,869	16	7
	<hr/>		

Examined and compared with Cash Book and found correct.

WALTER MORRISON, *Treasurer.*

March 7th, 1896.

TREASURER'S STATEMENT.

The total income of the Fund for the year 1895 was £2,492 10s. 4d.; of this amount £1,737 3s. 8d. was from Donations and Subscriptions; £749 1s. 8d. from sales of publications; and £6 5s. 0d. from the proceeds of Lectures.

The amount spent on Exploration was £1,002 5s. 0d.; on printing new edition of publications, including the *Quarterly Statement*, £775 11s. 10d. (the *Quarterly Statement*, which is sent free to all subscribers of 10s. 6d. and upwards, alone costing close on £500); on advertising, postage, insurance, and stationery, £172 12s. 9d.; the management, including rent of office, £598 9s. 10d.

ASSETS.	£ s. d.	LIABILITIES.	£ s. d.
Balance in Bank, December 31st, 1895.. ..	320 17 2	Printing, Lithographing, and Current Expenses	944 4 6
Stock of Publications on hand, Surveying Instruments, Show Cases, Furniture, &c.			
In addition there is the valuable library and the unique collection of antiques, models, &c.			

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the

Quarterly Statement, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

AMERICA.

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

ENGLAND.

The Rev. Thomas Harrison, F.R.G.S., The Vicarage, Appledore, Ashford, Kent. His subjects are as follows :—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1895.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research :—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

SCOTLAND.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchtute, N.B. His subjects are as follows:—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*
- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen. His subjects are as follows:—

- (1) *The Palestine Exploration Fund.*
- (2) *A Pilgrimage to Palestine.*
- (3) *Jerusalem—Ancient and Modern.*
- (4) *The Temple Area, as it now is.*
- (5) *The Church of the Holy Sepulchre.*
- (6) *A Visit to Bethlehem and Hebron.*
- (7) *Jericho, Jordan, and the Dead Sea.*

The Rev. W. Burnet Thomson, Galashiels, N.B. His subjects are as follows:—

- (1) *The City of the Great King; or Jerusalem and the Explorer.*
- (2) *The Temple, the Sepulchre, and Calvary.*
- (3) *Southern Palestine.*
- (4) *Jerusalem to Damascus.*
- (5) *Palestine and Jesus Christ (for children).*
- (6) *The Bible and the Monuments. Discoveries in Ancient Land.*

All illustrated with lantern slides.

WALES.

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

EIGHTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

THE present report is intimately connected with the last, in which I wrote at p. 21: "As half of this report is taken up with Section AB (see p. 9 of January *Quarterly* and plan), which was cut to ascertain whether any other walls ran across the line north of A, I am sorry that at the only two places where a city wall possibly runs the returns are incomplete." These two places were: (1) The large tower immediately north of the aqueduct, and (2) the smaller tower near B.M. 2479. The spade has now made these two points clear. The large tower is not upon a city wall. The smaller tower is at an angle of a city wall enclosing the summit of the western hill.

I have shown how this large tower projects from a system of chambers, with walls of the same general character, but of only half the thickness. A comparison of the present plan with the last will show that we have found this system extending westwards from the tower. Work at B was complicated by the fact that we found a later building, with dry stone walls, resting on the older foundations, which are always on the rock. This later building has walls only 2 feet 9 inches thick, standing to a height of 7 feet, the ruined top being only 4 feet below the surface.

The lower wall is only 6 feet 6 inches thick; a good thickness when taken by itself, but slight in comparison with the tower walls, which, it will be remembered, are from 14 feet to 16 feet thick. Hence it did not seem to be a city wall. To pursue this system of chambers to the west seemed unadvisable. Although I believed it to have been originally connected with the tower, yet there remained the mere possibility that the tower once projected from a city wall of proportionate thickness, which had been destroyed, giving place to a later chamber system and to the large cistern. Accordingly we removed operations to a point (A) 115 feet west of the north-west corner of the tower, where a shaft was sunk, somewhat south of the projection of the west line of wall just described, in order to allow for a possible but extremely improbable divergence of this hypothetical wall to the south-west. I watched the progress of this shaft with interest, as the deeper the rock the greater would be the chance of finding remains *in situ*. To my delight, rock was not struck till we reached a depth of 28 feet 8 inches. At the north end of the shaft was a wall covered with plaster, ornamented with a rude zigzag pattern. Breaking through this wall, we found its thickness to be but slight. It turned out to be the south wall of an open birket, otherwise rock-hewn, with six steps, plastered, descending from the north. We then pushed our tunnel north for 50 feet along the rapidly ascending rock, breaking through rude, thin house walls, none of which showed the characteristics of the masonry of the tower system, which I have shown before to have been embedded in a strong cement, perfectly recognisable.

The tunnel is marked on the plan, and a glance will show that it was driven with a view to exhaust all possible positions for a city wall in connection with the large tower and to the west thereof.

There remained, however, the chance of finding a city wall beyond the system of chambers to the east of the tower. A shaft was sunk at D, 160 feet from the north-east corner of the tower, to allow for a turn to the south-east in case the wall ran down to Siloam. At a depth of 9 feet 6 inches was found the rock-bottom of a drain, with masonry walls covered with plaster, 4 feet high and 1 foot 8 inches broad. From this point an open trench was driven north by north-west, the depth of soil being slight. We passed four small channels, not resting on the rock, evident feeders of the cistern to the east, marked on the map. They are only 4 inches cube, their floor and walls are formed of a concrete of ashes, chips, and lime, smooth inside, and they are covered with small slabs. I descended into the big rock-hewn cistern and found it to measure 19 feet by 29 feet.

After pursuing our open trench for 38 feet the soil, though never more than 10 feet deep, became firmer, and we were able to push on in a low tunnel. Breaking through a channel similar to those just described we followed along thin house walls at two levels. The corner house has a mosaic of white tesserae in the rock. The later is only 3 feet above the earlier; has its own white mosaic, and is itself buried by a stone pavement. Hence we have three systems of buildings, of different dates, none older than Roman times, none showing the characteristic work of the tower system, and all in a depth of soil of only 10 feet. The length of trench and tunnel north by north-east from D was 90 feet.

To recapitulate : (1) our work immediately to the east and west of the large tower shows that in its present state it is not in connection with city walls ; (2) our trenches at A and D have proved that if the large tower ever projected from a city wall, such a wall is entirely destroyed 115 feet west and 160 feet east of the tower ; (3) the wall looked for was one having the characteristics of the tower walls. These were from 14 feet to 16 feet thick, faced with rubble built in courses averaging 20 inches high, pointed with strong mortar made of lime and ashes. In following the scarp to the west of the rock-hewn chamber under the tower (*see plan facing p. 16, January Quarterly Statement*) we were obliged to quarry through the breadth of the west wall. So hard was this same mortar all through the interior of the wall that it would have been easier to quarry through the solid rock. It is hard to see how such a wall could have been destroyed beyond all recognition at any point, especially where it would be crossed by the tunnel from A, where the accumulation of soil is almost 30 feet ; (4) to prove a negative in archæology is difficult. To show a thing does not exist is one thing, to prove that it never did exist is another, but all the evidence is strongly against the idea that the large tower ever projected from a city wall. The position is against it. Two hundred feet to the south we have found a city wall (probably of Jewish times), in places covered with *débris*, separating it from an upper line of wall representing Roman or Christian times. These walls occupy the

best strategic position, following the top of the steep slope above the valley. The tower, from various considerations discussed before, appears to be Roman. Why should another and less favourable position for a city wall have been chosen so near the old line?

The tower, then, appears to be merely a feature in a system of chambers, the extent of which was not determined, and the nature of which remains a mystery. The rude character of the masonry is shown in "Specimen at C."¹ Only the corner stones are dressed, but the line traced represents the original face, *i.e.*, the rubble shows absolutely no traces of ever having been faced with dressed stones.

In my last report I showed how the rock-hewn chamber, over which the tower was built, was entered from an open court to the south. Later investigations have shown that another similar chamber was entered from the east side of this court. The rock had been much quarried away before the tower was built, the roof is gone, the rock sides are partly destroyed, and we were able to recover only one dimension, the length of the north side, which is 10 feet 3 inches. As seen from the plan, the place occupied by this second chamber was in later times built over by the south wall of the tower. In the north side is a recess, 4 feet high (its bottom stepped up from the floor of the chamber 10 inches), similar to the recesses found in the other chamber. The fact of the destruction of this chamber before the building of the tower increases my belief, expressed before, that we have here only ordinary rock-hewn dwellings that occurred by chance at the spot where a lofty tower was to be built.

We now come to the wall discovered north of the fork of the wall that comes from Bâb Neby Daûd. Part of the corner tower has been described before. From the plan it will be seen that we have a massive wall coming from the west with a tower projecting from the south-east angle. It then runs northward to the point N for some 70 yards, and then appears to turn to the east in line with the wall O, of similar thickness and construction, found by the Augustinians in their land, and followed by them for some distance east. There are also indications that, beyond, it turns towards Burj el Kebrit.

An account of the steps leading to these discoveries may be instructive. I have shown how (p. 20, January *Quarterly*), we first struck the tower near its south-east corner, but the facing stones of the south side were all gone. We then followed along the ruined top of the east wall, which was buried by scarcely 4 feet of soil, just inside, and not observing its east face, till we found the north face IH, and returned in a tunnel on the rock along the east face to within a few feet of the ruined corner G. The masonry at IH is shown by the specimen.¹ The courses are from 14½ to 25 inches high. All the stones are well dressed and set in lime. Many are margined, the rest are plain-faced. The margined stones are chiselled all over, and their projections are flat, in contrast with the rough boss so often found before. The plain-faced stones are dressed with a peculiar sharp tool, some showing a re-dressing with the comb-pick. This masonry occurs along the line HG, dwindling down to one course and

¹ Not published.

disappearing within a few feet of the corner. This explains the absence of facing-stones at the point where we had struck the south side.

From H to I is 16 feet, and at I the dressed masonry came to an end, but not in a straight joint. It appeared to be bonded into a wall of rough foundation work, but with no definite face, which ran north. But a new shaft at J revealed a satisfactory *inner angle* of a wall, coming from the west and turning to the north, built of similar irregular-sized rubble set in mortar. To prove the identity of this wall running north from J with the foundation wall running north from I, we broke through at J, finding the masonry continuous to I, giving a thickness of 12 feet for the wall. Meanwhile, shafts were sunk near L and at a point south of E. The first revealed a wall at L in line with I, which was traced north for 23 feet, when we left it, and transferred operations to M. Though consisting of courses of small rubble, set in lime, it has a thickness of 9 feet. The second shaft, sunk at a point enough to the south of E to catch a possible projection of the line FG (for F was not then known), did not reveal that projection, but a tunnel driven north struck a wall of rough rubble similar to L, which was traced westwards for 34 feet. We ascertained its thickness to be 13 feet, which brings its inner face at K in a line with the wall running west from J. Hence, E is the outer face of the wall whose inner face was seen formerly at J. The wall at E is built in some places on a scarp 2 feet to 3 feet high. My reason for not pushing this wall beyond E was that we had done just enough work on it to prove it to be a city wall, and as we could not follow it much nearer the Cenaculum, a halt could be called just as well at one point as another.

At M we again struck the wall running north, in line with the part seen at L. Here the rubble was not set in courses. The thickness is over 8 feet. We followed it north for 35 feet, to a point where it is much ruined, but from certain remains we believe that it turns south in line with O, the bit found by the Augustinians. This point will be settled when I return.

The last point to be determined was the south-west corner of the tower. A shaft was sunk to the part of the road in a line with G. Resting on the rock we found one course of the same face masonry which had been seen at IH, and along HG, and which was missing from this same line, FG, immediately under the road. Pushing west, we found much confusion in the remains. The lower courses of the wall were buried by a block of fallen masonry, the stones still bound together by mortar, and showing an inner angle, *i.e.*, the corner of a chamber. The only explanation was that an earthquake had loosened the upper part of the tower, and that a portion immediately above the lowest courses had slid forwards in a mass, for about 10 feet, without turning over. The thickness of the tower walls was supposed to be from 8 to 10 feet. Assuming that this dislodged mass had not altered its north and south axis, the south-west outer angle of the tower was to be looked for 8 or 10 feet to the west of the point where the inner corner rested on the buried courses. To break up the fallen mass was undesirable, so we sunk

another shaft at F and were fortunate enough to come down immediately upon the desired outer corner. At the date of my former report I had ascertained only the length of the east side HG, and had assumed the tower to be square. The inner face of HG was not seen, and as its thickness was at least 8 feet, I argued that the supposed square tower must be solid, as no space would be left for a chamber within such thick walls. Further investigation, however, has shown that the tower is not square, and that the outer walls would leave a space within for a chamber at least 25 by 10 feet. Moreover, the earthquake has relieved us from the necessity of an especial search for this chamber, as the mass of masonry which it caused to slide forward brought the desired proof under our very eyes.

From F we could not push along the west side of the tower northwards to its junction with the main city wall, as in our path stood a cistern which the proprietors guarded jealously.

The determination of the line of this interesting wall was the most trying task we have ever had. Land-owners and crop-owners were constantly in evidence. These difficulties were overcome from day to day, but the process was wearing. Our chief foe was the weather. The main features of the wall were quite clear on January 2nd, and we then needed only six or seven days' work to complete the detailed proof. But how to secure these days? Night after night the sky promised to clear, and morning after morning the descending torrents filled us with chagrin. Now and then we snatched a day's work, or were thankful for even a half day's work. But there were certain points to settle before we could leave these proprietors, and I determined to hold out rather than to risk a return upon their dubious hospitality in the spring. On Saturday morning, January 18th, we were still looking for the last link, the corner F. At noon the weather was so bad I told Abu Selim to stop the works, but he pleaded for a few more hours. At 2 a messenger came to the hotel announcing that there were signs of the corner. At 2.10 came another announcing that it had been found. A few minutes after Mr. Dickie and I were on the ground, verifying the joyful news.

Having proved the wall to be continuous from E to M, we may now call attention to the following points:—It always rests upon the rock, but the accumulation of soil over its ruined top is nowhere great. At J it stands to a depth of 16 feet, with 4 feet 6 inches of accumulation above it. At L its face is only 10 feet under the road; one tunnel revealed 4 feet of its height, how much more may be preserved was not ascertained; its thickness varies from 9 feet to 13 feet, a variation not to be wondered at in such rough work. Mortar is used all through the thickness of the wall. The main wall (in distinction from the tower) consists of rough rubble, which presents no evidence of ever having been faced with dressed stones except at one point. At J there is one course of dressed stones, 14 feet above the rock. These project 9 inches from the rubble, and are of small size, as might be expected along the *inside* face, *i.e.*, within the town. The wall is evidently late, and as there are signs that the district was occupied before it was built, the parts seen may have been always

underground, the upper dressed courses having entirely disappeared, except the single inner course at J.

The faces of the tower, however, show dressed masonry down to the rock. But we have in ancient Jerusalem precedents illustrating this discrepancy. The Ophel wall of rubble, discovered by Warren, has towers of well-dressed masonry projecting from it, and the beautifully-built tower discovered by us near the gate by the Pool of Siloam was added to a wall of ruder work.

That this wall is late is proved by the fact that while boring through it at L to ascertain its thickness, we found a bit of zigzag Romanesque moulding built into its foundations. It may be part of a wall built by the Crusaders to enclose the Cœnaculum, or it may have been thrown up by the Saracens.

The question of the line of this wall beyond E, to the west, opens up a problem that was started more than a year ago. The wall traced by me to Siloam properly starts from the top of the fosse, 105 feet north-west of the first gate discovered. (See plan in *Quarterly*, January, 1895.) This fosse separates it from the tower connected with the wall of Mr. Maudslay. From the tower I traced a masonry wall along the top of the scarp for some distance to the north-east. The fosse, which is deep around the tower, follows the north-east scarp, but becomes shallower. I attributed this fosse to an inner wall or to an inner fortress, preferring the latter view at the time. It was traced as far north-east as I could approach the Cœnaculum, a point marked P on the present map, which should be compared with the former. Do these two lines join? This is a question which can probably not be definitely settled, owing to the position of the Cœnaculum. In favour of the union is their direction. Apparently against it is the difference of the masonry of the tower near fosse and of the tower just found, the former consisting of two courses of drafted stones with the rustic boss, and with margins dressed with the "pock-marking," but, as I noticed on p. 251 of the *Quarterly*, October, 1894, many of the *fallen* stones around the tower show on their margins the diagonal comb-pick dressing characteristic of Crusaders' times. Again, there is no fosse in front of the wall at E, which stands on a scarp only 3 feet high, but the rock, followed for 40 feet to the south, falls so rapidly as to allow of no ditch. Hence the absence of it is no proof against the identity of the two bits of wall.

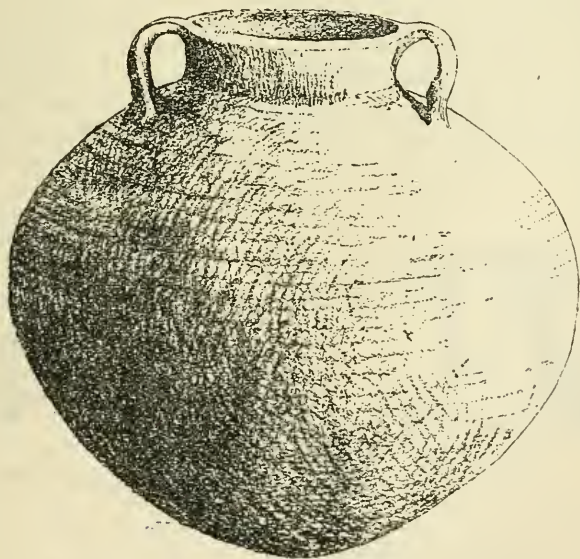
In our work about this wall we came across various remains. Parallel with the east side of the tower runs a drain, with rock-hewn sides, 3 feet broad. This was seen again near L, where its walls are of masonry, 3 feet 6 inches high. It may be identical with one or more of the three bits of drain found in the same general line to the south and shown on the last plan.

At L it cuts through a previously-ruined rock-hewn birket, which has five steps descending from the east. This birket is similar to the one south of the tower, described in the last report, to one over which the wall is built at J, to the one near the point A, and to the one discovered during our first season near the fosse. A section of the latter has been

sent to London. They are all open, having rock-hewn sides, plastered, with descending steps, which leave a small pit at the bottom from 2 to 7 feet wide. Outside the wall, south of L, there is a small room, perhaps older than the wall, as it has a white mosaic flooring, itself buried by a pavement. At L there is a fine rock-hewn cistern, the discovery of which brought joy to the proprietor. Near by was found *in situ* the base of a column. Near E the city wall was plastered and covered with a bit of rude, coloured fresco, in the Gothic style, with vine-leaf pattern, probably belonging to a later dwelling built up against the wall. There were also signs of rude buildings to the south of E.

In my former reports I have dwelt little upon the pottery, as I wished to guard against drawing hasty conclusions. Now that I have carefully observed many thousand specimens during more than a year and a half of work over a large area, noting their distribution, I am able, with the aid of Mr. Dickie's accurate drawings, to state certain definite results of our investigations.

The pottery is divided into three general types: (1) Jewish, (2) Roman, (3) Byzantine, and later. The Jewish types have been found almost

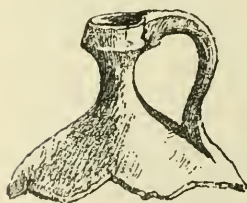


No. 2.

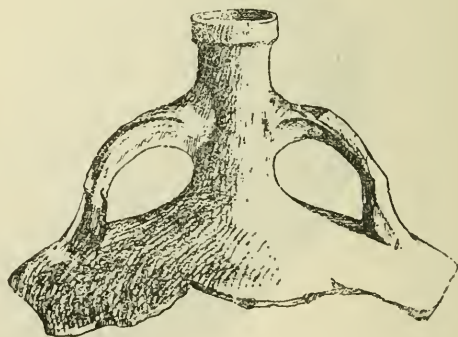
exclusively in connection with the older city wall, traced, at different points, from its south-west to its south-east angle, and along the base of the great scarp which protects this wall at the south-west. Those found most commonly and always associated are Nos. 1, 2, 6, and 11. No. 2 is a pot with a globular body, rounded at the bottom, with a short neck and small handles springing from the brim. It is made of fine paste of a

purplish brown, is wheel-turned, showing a very faint ribbing. The specimen drawn was found with two or three other whole ones at the base of the old wall a few yards north-west of the gate near Siloam. These pots were usually smoked, showing that they were used for cooking. This type occurred frequently at Tell el Hesi in cities 6-8, which cover a period from 800 to 400 B.C. Some specimens occurred still earlier, merged with Phœnician types. The ware and the shapes are identical. The only difference is that the type at the tell show no signs of the faint ribbing. The type is shown in Fig. 240, in my "Mound of Many Cities." This differs from the specimen drawn here in the position of the handles, which, though springing from the neck, rest further down on the body of the pot; but I have a photograph, taken at the tell, of another and more characteristic specimen, which shows the small handles similar to those found at Jerusalem.

No. 1 is an open lamp, a coarse development of a Phœnician type, from which it differs by springing from a stand. This type was also found with the Jewish pottery at the tell (*see* Fig. 237 of my book). No. 6 is of the Pilgrim Bottle type, known in Cyprus. It is of red paste, wheel-turned, with the handles streaked down by the fingers. A similar shape, but with more circular handles, occurs in the Tell el Hesi photograph, just mentioned, which represents the pottery of cities 7-8, ranging from 500 to 400 B.C. Petrie notes that this shape is found much earlier at the tell (*see* Figs. 159-160 of his Tell el Hesi). The photograph also shows a third type of jar, of which fragments were found at Jerusalem, but not drawn here.



No. 4.



No. 6.

No. 4 is found at Jerusalem in connection with Nos. 1, 6, and 11, but not so frequently as these. It is made of fine red paste. Nos. 3 and 5 are small open lamps of a type in use during Phœnician times, and not unlike those used in Palestine to-day! The beautiful shape No. 7 was found inside the tower. It is made of a very fine grey paste; I do not recognise the type. No. 8 is of the light-red paste, characteristic of Phœnician ware. No. 9 is similar in material, but its shape, as well as that of No. 10, is uncharacteristic. No. 11 is most common, and, as I

have said, always found in connection with Nos. 1 and 6. It is made of very thick reddish paste. No specimen was found whole, but the shape of the vessel may be reconstructed from the three bits, which evidently belong to the same type. It is a thin flask, with long neck and stand and a small body. The bottom of the stand is always curiously marked.

No. 12 was also found along the old wall. It is a handle similar to those found on early Phœnician bowls (*see* No. 181, "Mound of Many Cities"), but differing in having a hollow circular end. In connection with these old types, we also found bits of the high Greek vases with knob-like terminations (*see* Fig. 236, "Mound of Many Cities"), and with handles springing from the neck and descending perpendicularly to the body. These at the tell come down to 400 B.C. from earlier times.

Nos. 13, 32, and 33 suggest Phœnician types. Nos. 49 and 50 recall the well-known Phœnician female figures, with pointed breasts and beak. No. 14 represents a type of twisted moulding found on Jewish pottery at Jerusalem. At the tell it occurs on the earliest Amorite ware (*see* Fig. 92, "Mound of Many Cities").

Another characteristic of the early pottery was found in the *burnished facing* occurring on many small fragments. Petrie shows how this lasted from the earliest Amorite time down to the Jewish period, when it occurs in a debased form. He says: "The earliest burnishing on the red face is in wide open crossing lines, which yielded to closer patterns, and in late times a mere spiral burnishing made on the wheel." Figs. 83 and 88, "Mound of Many Cities," illustrate this type. The two other specimens found in connection with the old wall are the inscribed jar handles Nos. 46 and 47. The former was found at a depth of 26 feet in front of the wall crossing the mouth of the Tyropœon valley. The inscription is somewhat defaced.

We now come to the Roman pottery. This was found (1) near the surface of the ground almost anywhere; (2) inside the old wall at any



No. 36.

depth in connection with Byzantine and Arab pottery; (3) embedded in the packing inside the tower north of the aqueduct and around that tower; also in the *débris* around the wall discovered near B.M. 2,479;

(4) never near the base of the earlier or lower wall, including the part branching north from the main wall crossing the mouth of the Tyropeon valley.

The well-known types showing the pronounced Roman ribbing have not been drawn. Numerous tiles turned up, some of them having the stamp of the tenth legion—*LEGIO X FRETENSIS*, but in abbreviated form, shown in Nos. 36–38. On No. 36 may be seen a boar, which was a



No. 37.



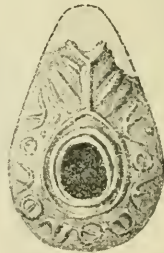
No. 38.

symbol used by this legion. No. 35 is a bit of a bowl ornamented with heads in a late Roman style. The fragment of a dish, No. 51, appears to be made of mock-Samian ware, and shows the figure of a horse.

The rest of the pottery is mainly Byzantine and Arab, and was found at various points inside the old wall. Nos. 15–27, are lamps, and represent the same types discovered by Sir Charles Warren. Nos. 15 and 16 were found in the sepulchral cave under the mortuary chamber with beautiful mosaic, which dates from the fifth or sixth century, A.D., discovered north of the Damascus Gate and illustrated in the *Quarterly Statement* for January, 1895. No. 16 has a Greek inscription. No. 17 is more richly ornamented and may be later. The ornament in No. 18 is



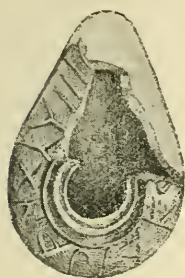
No. 16.



No. 18.

made by the repetition of two letters. No. 19 is stamped with the well-known inscription *ΛΥΚΝΑΡΙΑ ΚΑΛΑ*—"pretty little lamp." The fragment, No. 20, also has an inscription in highly ornamental letters which I cannot make out. This was found above the outlet of the drain which runs under the gate at the south-west corner of the old city. The

round lamp, No. 21, may be older than the above, and may be a development of the plain No. 22, which was found in connection with older pottery. Nos. 23 and 26 appear to be Arab. The type of No. 27, with its several wicks, is well-known in Greece. The tiny jars, Nos. 28 and 29, were found inside the house which was built over the old paved road leading to the south-west gate. Accordingly they are late. No. 30 was found in a birket in the same vicinity. In regard to the curious object, No. 31, I should be glad of suggestions, as I can make nothing of it. No. 34 seems to be Arab. No. 39 is a slab of marble, evidently part of



No. 19.



No. 20.



a mould for casting metal crosses. The incisions are one-sixteenth of an inch in depth. Provision is made for the liquid metal to run out at either end. Nos. 40-45 are interesting, as they show various forms of old crosses. No. 48 is a marble fragment with vine-leaf ornament.

The above facts in regard to the distribution of the pottery throws light upon the age of the walls we have been tracing. We have shown that more than half of the types found in connection with the old wall were also found at Tell el Hesi, representing Jewish and other work, dating from 800 to 400 B.C. Moreover, these types include no Roman work, which was common inside the tower. This fact, taken in connection with the failure to find any other ancient wall in our great section, AB, points to a Jewish date for the lower line of wall running down to Siloam, as well as for the wall branching north to the west of the pool. The presence of Roman and Byzantine pottery immediately within the old line of wall shows that the whole western hill was occupied after the Christian era, a fact which the numerous mosaics substantiate. The wall superimposed upon the lower, shown in the Plan for January, 1896, probably belongs to this period. The absence of Jewish pottery, and the prevalence of Roman and later ware in connection with the tower north of the aqueduct, show it to be late, a conclusion drawn before from other considerations. The wall described in this report, which encloses the top of the western hill, shows also the same late types. The scarcity of Jewish pottery inside the Jewish wall, and its prevalence near the outside base of the wall, may be explained by the fact that the Roman and later towers never extended beyond

the line of the old wall, which was buried in earlier *débris*, but within this line the later dwellings, founded on the rock, had caused a disappearance of the earlier remains.

There remain to be described a few general objects. No. 52 is a type which occurred at the tell at various levels. (See Fig. 256 of my book.) It is a polished article in bone, shaped like a pointed paper cutter, perhaps used in arranging a pattern in weaving. This specimen was found by the old wall, as was also No. 53, also of bone, which resembles a flat spoon. No. 54 represents a type found universally in Palestine, and also in Greece. At the tell I called similar objects in slate spindle-whorls. The present specimen is of bone, prettily ornamented. No. 55, found near the tower north of aqueduct, is a needle of bone. The thumb from a statue of native marble, No. 56, has been referred to on p. 256 of the *Quarterly* for October, 1894. Nos. 57 and 58 are spear-heads, the former of iron, the latter of bronze. The massive iron nail, No. 59, was found under the road coming from Bab Neby Daúd. No. 60 is an instrument of bronze, with a flattened-out head. The brass lamp-handle, No. 61, was one of the first objects found; it is late. No. 62 is a dish-handle in bronze. The bronze buckle, so like a buckle of to-day, occurred inside the gate near Siloam.

The coins found, in our excavations from the beginning, have all been of copper, much corroded. Of the 130 coins examined by the Rev. Theodore E. Dowling, only 28 are at all legible. They have been found, as a rule, within the old city wall, and in no case near the base of the wall. Mr. Dowling's identifications of the 28 legible coins are as follows:—

1. Coin of Herod the Great, B.C. 37-4.
2. Coin of Coponius, or Marcus Ambivius, or Annius Rufus (Procurators), A.D. 6-15.
3. Coin of Annius Rufus, Third Procurator, L.M. (year 40), A.D. 13-14.
4. Possibly a coin struck by Valerius Gratus, **IOYΛΙΑ**, Fourth Procurator, third year, A.D. 16-17.
5. Coin of Herod Agrippa I, A.D. 37-44.
6. Coin of Antioch. Roman emperor (obverse), name doubtful.
- 7-8. Two late Roman coins.
- 9-12. Four Arab coins.
- 13-15. Coins of Constantine I, A.D. 307.
- 16-18. Coins of Constantine II, A.D. 337-340.
19. Coin of Romulus Augustulus, A.D. 475.
- 20-21. Coin of Justin I, A.D. 518.
22. Coin of Justin I and Justinian I, A.D. 527.
23. Coin of Justinian I, with full-face portrait, A.D. 527-565.
24. One late Byzantine coin.
25. Roman coin; Colonial? (Palestine).
- 26-27. Two Saracenic coins.
28. Coin showing (possibly) the cross of a Count of Edessa, c. A.D. 1068.

It has been an unusually stormy winter. During December we lost only seven days of work from the weather. During the first week of January we secured five days for work, but the second week we could work only two and a half days, and the third only two days. Accordingly we decided to take our holiday at a time when work was impossible. For even when there is no wet, these fellahin are paralysed by the cold. They do not know how to resist it by putting more vigour into their work, but stand shivering about. I have never seen them prostrated by the heat.

My plan was to go to Beyrout. Mr. Dickie was to accompany me to that point, and then sail on by the same steamer to Smyrna. But a half hour after we reached Jaffa, a telegram announced that Turkey had declared quarantine against Egypt. Hence there was no steamer to take us north. For three days we saw steamers passing by, and for a time it seemed as if we should have to ride to Beyrout along the coast. But a Turkish steamer appeared from Beyrout on the third day. The accommodation was of the poorest, but we were glad to arrive at Beyrout "clean," in a technical sense. While Mr. Dickie awaited his opportunity to go north, I took him up the slopes of my favourite Lebanon, to stop the night with our foreman, Yusif, Abu Selim, who gave us a cordial welcome. It was a day of glorious views, to the west the great blue expanse of sea, to the east the main ridge of the Lebanon, of a dazzling white, against which the cedar groves showed dark.

Two days after Mr. Dickie left for the north, the *St. Lunniva*, Mr. Perowne's excursion steamer, came in. On his invitation, my father and I joined the party after their return from Damascus, and we sailed direct to Smyrna. The first face I saw there was Mr. Dickie's, who at once joined the party. We had a pleasant day at Ephesus. At Constantinople we had only one day. I had but one object, and that was to see the Imperial Museum and its Directors. Unfortunately, Hamdy Bey had just left, but his brother, Khalil Bey, the Sub-director, received me most cordially, and I passed a delightful hour. Considering the multitude of matters that must come under the observation of the director of a museum, I was astonished as well as gratified at the touch which Khalil Bey has kept with the many details of our excavations. His Excellency took me all over the museum, including the archaeological library. As to the Sidon sarcophagi, they surpass in beauty anything that one could imagine of them. One might well go to Constantinople with the simple object of seeing these treasures. Unfortunately, I could pass only hurriedly through this most interesting museum, merely glancing at the Siloam inscription, the Hittite remains, with a look at my Tell el Hesi tablet.

I made another attempt to see Hamdy Bey at his other office, but was sorry to miss him again. So little can be done in one day! But it is a great comfort to feel that to this well-arranged, well-managed museum are to go such treasures as we may hope to find.

At Athens we left the large party. My father and I had six days here. It was pleasant to meet the Directors of the British and American

Schools of Archæology. I had several valuable walks with Mr. Dickie, taking many interesting notes of things which throw light on points in our own excavations. We left Mr. Dickie to study in Athens, and arrived here last week, when I at once began this report. Though we had been followed by good weather, during our absence there had been hardly one clear day in Syria and Palestine. My sixteen days' trip was very beneficial. It took me away from the Arabic language, which I had heard every day for two years and a half; it took me off into Europe, if not into a full Western civilisation; it took me into a colder, more bracing atmosphere; and it brought me back feeling as if I had been away for six months.

BEYROUT, *March 3rd*, 1896.

ERRATA : JANUARY "QUARTERLY STATEMENT."

P. 12, line 15 from top,	for "establish"	read "substitute."
P. 16, ,, 20 ,,	"separation"	,, "reparation."
P. 17, ,, 3 from bottom	,, "course"	,, "corner."

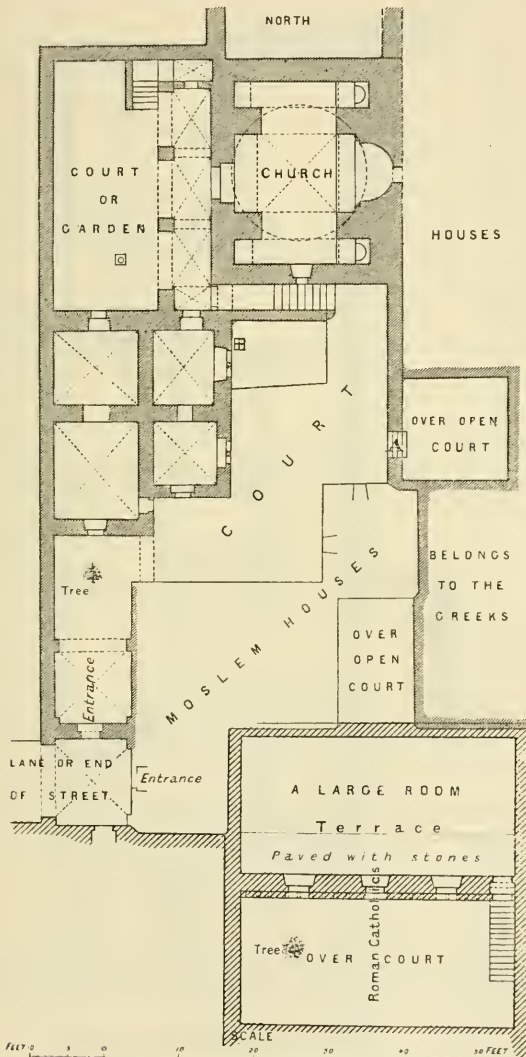
REPORTS FROM HERR BAURATH VON SCHICK.

I. *Deir el 'Adas*.—For several months I have been searching for churches and similar buildings in the Holy City alluded to in old records, and to find out under what name the churches may have been mentioned in various writings. So I came also to the so-called "Deir el 'Adas." Its small but nicely shaped dome I had often seen from a distance, but never had a near view of the building itself. As it stands not on any road or street one does not easily come to it, but can see it from a distance, projecting above the roofs of the houses. So I knew very little about it, especially as it is not mentioned in the many books on such subjects,¹ nor entered in plans or maps of the city. I found it only mentioned in Tobler's "Topography," I, p. 445, as a "deserted mosque," and as near to the so-called "Medinet el Hamra" (the Red Minaret), so I had always the idea that both belonged together, and that it being a Mohammedan ecclesiastical place it would not be easy to go there and examine it; but when recently making some enquiry I learned that they are two different places, and that "Deir el 'Adas" was in possession of the Greek Convent, so I went there to examine the matter.

When passing along the eastern part of the so-called Via Dolorosa, and coming east of the Ecce Homo Arch, to the corner of the barracks,

¹ In the *Quarterly Statement*, 1889, p. 10, Dr. Chaplin remarked that the Church of "St. Peter ad Vincula, from the situation indicated on the plan, can hardly be other than the Deir el 'Adas now in possession of the Greek Church."—(ED.)

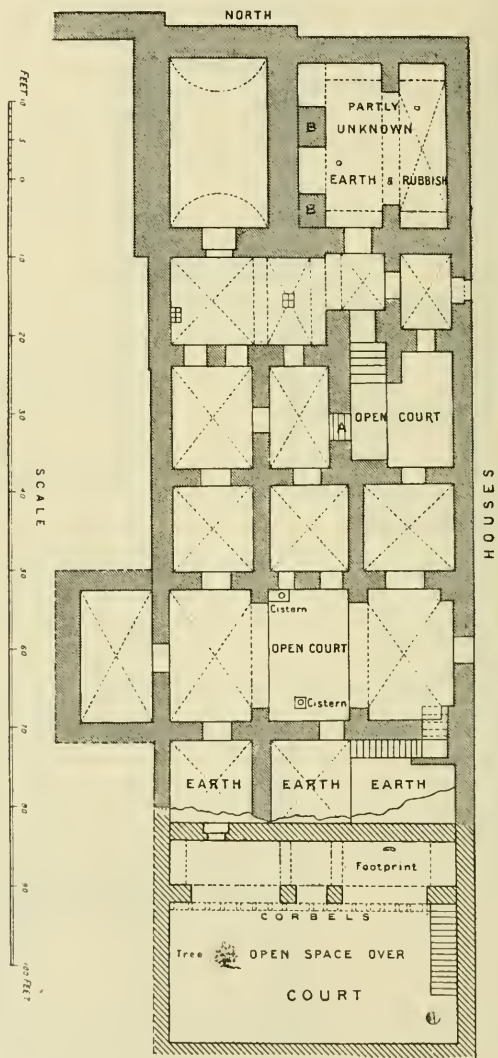
my guide took me northwards up the road between the Convent buildings of the Sisters of Zion, ascending the hill to where the next side roads



I.—PLAN OF GROUND FLOOR OF DEIR EL 'ADAS.

branch off crossing the one by which we came, we entered the eastern one, or the *Hosh Bakir* (see Key Plan or Ord. Surv. Map, $\frac{1}{2500}$), and went

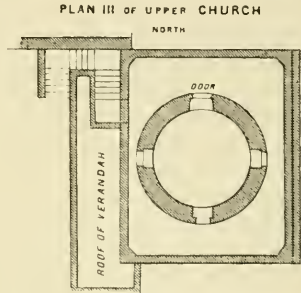
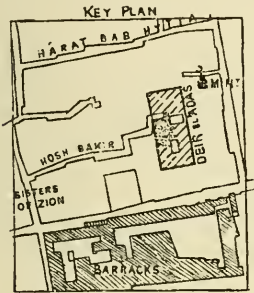
to its end. This end part is covered with a cross arching, and the walls of the three sides have each a door; the southern leads to rooms and



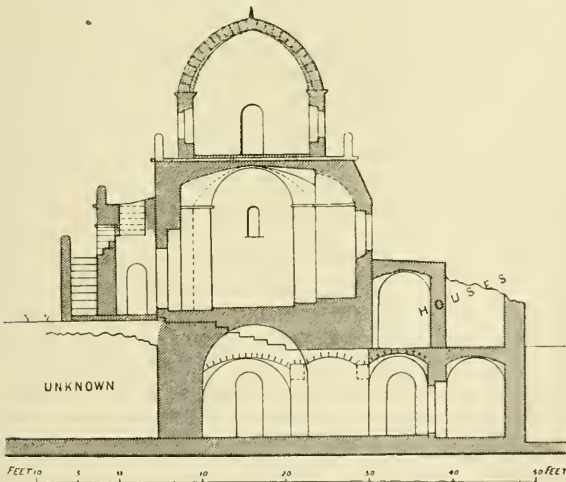
II.—PLAN OF UNDERGROUND FLOOR OF DEIR EL 'ADAS.

ruins belonging to Roman Catholics, the eastern to rooms inhabited by Moslems, and the northern to the place which I wished to examine,

the Greek place of "Deir el 'Adas." Although there are many rooms in the latter, yet only one family is living there, and we found it entirely empty, as the family was gone to reside during the summer in a house outside the city. The neighbours had the key, and opened the house for us. On entering we found the place is first covered (*see*



Plan I), then further on open, as a kind of court; a large tree is also there; passing across the court we came to a short flight of steps, and went through a door into a kind of corridor (or a vestibule), which has before it (westwards) a neglected garden. From this vestibule a door



IV.—SECTION OF OLD CHURCH IN DEIR EL 'ADAS.

leads eastwards into a church of small dimensions, built curiously, and dark, having only two little windows, one over the large apse and the other in the south wall. It is used as a store. It was built as a lower and an upper church, for, outside in the court, a stair leads up, as one

would think, to its roof ; but on going up there is found to be a platform with a parapet wall round about it, and in the middle stands another round church, and covered with the above mentioned dome. (See Plans III and IV.) On the northern side is the entrance door, and on the other are windows. The workmanship is good, and the dome is made up of stones, carefully cut, so that it stands without the use of mortar. If this were not the case the dome would have fallen down long ago, as I could not see that repairs had ever been made.

By this double church, one above and one below, one is reminded of the ancient Church of Zion, with its upper room (Acts i, 13); and, besides Mar Hanna in the south-west corner of the block of the Muristan, I know no other in the present Jerusalem. The Red Minaret stands near, on the north. It is now a single isolated tower, and is no longer in use, as I found the stair in it blocked up, and was told that it is dangerous, and anyone who goes up will soon die ! The mosque once belonging to it is fallen down, forming a heap of stones and rubbish. The entrance to it is in the little lane there.

On coming down I wished to see the underground part of this double church. In the eastern wall of the court a door leads eastwards into another, but smaller, court (see Plans I and II, A), and there a flight of steps leads northward into a number of old vaultings, dark and disagreeable, vaulted chambers in which nothing is kept, but the water of the cisterns is used. These chambers existed long before the church was built, and were built without its being intended to erect a church on them. When the church was designed, the old strong tunnel like vault was selected, and the piers B B put in to make the foundations. This state of things accounts for the curious shape of the church. Southwards the vaults are filled with earth, so that I could not go through, but only take measurements with a long rod. By another flight of steps, more to the south, we were able to go down again, and came into an open court, with two cistern mouths, and to the west and east strong arches, forming large halls or chambers. These parts are very nicely built, of finely dressed stones, and seemed to me to be Byzantine. The vaults farther south are full of earth. Over these parts are rooms, inhabited by Mohammedans, and we had to go back the whole way we had come into the street or end of the lane. Knocking there at the southern door, the people, who are Latins, showed us also that southern part (see Plans I and II). Passing some vaults and passages of no interest, we came through a door into an open court with a large tree and some shrubs in it. On its northern side there is a kind of cloister or vestibule, exceedingly nicely built, with various coloured stones. On its floor the woman, removing the dust, showed us the print of a left human foot, not natural, as it seemed to me, but chiselled in a large slab or flag-stone—she said it was a “footprint of our Lord !” (Plan II.) Then we went up a flight of steps, which are also very nicely made, and came upon a large terrace, which apparently had been once a large room (Plan I), as parts of three windows in the southern wall can still be seen. This wall projects about

10 inches, resting on nicely shaped corbel stones, which are connected one with the other by small decorated arches. The jambs of the windows and the door on the top of the stairs are rather narrow, and the whole looks elegant and nice.

If what I have described was once a convent, as people say, it was not built all at one time, but was enlarged at various periods. The part last described seems to fall in the best period of the Saracens. I think at that time the building extended southwards to the street "Tarik bab Sitte Maryam," opposite the present barracks, where there were then very fine buildings, of which the "Scala Santa" is said to be a relic.

To the question what this house and "Deir el 'Adas" may have been in ancient times, we may say that the name "Convent of the Lentils," *i.e.*, of the lentil eaters, throws no sufficient light, indicating only that there was here in the Christian time a convent whose monks were lentil eaters. But looking into Felix Fabri's wanderings, we come to the conclusion that in the Middle Ages this place was considered to be the house of the Pharisee who desired that Jesus should eat with him (Luke vii, 36), for Fabri, when he had visited the house of Pilate (the present barracks), went further along a side street up the Hill to the "house of Herod," where Jesus was mocked and scoffed at by Herod and his servants—a house north of the Sisters of Zion—and getting no admittance, "went down again to the former street, wherein they stopped before the door of a house. In this house it is said that the Pharisee dwelt who desired that Jesus should eat with him We prostrated ourselves before the door of this house and received indulgences Rising from our prayer at the aforesaid house, we hurried forward on our way and came to another large house which house adjoins the courtyard of the Temple of the Lord. This house is said to have been the School of the Blessed Virgin wherein she learned her letters."¹ This is apparently the building east of the present barracks there. He goes on to say:—"Going a little further on from thence, we came to a place where on the right hand was a vaulted passage. This passage was whitewashed, and in it hung lighted lamps. We stood outside this passage and looked through it into the Temple courtyard, and saw, too, the Temple itself, which is called Solomon's Temple."² This is apparently the present Bab el 'Atm, for through it one can see the Dome of the Rock (*i.e.*, Solomon's Temple); it is also dark, requiring often lamps to be hung up. From here they went (eastwards) to the Church of St. Anne. Thus we see that a little west of Bab el 'Atm, the School of the Virgin was, in Fabri's time, regarded as having been where the schools of the Saracens then were, and a little more west, but on the other side of the street, the house of the Pharisee in which the Christians made the footprint which I have mentioned. Dr. Tobler ("Topography," I, p. 445) speaks of two foot-like impressions there, which were shown to him in front of the door to the church (or mosque). These were not shown to me.

¹ "Felix Fabri," vol. i, part 2, pp. 451-454, Palestine Pilgrims' Text Society, London, 1892.

² *Ibid.*

Higher up the road, Sikkit Deir el 'Adas, and already near Bab es Zahiré (or Herod's Gate), is the "Mamuniyeh," the former Convent of Maria Magdalena, where generally the scene of Luke vii, 37-50, is located, though some place it at Bethany. This is not the place to bring all the discrepancy right, I wish simply to state that in Fabri's time (1484) the Pharisee's house was apparently considered to be the Deir el 'Adas.

II. *The Quarter Bab Hytta, Jerusalem.*—Recently I visited this quarter, and found it greatly changed and improved. It is the north-east part of the present Holy City, and when I came to Jerusalem, in 1846, was in a very lonely condition, inhabited by a few Mohammedans, with small insignificant houses, and between them many empty and waste places. Only in the chief street, that of Bab Hytta, were a few shops. The Church of St. Anne and its compound were in ruins, as also were the "Mamuniyeh," or Maria Magdalena Church and Convent, the latter site being used by a Moslem family as a brick manufactory. All these have undergone great changes. The "Mamuniyeh Ruins" have been entirely pulled down and a grand new building erected on the spot for a school, the rest being made into a nice garden. This new school building is not only large and very high but also of a very nice shape, so the quarter has here quite a new and much better aspect than before. And so it is with St. Anne; not only has the church been restored, but round about large new buildings have been erected for the Algerian Brethren as a kind of convent, and with a large school, which is frequented even by many Moslems. There are besides many new houses built by Moslems, some covered with tile roofs, in the main street, where many shops have been made, and the whole quarter has now a large population, some being Jews. The waste and empty places have had their rubbish removed, been surrounded with walls, and had new houses built upon them. The streets are levelled and paved, and drainage made as in the other streets of the city, and the whole quarter is kept clean. The two gates leading from outside the city to this quarter have, as I formerly reported, been improved, and a watch of soldiers placed at them. I was told that an underground city had been found, so I went there and found the following:—

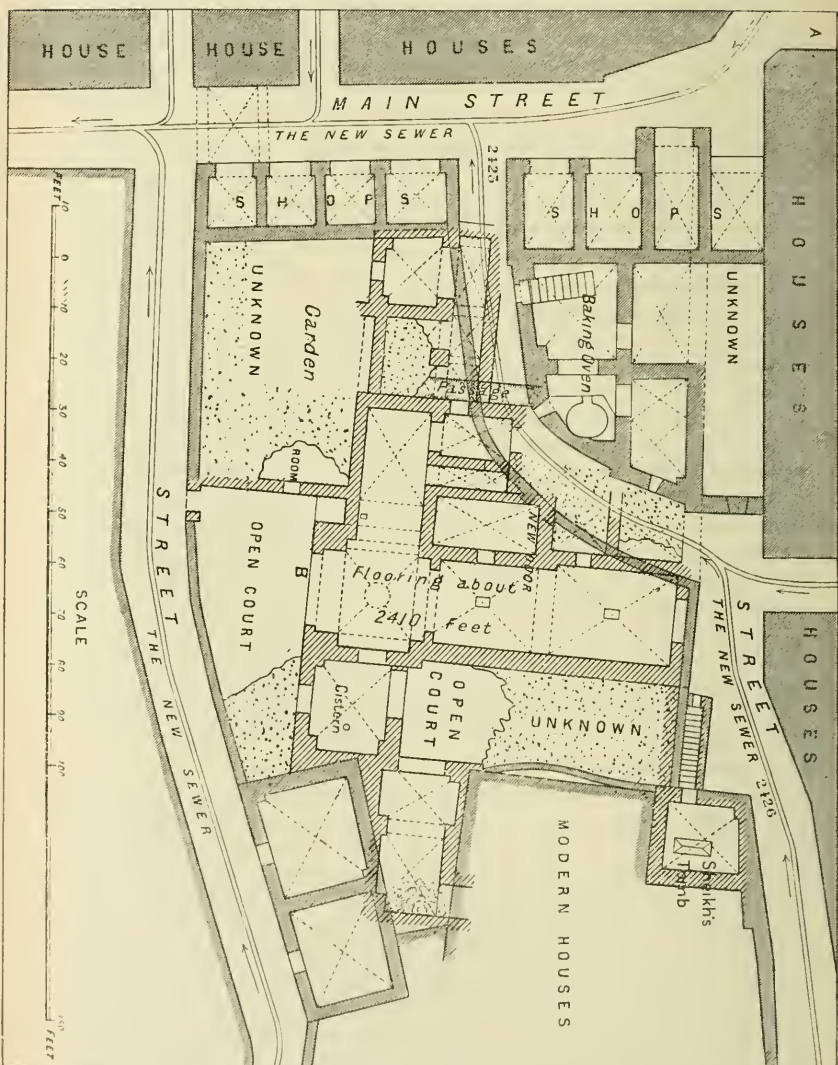
New Discoveries in Harat Bab Hytta.—Entering by Herod's gate, I was brought to the new school, where I had to wait till the key was fetched, then I was led down the hill in the Harat es Saadiéh (*see* Plan II) to the main street of this eastern quarter. At A, hitherto a ruined place with some trees, I saw new building going on; further south are new large buildings, and the row of shops begins here, but all on the eastern side of the street; on the western are only a few, but houses instead. I was brought to the place B, hitherto an empty field. Not long ago a hole broke in, and on examination it was found that there are arches and vaults below. So the proprietor began to remove the rubbish (*see* Plan), first making a door in the dry, rough, and low wall along the southern street. Here a kind of open court was found, and

towards the north a very nice (Byzantine) arch appeared, leading to a high hall 72 feet long, and on an average 16 feet wide, having at the top of the vaulted roof some sky-holes. The round one shown on the plan is the same where the hole in the ground had broken in, indicating the underground buildings. In the first, or southern part of this hall, there were openings on both sides. Eastward a room was cleared, having the mouth of a cistern on its floor. North of this an open court was found, and eastwards vaults were cleared until they came to the mire of the house above, the vault having been used as a sink. Returning to the hall it is remarkable that there are not any doors or other openings in its eastern wall, but in its western wall there are such. In the northern part are two doors leading into rooms, the extent of which towards the west I cannot tell, as there is still earth in them. The third, or more southern room, is fully cleared, and is 20 feet long by 10 feet wide. More south there is no door, but a tunnel-like opening, 12 feet wide, going westwards for 28 feet. In the northern wall of this tunnel there is first a passage, $3\frac{1}{2}$ feet wide, going northward, having most probably stairs going downwards, but not yet uncovered, as the rubbish is not removed to the flooring of the passage. More to the west is a wide opening leading to a kind of ante-room, which has doors or openings on all four sides—one by which we came in, one in the eastward to the passage, one northwards to a room (or court ?), still full of earth, and westward to a passage 6 feet wide, 34 feet long. South of this passage are also rooms not yet completely cleared. The north wall has no openings except at its eastern end, a low arch through which one can look into a tunnel-like passage of a lower story, only partly cleared out.

The space between these apartments and the southern street is still unknown, being covered with earth. In the east wall is a door leading to a room still full of earth. North-east of the whole, in the northern street, there is a narrow building containing a flight of stairs leading (they told me) very deep down into a room with a Sheikh's tomb, or Wely, over which are modern houses.

I have also shown the new drains or sewers on the Plan, the bottom of which is 5 to 6 feet under the pavement. In a house on the north side of the northern street is a baking oven ; the man carrying on the business of baking came out and told me that since the sewer has been made very often water penetrates his oven, and took me in to see the state of things. I had to go down a flight of steps, and found the oven in a small side room with fire in it, and on its east side a little water coming in, so it seems the flooring of the sewer is situated somewhat higher than the flooring of the oven. As I had no instruments for levelling with me I could not fully make out how the flooring of the oven room is situated in reference to those of the described underground story. It is, of course, a good deal higher than the latter, but how much I cannot say. It may be that there the vaults of the underground story were partly broken in when the bakehouse was built ; but it also may be that the underground story extends further north and west under the flooring of the bakehouse, a

question which can be decided when the clearing of earth from the underground story is finished. The man told me he could not go on with the

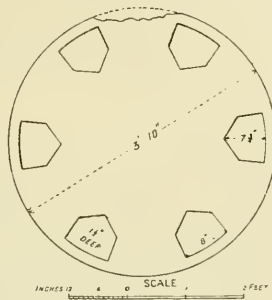


PLAN OF NEW DISCOVERIES AND BUILDINGS IN BAB HYTTA QUARTER.

work as he had no more money for it, and he was obliged to wait till circumstances enabled him to go on. He also told me that the title deed

which he possesses shows that the property has belonged to his family for 763 years, and that it was a waste place when they got it! These remains are not Crusading, but some parts certainly Byzantine, whilst some seem to be even older. Very likely there is still another story below, as the tunnel-like passage shows, and that the hall has sky-holes proves in some measure that this was at that time the upper part of the building, also that the Sheikh's tomb is so deep down suggests this view.

III. *A Remarkable Marble Slab.*—Having been told that there is at Mr. Bergheim's steam-mill an "interesting marble stone" and that it was difficult to say to what it had belonged, I went there and found it lying on the ground. People could not tell me very exactly the spot where it was found when the buildings for the steam-mill were put up. They are of galvanised iron sheeting, and have not required deep foundations, so the stone was found not deep under the surface, and somewhere about



PLAN OF MARBLE SLAB.

835 feet north of the Damascus Gate, a little west of the road going to the "Tombs of the Kings." I measured the stone carefully in all its details, and prepared the accompanying drawings, by which it will be seen that it is a flat circular stone 3 feet 10 inches in diameter, and 7 inches thick. It has on its upper and smooth surface six depressions chiselled of an unequal pentagonal form, on an average 8 inches wide and 1½ inches deep, apparently as receptacles for the heads or bases of pillars, and one thinks at first it may have been a table top supported on six legs. But as these receptacles are on the smooth surface, which, therefore, was exposed to view, and the other surface is rather rough, it was apparently the bottom piece, the pillars standing on it, supporting something else on the top, which I think was a basin and hence that the whole was a font. Similar ones are still existing in Norman churches, for instance in Bodmin Church, Cornwall, built about the year A.D. 1200, in St. Michael's Church, Southampton, A.D. 1150, which have four pillars, and in Dorchester Church, Oxfordshire, from the same period, which latter has six pillars. Fonts were in ancient time regarded with peculiar reverence, and are frequently

preserved, whatever changes the churches may have undergone. And it is not impossible that from St. Stephen's Church, north of Jerusalem, built in the fifth century, and rebuilt in the eleventh century by the Crusaders, a piece of the font, probably of the later church, is still preserved. At the periphery a piece is broken away, but the rest is very well preserved. The periphery is ornamented with three astragal mouldings, indicating (according to my idea) that this round plate rested on a square or six-sided socket.

IV. *On Springs, &c.*—In one of my former reports I stated that the spring of Siloah is very nearly dry. The other day, when I was down there, the fellahin told me that the water must have found *another way to run out*, and very likely goes to an underground channel situated deeper than the well-known one, as a spring in the neighbourhood of Mar Saba, formerly a very small one, has now become copious. Whether this is true or not I cannot tell, possibly it is. Also the new found pool of "Bethesda," near St. Anne's Church, which for many years had always a quantity of water in it, is now completely dry. The spring 'Ain el Hand, on the Jericho road, beyond Bethany, has also become very small, so that the passers-by use up all the water, and the women of the village Abu Dis cannot obtain their supply there.

V. *A large Stone Basin.*—When examining the *font* stone, described above, and considering what it might have been, it came into my mind that I had last year seen on the eastern slope of Mount Olivet another similar stone, which was not a font, but a large stone basin. Not quite a mile east of the Church of the Ascension on the summit of Mount Olivet, is the site of an ancient village or town, on a low ridge between two valleys, called by the natives "Khürbet el Kashe," *i.e.*, the Ruins of the el Kashe family. I visited the place first nearly a quarter of a century ago, and found these ruins, and much pottery and many pieces of red polished stones and of once polished marble from pavements and from pillars, and many other architectural remains, as capitals, &c. There were also a cave, two pools, and two cisterns, one at the southern end of the ruins and one at their northern end; so that I got the impression that the place had been of some importance. But when coming there again last year, I found it so changed that one can now hardly recognise that it was once a town or large establishment. The cistern, the pools, and also the cave are still there, but all the pieces of marble, pottery, &c., have been removed, and not one piece can now be found there: the people have gathered and used them up; the pottery for *hamra*, the marbles for the new *malteeny*—a Jerusalem cement invented by the late Armenian Patriarch, and used to make roofs watertight—and the hewn stones for building new houses at Et Tûr. But one thing is still there, at, or near, the mouth of the northern cistern, namely, a large fragment of what was once a very large stone basin, about $7\frac{1}{2}$ feet in diameter, and a little more than 1 foot deep, of a reddish stone, very smooth, and

polished. One can hardly judge for what purpose it was used. For bathing it was not convenient, for a drinking trough for animals it was too costly; so I think it may have stood in the garden of a nobleman, to keep rare fish in. On account of its weight it could not be removed by the fellahîn, and to break it they feared for the evil which comes always when such things are destroyed.

The late Russian Archimandrite thought the place had been a Christian monastery, and made some endeavours to buy it, in order to restore it again, as a habitation for monks and priests. To me it seems that this place was once in the area of the Jewish Bethphage, as a road coming up from Jericho passes near it, going towards Jerusalem, just over the summit of Mount Olivet; perhaps the road which David used when fleeing before his son Absalom. If one coming up this road wished to go to Bethany he had to pass very near this village or town; and when Jesus went from Bethany towards Jerusalem, coming up from Bethany this place was lying over against that from which the disciples could fetch the ass and bring it to the road, where in Christian times the Chapel of Bethphage was put.

ON THE LATIN INSCRIPTION FOUND BY DR. BLISS BEHIND THE GATE OF NEBY DAÛD.

I.—By the Rev. Canon DALTON, C.M.G.

1. THIS inscription was probably cut not earlier than the spring of 115 A.D., nor later than the summer of 117 A.D. It runs:—

“JOVI O[PTVMO] M[AXIMO] SARAPIDI
PRO SALVTE ET VICTORIA
IMP[ERATORIS] NERVAE TRAIANI CAESARIS
OPTVMI AVG[VSTI] GERMANICI DACICI
PARTHICI ET POPVLI ROMANI
VEXILL[ARIUS] LEG[IONIS] III CYR[ENAICAЕ] FECIT.”

(*Quarterly Statement*, 1895, p. 25 and p. 130.) The size of the stone has since been given by Dr. Bliss. He states that its length is 2 feet 9 inches, and its height 1 foot 6 $\frac{3}{4}$ inches. The letters of the inscription are arranged in six lines. The letters in the first line are 3 $\frac{1}{2}$ inches long, those in the second line 2 $\frac{1}{2}$ inches, those in the third line 2 $\frac{1}{16}$ inches, those in the fourth line 2 $\frac{5}{8}$ inches, those in the fifth line 2 $\frac{1}{2}$ inches, the remains of those in the sixth line (the lower portion of these letters having been broken off) measure 1 $\frac{1}{2}$ inches. The exact arrangement of the letters is shown in the photograph of the stone given in the *Quarterly Statement* for 1895, p. 130.

In October, 97 A.D., Trajan was adopted by the Emperor Nerva, who gave him the rank of *Cæsar*, and the names of *Nerva* and *Germanicus*

(the latter in recognition of the great success he had achieved in command of the legions on the Rhine frontier), and shortly afterwards the title of *Imperator*. His title, then, would be *Imperator Cesar Nerva Traianus Augustus Germanicus*. The Emperor Nerva died January 27th, 98 A.D., after a reign of sixteen months, and was succeeded by Trajan, then at Cologne. The new Emperor went, even before he made his official entrance into the capital of the Empire, from the Rhine to the Danube, where he stayed the winter 98-99 A.D. ; he went not to attack the Dacians at once, but to prepare for the war. In March, 101 A.D., Trajan left Rome for his campaign in Wallachia and Moldavia against the long-formidable Daci, against whom he now led the 1st, 2nd, 4th, 5th, 7th, 11th, and 13th legions. After his victory over their king, towards the close of that year, he assumed the title *Dacicus*, and entered Rome in triumph in 103 A.D. In 105 A.D. he was engaged in a second campaign against the Daci, and, the Danube having been bridged at Severin, penetrated into the heart of Transylvania. He entered Rome in triumph a second time in 106 A.D. The colonists of Latin race and speech he then settled in the conquered lands were the direct ancestors of the present Roumanians, who thus claim to be Romans by blood and tongue. The sculptures on his column at Rome commemorate these victories over the Daci, though the column itself was not dedicated till 113 A.D.¹ During these six years (106 to 113 A.D.) he would appear to have remained at Rome superintending the erection of his many great buildings of public interest and utility, and devoting himself to the civil administration of the Empire. "The monuments of Roman jurisprudence contain many examples of Trajan's legislation. The *Replies* he addressed to the unceasing questions of the prefects and magistrates, were incorporated in the laws of the Empire, and retained their force for many generations. He qualified himself for the task of propounding or applying legal principles, by assiduous labour in the administration of existing law. Trajan exchanged the toils of war for the labours of the forum. Like the great statesmen of the Republic, he returned from the camp to the city to take his seat daily at the tribunals, with the ablest judges for his assessors ; he heard appeals from the highest courts throughout his dominions, and the final sentence he pronounced assumed the validity of a legal enactment. The clemency of Trajan was as conspicuous as his love of justice, and to him is ascribed the noble sentiment that it is better that the guilty should escape than the innocent suffer." To this period belongs his famous correspondence with Pliny the younger regarding the Christians in Bithynia. S. Ignatius, of Antioch, was martyred in the public games at Rome, held probably October 17th (the anniversary date of Trajan's adoption by Nerva), some year between 110 A.D. and 118 A.D.

In the autumn of 113 A.D. Trajan's presence was required on the eastern Asiatic frontier of the Empire, as it had been formerly on the northern

¹ These campaigns as shown in detail on that "chiseled picture book" are described at length in Mommsen's "Provinces of the Roman Empire," vol. i, pp. 221-227, English ed. 1886.

European frontier. He accordingly then left Rome for his Parthian expedition : he passed through Athens and Asia Minor and wintered at Antioch. In 114 A.D. he subdued greater and lesser Armenia, and consolidated the Roman power between the Euxine and the Caspian, between the Euphrates and the Caucasus. The Senate then conferred formally upon him the title of *Optumus*. Trajan is said to have been more proud of it than of any other, inasmuch as he regarded it as a compliment to his character rather than to his exploits. No other emperor was ever honoured with this appellation. As early as 103 A.D. the title *Optumus* appears upon his coins and medals ; but it is from 114 A.D. that it becomes no longer an epithet but an inseparable part of his name, and as such *then precedes even Augustus*. Very shortly afterwards he was designated *Parthicus*. He wintered again at Antioch, and during his stay there the great earthquake occurred in January, from which he narrowly escaped with his life. In the spring of 115 A.D. he again left the Syrian capital for the East, and after bridging the Tigris entered Babylon and Ctesiphon, the Parthian capital. At the latter place he wintered, and the title *Parthicus* was confirmed to him, by his soldiers, at the conclusion of this expedition, the most brilliant in the rapidity and extent of its conquests of any exploit of the Roman arms. Assyria and the modern Kurdistan, as well as the sites of Alexander's greatest victories, Arbela and Gaugamela, had been brought beneath the sway of the City of the Seven Hills. In 116 A.D. he sailed down the Tigris, and launched his bark upon the Persian Gulf, when, seeing a vessel sailing to India, he regretted he was no longer young enough to go thither himself, and returned to Babylon. Meanwhile the so-recently subjugated nations of the East were ominously agitated, and the Jewish insurrection so long impending and fomented by industrious intrigues, wherever the Dispersion were in any force, burst forth against the Roman arms in Palestine and in Parthia, Mesopotamia, the North African coast, in parts of Libya about Cyrene, Egypt, and Cyprus. In 117 A.D. this general rebellion of the Jews throughout the East was crushed by Lusius Quietus, originally a Moorish chieftain who had volunteered into the Roman service at the head of a band of mercenaries, but who, like the Moor Othello afterwards at Venice, had now become the greatest of his adopted country's captains. Trajan himself, however, fell ill ; he had not hesitated to keep the field through all the summer heat, and leaving the army in the East under the charge of Hadrian, set off homewards to Italy. He only got as far as Selinus in Cilicia, where, worn out after a very active and hardy life of 65 years, he died of dropsy and paralysis, August 11th, 117 A.D., after an eventful reign of 19 years. The first of the Caesars who had met his death at a distance from Rome and Italy : the first whose life had been cut short in the actual service of his country. His ashes were conveyed to Rome in a golden urn, and deposited at the foot of his column : the first Roman who received the honour of being allowed to repose after death within the walls of the city. Mommsen says, "Even after death the honour of a triumph was accorded to him,

and hence he is the only one of the deified Roman Emperors who even as god still bears the title of Victory."

From an examination, then, of the several imperial titles we see that the limits of time within which it is possible that this inscription could have been cut, are very clearly defined. We may regard it either as a votive thankoffering "for the welfare and victory of Trajan and the Roman people," after that had been completely achieved in the summer of 117 A.D. This is its latest possible date. Or it is just possible we may, perhaps, be allowed to regard it as an anxious prayer put up for the success of the Eastern campaign, while that was yet in progress, and before the Jewish insurrection had been finally quelled. In that case the title *Parthicus* will give us our earliest limit. News of this designation, applied to the Emperor in Rome, could not well have reached the East before 115 A.D.¹ This is the earliest date it could have been cut. But our vexillary is more likely to have awaited the soldiers' formal ratification of the title to their general, before using it in an inscription; and the probabilities would appear to be that the stone was engraved as a votive thankoffering in the early months of 117 A.D.

2. So far as to the date of the inscription. Next, as to the man commemorated. In view of what is to follow, it will be well for us to have as vivid a presentment of him before our minds as possible. The slight sketch of his career necessitated above, when merely tracing the dates of the various titles bestowed upon him by the Senate and people of Rome, has been enough perhaps to show him to us as a man of singular sense and vigour, from early youth trained in the camp. Trajanus, his father, had commanded the 10th legion at the bloody storming of Joppa, under Titus, in the Jewish war. Trajan himself was a strict disciplinarian, and this, united with his genial demeanour, had gained him the love and confidence of the legions alike in Spain, and in Germany, in southern Russia, and in eastern Armenia. But his courage and self-denial, his valour and generosity, his minute vigilance and unwearied application made him an able ruler, and as great a statesman as he was a captain. He was a wise, liberal, just, prudent, beneficent administrator; his virtue of moderation, his personal modesty, and anxiety for his subjects' well-being were the cause of the amazing popularity he acquired in the discharge of his public duties. The construction of canals and roads, theatres, and aqueducts undertaken on so vast a scale under his auspices throughout the Empire, witness to this day how his administration combined genuine magnificence with economy. "Trajan enjoyed also the distinction, dear in Roman eyes, of a fine

¹ Mommsen, "Provinces of the Roman Empire," vol. ii, p. 66, note ², says the title *Parthicus* was conferred between April and August, 116 A.D. In his description of Trajan's two Parthian campaigns (pp. 65-71), he dates the events of these campaigns in each case one year later than the dates given above; which are taken from Merivale and from Bishop Lightfoot. The latter discusses very fully the whole question of the Chronology of Trajan's reign, "Apostolic Fathers, S. Ignatius," vol. ii, pp. 391-418, ed. 1889.

figure and noble countenance. In stature he exceeded the common height, and on public occasions, when he loved to walk bareheaded in the midst of the senators, his grey hairs gleamed conspicuously above the crowd. His features, as we trace them unmistakably on his innumerable busts and medals, were regular, and his face was the last of the imperial series that retained the true Roman type, not in the aquiline nose only, but in the broad and low forehead, the angular chin, the firm compressed lips, and generally in the stern compactness of its structure. The thick and straight-cut hair, smoothed over the brow without a curl or a parting, marks the simplicity of the man's character in a voluptuous age which delighted in the culture of flowing or frizzled locks. But the most interesting characteristic of the figure I have so vividly before me, is the look of painful thought which seems to indicate a constant sense of overwhelming responsibilities, honourably felt and bravely borne, yet, notwithstanding much assumed cheerfulness and self-abandonment, ever irritating the nerves, and weighing upon the conscience." (Dean Merivale, "History of the Romans under the Empire," chap. lxiii, vol. viii, p. 67, edit. 1865.)

3. Next, as to the deity invoked in the inscription—Jupiter Optumus Maximus Sarapis. The nearest equivalent of this in modern phraseology would perhaps be "the Supreme Being, the beneficent lord of life and death."

By the old Egyptians, Osar-Apis was the name conferred on the dead Apis after he had become "beatified," or re-absorbed after incarnation into Osiris. Memphis, south of the present Cairo, was the chief seat of this cult, as Heliopolis was of that of Mnevis, Thebes of that of Amen, Denderah of that of Isis, Thinis and Philae of that of Osiris, and so on. Each nome and principal city of Egypt was specially devoted to its own favourite presiding divinity, whose attributes were associated (as some think) in each case with what had been the totem animal of the original tribe there settled. These deities were by no means antagonistic or contradictory to one another; several were professedly the same divinity under different names; many were related as members of a family. They were all regarded, by some at least of the intelligent, from very early ages as so many manifestations of the One eternal principle of life.

Accordingly, after Alexandria had been founded, the Ptolemies, at one and the same time Egyptian Pharaohs and yet Greek Princes, felt the propriety and the need of having a local and presiding deity for that great city. Its population was a congeries gathered not only from Greece and its colonies, but from all the nations and tribes of the Mediterranean and the East. What was wanted was such a tutelary deity as would appeal to the devotion of them all alike, indigenous or foreigner, trader or philosopher, mariner or landsman, rich or poor, sick or whole, learned or unlearned. Tacitus narrates the whole affair of the discovery, and introduction, from over the sea of the great tutelary deity of Alexandria, at some length in his "Histories," book iv, chapters 81 to 84, which is in itself a proof of the influence of this particular cult in his day. The

passage may perhaps be most conveniently read in Merivale's "History of the Romans," chap. lvii, vol. vii, p. 150, or in Church and Broadribb's translation of the "Histories," or in Blackwood's "Ancient Classics for English Readers," Tacitus, chap. viii, pp. 146 to 151. The tale is told by him *à propos* of Vespasian's stay at Alexandria, when he "was already assuming in the eyes of the Romans something of the Divine character, and the Flavian race was beginning to supplant the Julian in their imagination." From the East the Saviour of the world was to appear: who else was he if not the elected of the Eastern legions? At Alexandria, therefore, his followers were eager to invest him with the attributes of deity, and some, at any rate, seem to have been ready to hail him as an incarnation or impersonation of their popular god Sarapis. Then we get the tale of the most successful invention of this divinity by Ptolemy. It was from Sinope, in Pontus on the Euxine, the dark, mysterious land where Medea had erst wrought her alien spells, whence Jason had fetched the Golden Fleece, but on whose strange Cimmerian borders Greek and Oriental had long ago planted their mercantile colonies, that the new revelation came. Tacitus says that the original name of the newcomer from Sinope had not been recorded. The name probably under which he was revered at Sinope and reported of to Ptolemy by travellers and traders, and dreamed of by him afterwards, had a very similar sound to that of Osar-Apis which his ears were familiar with in Egypt; and his functions, too, were easy to reconcile with Egyptian ideas; he was "lord of souls and judge of the dead, and had a consort queen." On hearing his native name the Egyptian priests, persuaded that the mythology of the whole world was but a plagiarism of their own, identified him at once with their own Osar-Apis; and the Greeks as deftly and neatly turned the new-found Osar-Apis into the more euphonious *ὁ Σάραπις*, and saluted him and Isis as Pluto and Persephone. Henceforth Sarapis, "lord of the underworld," is regularly sculptured as Plutus, "lord of riches," as well as god of death. Speedily did Sarapis become the sole lord of his new home. A similar result ensued to that which had often before been witnessed in Egyptian history. As the seat of a god's worship became important so did the deity its patron; the supremacy of one city over other cities meant that its tutelary deity was supreme over other gods. Alexandria became the chief city, the mercantile and official capital of Egypt; then Sarapis became the chief, too, of all the gods of the land, and there his shrines were honoured for nigh one thousand years. For the worship of Sarapis was the last of the heathen forms to fall before the power of Christianity—a thing not to be wondered at in the case of a divinity whose original idea involved the two strongest principles that actuate the conduct of mankind—the love of riches and the fear of death. For the god of the subterranean world was necessarily lord also of its treasures. His devotees had promise not only of the life that now is but also of that which is to come. His worship would appeal alike to faith and hope; to the highest and to the lowest instincts; to the most selfishly superstitious, and to the spiritually-minded with their

highest ideals of possible and future excellence. The late Mr. C. W. King, in the "Gnostics and their Remains," 2nd edit., 1887, p. xvii and pp. 158 to 212, gives much curious information about Sarapis. He tells us that "Speculations as to his true nature employed the ingenuity of the later philosophers at Alexandria, and how in time every conflicting religion strove to claim him as the grand representative of their own doctrine. Macrobius, he says, had preserved one of the most ingenious of these interpretations, i, 20: 'The city of Alexandria pays an almost frantic worship to Sarapis and Isis, nevertheless they show that all this veneration is merely offered to the sun under that name'; and after giving the reasons, proceeds: 'From all this it is evident that the nature of Sarapis and the sun is one and indivisible; and again Isis is universally worshipped as the type of Earth or Nature in subjection to the sun.' The philosopher saw in Sarapis nothing more than the *Anima Mundi*, the spirit of whom Nature universal is the body, so that by an easy transition Sarapis came to be worshipped as the embodiment of the one supreme, whose representative on earth was Christ." The followers of Mithras and Sarapis had a gnosis of their own communicated in their mysteries to the initiated few. The Emperor Hadrian, a most diligent enquirer into things above man's nature, got himself initiated into one mystery after another. All these were of Asiatic origin, and very popular at this time with all persons making any pretension to the title of philosophers. Hadrian writes in a letter from Alexandria to his brother-in-law Servianus in 131 A.D., preserved by the historian Vopiscus in his life of the tyrant Saturninus: "I am now become fully acquainted with that Egypt which you extol so highly. I have found the people vain, fickle, and shifting with every breath of opinion. Those who worship Sarapis are, in fact, Christians; even those who style themselves the bishops of Christ are actually devoted to Sarapis. There is no chief of a Jewish synagogue, no Samaritan, no Christian bishop, who is not an astrologer, a fortune-teller, a conjuror. The very patriarch of Tiberias" (the head of the Jewish religion after the destruction of Jerusalem), "when he comes to Egypt, is compelled by one party to adore Sarapis, by the others to worship Christ. There is but One God for them all, Him do the Jews, Him do the Gentiles, all alike worship." "Consequently," says Mr. King, "those initiated into the true secrets of the old religion must have recognised the fact that their deity, whether the Sun, or the soul of the Universe, was nothing but a type of the one, the Saviour recently revealed to them. Or else it would appear that the new converts, in order to escape persecution, enjoyed their own faith under the covert of the national and local worship, which was susceptible of a spiritual interpretation quite cognate to their own ideas, and indeed enshrouding the same." This may have been true of some few of them.

But Dean Milman ("History of Christianity," vol. ii, p. 108, edit. 1863) quotes this letter of Hadrian's, and says regarding the latter clause in it,—“They have but one God, him do the Christians, Jews, and Gentiles worship alike.”—“Casaubon understood it seriously; but it is evidently

malicious satire. The common god is Gain." The Emperor, in fact, is fiercely sarcastic, not mildly mixing a jumble of creeds together. He writes, not calmly as a philosopher, but at a white heat of fury and indignation. His beloved Antinous had just perished mysteriously in the Nile; and the people of Alexandria were jeering at him in his sorrow with unfeeling ribaldry, and what he says is that there was none of that rabble Jew, Christian, or Gentile who cared for aught but lucre; filthy lucre was the one common god of each and all. Nevertheless, Milman adds that it was no doubt true that "The tone of the higher, the fashionable society in Alexandria was to affect, either on some gnostic or philosophic theory, that all these religions differed only in form, but were essentially the same; that all adored one deity, all one Logos or Demiurge, under different names; all employed the same arts to impose upon the vulgar, and all were equally despicable to the real philosopher."

Whether our vexillary had been initiated or not we do not know. He had at any rate lately been in Egypt, and by linking the name of Sarapis here with that of Jupiter Optumus Maximus would appear to regard him as the great Pantheistic deity, who absorbed the attributes and functions of all the more ancient Gods of Egypt and of Rome, rather than, as in his more limited capacity, the Pluto of their mythology, the lord of the realm of departed spirits: he here addresses himself to the one Supreme Being, Father of Gods and men, the beneficent, almighty lord of life and death.

4. So we pass to the consideration of the vexillary of the 3rd legion, "Cyrenaica," the man who caused this votive tablet to be raised. The vexillaries were the oldest class of veterans—"a *vexillum* was a temporary and extraordinary standard; a *signum*, the fixed and ordinary one. Those veterans who had served out their time of 20 years and were not provided for, though "exactoritati," yet remained under a vexillum. They were a select troop used only in battle, and were free from all other duties. But *any* troop separated from the main body of the legion under a special commander had its own vexillum, and its members were "vexillarii." They were used for making roads, bridges, fortifications, and as outposts through the provinces. The numbers of a vexillatio, though often a thousand, varied; hence the different rank of the commander over them." (Smith's "Dictionary of Greek and Roman Antiquities," vol. i, p. 792, edition 1890.)

The 3rd legion was in Illyria in 69 A.D., and was one of the earliest in Europe to declare and fight for Vespasian, who had been saluted Imperator in Syria on the 17th July of that year. They took part in the defeat of the Vitellians at Bedriacum under Antonius Priscus, and afterwards marched on to Rome, where Vitellius was slain, 21st December the same year. They were next quartered in Campania, and subsequently received orders to embark for Alexandria: from whence a detachment "vexillatio" of this legion, together with another from the 22nd, was despatched to help Titus—under whom were the 10th, 5th, 15th, and

12th legions—in the siege of Jerusalem. The city was taken August 10th, A.D. 70.

Hence it is just possible that this vexillary, if he had joined the legion as a recruit in Italy when it was ordered to Egypt, had both actually had the fortune to witness the Sarapis incident of Vespasian's at Alexandria as narrated by Tacitus (which occurred there in the spring of 70 A.D.), and had afterwards taken part in the overthrow of Jerusalem under Titus in the August of the same year. If so, he would now be between 60 and 70 years of age when he caused this votive tablet to be cut, in 116–7 A.D., say 65, the same age as his imperial master Trajan himself at this very time. Be that as it may, as a vexillary or veteran, he certainly could not have failed to have heard much in his time of both events from his regimental comrades, some of whom had been present on both occasions.

He was now a vexillary at Jerusalem in 116–7 A.D. Time-expired men of the other legions who had taken part in the great siege were, we know, colonised in Palestine, and had grants of land in various parts of the country. After the fall of the city, the province of Judæa fell under the Emperor's administration, and its tolls and tributes accrued to his private exchequer, and under his superintendence measures were taken for re-peopling the territory with fresh colonists. It is possible that our friend was a vexillarius, who was thus provided for, and may have had such a grant on Mount Sion, where the tablet was found.¹ Or on the other hand, he and other veterans of his vexillatio may have been engaged in fortification and other works there at this time about the old citadel of Zion and city of David, which we know was repaired for a Roman garrison, while the rest of the city was left in ruins. Or again, he may have only been passing through the country with his detachment to Petra (in Arabia), where the legion was shortly afterwards quartered, and this tablet, erected on a favourable site, may merely record his pious wish as a votive thank-offering for the complete success of the enterprise in which he and his were then engaged—the welfare and victory of his imperial master and the Roman people in the overthrow of all hostile powers whatsoever. “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, in Pontus and Asia, in Egypt, and in the parts of Libya about Cyrene, Jews and Proselytes, Cretes and Arabians.”

As our own regiments bear on their colours the names of the places

¹ It should be remembered that Roman tiles and bricks stamped with the cognisance of the 10th Legion Fretensis have also been found not only by Dr. Bliss recently, but also by former explorers for the Palestine Exploration Fund, on the eastern slopes of Sion (*e.g.*, *Quarterly Statement*, 1885, p. 133, and 1891. p. 20), as well as the inscription of the centurion Julius Sabinus of the same 10th Legion (*Quarterly Statement*, 1871, p. 103); and Dr. Bliss has found that wherever the soil of these southern slopes is disturbed for a few feet deep, tessellated pavements and remains of Roman houses apparently abound.

where they have achieved their most distinguished victories, so in a similar way were honorary titles granted to the Roman legions. The badge or label of the 3rd legion had been *Augusta* (*ep.* "King's Own"); it was now *Cyrenaica*.

The Jewish population of *Cyrenaica* outnumbered the natives, and during the war of Trajan with *Parthia*, when the Roman legions were probably withdrawn from the African provinces and a few feeble garrisons alone remained to maintain the peace, they were for a time triumphant in the uprising of 116 A.D., and perpetrated the most dreadful atrocities on the Greek inhabitants. "All Egypt, both *Alexandria* and the *Thebais*, with *Cyrene*, arose at once. In Egypt the Jews had at first some success; but the Greeks fell back on *Alexandria*, mastered the Jews within that city, and murdered the whole race. Maddened by this intelligence the Jews of *Cyrene*, headed by *Luke* and *Andrew*, swept over all lower Egypt, where they were joined by a host of their countrymen, and penetrated into the *Thebais*, and even further. Horrid tales are told, even by their own people, of the atrocities they committed. Some of their rulers they sawed asunder from head to foot, they flayed their bodies and clothed themselves with the skins, twisted the entrails and wore them as girdles, and anointed themselves with blood. We are even told they boasted of feasting in cannibal wise on the bodies of their enemies; 220,000 fell before their remorseless vengeance. *Lupus*, the Roman Governor at *Alexandria*, meanwhile, without sufficient troops, sat an inactive spectator of this desolation." (Milman, "Hist. of the Jews," book xviii, vol. ii, p. 420, edit. 1863.)

Marcus Turbo was sent quickly by sea with a considerable force of horse and foot to the coast of *Cyrene*. He marched against *Andrew*, and after much hard fighting, suppressed the insurrection there in that province. The 3rd legion won their decorative epithet, *Cyrenaica*, for the part they then took in these operations.

Luke attempted to force his way by the *Isthmus of Suez*, and some, at least, of his followers found their way to *Palestine*. The insurrection was still raging in Egypt when the Jews in *Mesopotamia* rose in arms. Their insurrection was soon suppressed by the vigour of *Lusius Quietus*, then considered the ablest soldier in the Roman army, and he was immediately appointed to the Government of *Judaea*, to provide against any further outbreak there. This detachment of the 3rd legion would be part of his garrison at *Jerusalem* for the time being.

I have preferred to take the abbreviated form *Vexill.* of the inscription as intended for *Vexillarius*; but doubtless others might consider it more likely to stand for *Vexillatio*, and regard the tablet as erected by the whole detachment. In that case the only difference will be that most, if not all, of the points made above respecting our *Vexillary*, would apply to several instead of only to one of the members of this band.

We saw from the imperial titles that the date of the inscription was probably not earlier than the spring of 115, nor later than the summer of 117 A.D. We seem now, from a consideration of the legion's title,

shut up between the very end of 116 A.D. and the beginning of 117 A.D.

It is just possible that the newly-conferred honorary distinction, "Cyrenaica," was the very cause of the vexillary's tablet. That is to say, if he happened to have been a vexillarius who had left the service, or if he was detached for special duty on Mount Sion, he would have heard at Jerusalem of the success of his former brother legionaries in Africa, of their hard, stern, indomitable fight against tremendous odds, and he hastes in gratitude to share the title since bestowed, and amid the very ruins of Jerusalem to pray the Supreme Being, he and his had adored together at Alexandria in former days, to crown the further labours of their arms in the same cause with victory and success: "So let all thine enemies perish, O Lord," whether in Babylonia, Egypt, or Judæa.

On the other hand, if he belonged to a vexillatio of veterans still in active service, then he may have seen with his own eyes, and wrought with his own hands, some of the dauntless deeds for which he now gives thanks. Lusius Quietus, the Moor, is the Governor of Jerusalem and Judæa, and the 3rd legion, "Cyrenaica," are only halting in the citadel, or on the slopes of Sion, as they pass forward on their march to Petra and "Arabia," where the legion was next quartered.

5. Before we take leave of the veteran "vexillary" offering up his prayer on Sion for his aged Emperor, to "the One Great God, the Judge of quick and dead," when both he and his master were standing, at the end of their several lives, on the near confines of the unseen world, we cannot but recall to mind that an additional pathos is imparted to the scene by the fact that our forefathers believed that in answer to the prayer of another aged man on behalf of the same Emperor, the veil that falls at death between the living and the dead had been uplifted: and that, as an instance that "the effectual fervent prayer of a righteous man availeth much," to Trajan alone, of all the countless myriads of heathendom, it had been vouchsafed to pass forth from Hell, through Purgatory, into Paradise. The story is discussed at length in Bishop Lightfoot's "Apostolic Fathers," ed. 1889, S. Ignatius, vol. i, pp. 3 to 8, and notes.

Gregory, Bishop of Rome, A.D. 587 to 604 A.D. (he who sent forth S. Augustine of Canterbury, the Apostle of the English, and who was in austerity and devotion himself a monk to the end of his days), is said to have been so moved by the representation on Trajan's column of an instance of his clemency and kindness of heart to a poor widow whose son had been slain, that "he betook himself to the tomb of S. Peter, where he wept and prayed earnestly. There, rapt in an ecstasy, he received a revelation to the effect that the soul of Trajan was released from torments in answer to his intercessions; but he was warned never again to presume to pray for those who had died without holy baptism. . . . The noble charity which underlies this story may well exempt it from rigorous criticism. . . . The legend seems to have had a strange fascination for the mediæval mind, both in the East and West. It

appears in a Greek Euchologion, as a notable example of the efficacy of importunate prayer. . . . In the west its reception was still more cordial. . . . S. Thomas of Aquinum discusses it as an anxious and perplexing problem of theology. . . . But the legend received its crowning triumph when it found a home in Dante's poem, and 'the great victory' of Gregory over death and hell was handed down to all time enshrined in his undying verse."

l'alta gloria
Del Roman principato, il cui valore
Mosse Gregorio alla sua gran vittoria :
Io dico di Traiano Imperadore.

And then Dante gives the tale of the widow consoled for the loss of her son at length, "Purgatorio" x, 73-96. And yet again he returns to the theme in "Paradiso" xx, 44-48, saying of the Emperor in bliss (which consists, we must remember, entirely in conformity to the will of God)—

Ora conosce quanto caro costa
Non sequir Cristo, per l' esperienza
Di questa dolce vita e dell' oposta.

Our own countryman, Langland (1362 to 1399 A.D.), dwells not so much on the force of prayer as on the goodness of the Emperor as an example to the great of his day. Skeat's "Piers Plowman," ed. 1886, vol. i, pp. 339, 340, and again p. 379.

Misericordia eius super omnia opera eius.

'Ye, haw for bookes!' quath on . was broken out of helle—
'Ich, Troianus, a trewe knyght . ich take witness of a pope,
How ich was ded, and dampned . to dwellen in helle
For an vneristene creature ; . seynt Gregorie wot the sothe,
That al the eristendome vnder Crist . ne myghte eracche me thennes
Bote onliche loue and leaute . as in my lawes demynge !
Gregore wist this wel . and wilhede to my soule
Sanacion, for the sothness . that he seih in myn werkes ;
And for he wilnede wepyng . that ich were saued,
God of hus goodnesse . seih hus grete wil ;
With-oute moo bedes-byddyng . hus bone was vnderfonge,
And ich ysaued, as ye may see . with-oute syngynge of masse.
Loue, withoute leel by-leue . and my lawe ryghtful
Sauede me Sarrasyn . soule and body bothe.'

Io, lordes ! what Leaute dude . by an emperoure of Rome
That was an vnerystene creature.

Nougth thorw preyere of a pope . but for his pure treuthe
Was that Sarasene saued.

Well oughte ye lordes, that lawes kepe . this lessonn to haue in mynde.
And on Troianus treuth to thinke . and do treuthe to the peple.

This matir is merke for mani of yow . ac, men of holy cherehe,
The Legende Sanctorum yow lereth . more larger than I yow telle ?
Ac thus lele loue . and lyuyng in treuthe
Pulte oute of pyne . a paynim of Rome.

I-blessed be treuthe . that so brak belle-gates,
 And saued the Sarasyn . from Sathanas and his power,
 There no clergie ne couthe . ne kumynge of lawes.
 Loue and lente . is a lele science ;
 For that is the boke blessed . of blisse and of ioye :
 God wrought it and wrot hit . with his on fynger,
 And toke it Moyses vpon the mount . alle men to lere.

“Lawe with-outen lone,” quod Troianus . “leye there a bene,
 Or any science vnder sonne . the seuene artz and alle,
 But if thei ben lerned for owre lordes loue . loste is alle the tyme” :—
 For no cause to cacche siluer there-by . ne to be called a mayster,
 But al for loue of owre lorde . and the bet to loue the peple.
 For seynte Iohan seyde it . and soth aren his wordes,
Qui non diligit, manet in morte.”

Lord Bacon, writing (in 1605 A.D.) of the same tale, “Advancement of Learning,” First Book, vii, 5, edit. 1869, W. Aldis Wright, pp. 54, 55, says :—“How much Trajan’s virtue and government was admired and renowned, surely no testimony of grave and faithful history doth more lively set forth than the legende tale of Gregorius Magnus, bishop of Rome, who was noted for the extreme envy he bare towards all heathen excellency ; and yet he is reported, out of the love and estimation of Trajan’s moral virtues, to have made unto God passionate and fervent prayers for the delivery of his soul out of hell ; and to have obtained it, with a caveat that he should make no more such petitions.”

6. The coincidence between Dr. Bliss’s finding this inscription of 117 A.D. and his later excavations by Siloam is certainly curious. Trajan, who was childless, died either 9th or 11th August, 117 A.D. His empress stated that he had adopted Hadrian just before his death. Hadrian had married Trajan’s grandniece, besides which Hadrian’s father was Trajan’s first cousin. Hadrian was born 24th January, 76 A.D. at Rome. He was left an orphan at 10 years of age under the guardianship of Trajan, who attached him to the army in Germany. He was serving with the 2nd Legion (Vespasian’s old legion in Britain) when he was deputed by them to carry the army’s congratulations to Trajan on his adoption by Nerva in 97 A.D. He served under Trajan in both his Dacian campaigns, and was by his side throughout the Parthian expedition. He was prefect of Syria in 117 A.D. when on 11th August he was saluted Emperor at Antioch. He went to Rome, and in the spring of 118 A.D. led a campaign against the Moesians. In 119 A.D. he began to carry into execution his determination personally to visit every corner of the empire, marching steadily on foot 20 miles a day with the legions, bareheaded, sharing the men’s diet, black bread, cheese, and sour wine. He first passed thus through Germany and Gaul, and Britain, visiting York and Newcastle in the winter of 119–120 A.D., then back again into Gaul and Spain, where the winter of 120–121 A.D. was spent. Then crossed the Mediterranean into Morocco, and marched through the North African provinces into Asia, Parthia, and Syria. In the winter of 122–3 A.D. he was resident at

Athens; thence he passed to Sicily, and saw the sunrise from the top of Aetna. He was at Rome in 124 A.D., from thence crossed to Carthage, and returned to Rome, and in 125 A.D. to Athens again. There he built a new Athens, south-east of the Acropolis, and completed the great Temple of Jupiter Olympius. In 130 A.D. he visited Egypt, and went up the Nile to Thebes, and back to Alexandria, where he reconstructed a whole quarter of the city. The next year, 131 A.D., occurred that final outbreak of the Jews in Judæa under the gallant warrior, and last of the national heroes, Bar-kokheba, "son of a star," so called from Balaam's prophecy in Numbers xxiv, 17: "There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel and shall smite through the corners of Moab, and break down all the sons of tumult, and Israel shall do valiantly; out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." After putting down the insurgents in Egypt, Syria, and Palestine, he established in 132 A.D. the Roman colony of Aelia Capitolina at Jerusalem, so called after himself, Aelius Hadrianus, and on account of the immense and even then still impressive towering heights of the Herodean "Capitol," or present Haram area. Hadrian himself, however, did not come to Jerusalem till 134 A.D., when he was personally occupied for a considerable time in its rebuilding. He was a great architect himself, and travelled with a company of architects and artificers, and was officially entitled the "Restorer" of no less than 13 cities. It would be very strange if we did not find substantial traces of his work at Jerusalem, and probably much of what Dr. Bliss has been unearthing by Siloam belongs to this period. The great dam across the valley below the old pool (*Quarterly Statement*, 1895, pp. 305-312) resembles in character the construction at Birket Isrâil ("Jerusalem" volume of the Survey, p. 10), where the great fosse appears to have been similarly dammed by him. The ample supplies of water in the reservoirs beneath the Temple area would no longer be required for cleansing purposes after the Jewish sacrifices had ceased, and would be available for baths, &c., the remains of which have there been found by Dr. Bliss. His triumphal arch across the street, the so-called "Ecce Homo" arch, still exists. The inscription to his successor, Antoninus Pius, given in the *Quarterly Statement*, 1874, p. 209, and with slight differences in the "Jerusalem" volume of the Survey, p. 427, as IMP. CAES. TITO AELIO HADRIANO ANTONINO AUG. PIO P. P. PONTIFICI AVGVRI DECRETO DECVRIONVM, is said to be still legible, on a large stone built upside down into the south wall of the Haram just east of the Double Gate, and is supposed by M. Clermont-Ganneau to be the base of the statue erected to the Emperor Hadrian within the area where he built his temple to Jupiter. The inscription must anyhow belong to a date subsequent to 138 A.D. after the adoption of Antoninus. Hadrian died 10th July, 138 A.D., in the sixty-second year of his age, and twenty-second of his reign. The Bordeaux pilgrim in 333 A.D. saw the statue still standing. Other works executed by Hadrian at Jerusalem are described in the "Jerusalem" volume of the Survey, pp. 9 to 11.

Dr. Bliss is to be sincerely congratulated on the several Roman and Byzantine works he has thus been the means of bringing to light. Besides the fragments of Eudocia's wall (461 A.D.) along the southern slopes of Sion, the mosaic pavements both on Mount Sion and on Olivet, the Roman baths by Siloam, the Roman Camp at el Lejjun across the Jordan, and this interesting inscription at Neby Daúd, we have now to thank him further for the Roman works he has discovered on the eastern slopes of Mount Sion, as published in the *Quarterly Statement* for January last. The remains there coloured in red on the diagram opposite to p. 9 are nearly all Roman. The basis of the thick-walled square tower by the aqueduct and the aqueduct itself are undoubtedly so; and probably the "lower wall," with similar chambers, the entrance to which is from above only, as if they had been constructed for storehouses of some kind, is Roman also. Over the top of these Eudocia's wall, of later construction still, is shown as running. May he before next spring have the good fortune to discover for the Fund many other similar remains; he has already achieved as much within two years for Roman remains at Jerusalem as perhaps any previous explorer in the same short period of time ever did or could.

II.—By EBENEZER DAVIS.

Amongst the discoveries announced in the issues of the *Quarterly Statement* for the year 1895 as having been made by the officers of the Fund at Jerusalem, a prominent place must be given to the inscription found by Dr. Bliss in the wall of Neby Daúd.

I have looked through each *Statement* that has appeared since Dr. Bliss's discovery, but not having seen any adequate account of this important epigraph, I venture to present a few facts which may be useful for its fuller elucidation.

It is a votive inscription set up by a vexillarius or standard-bearer of the 3rd legion, *not* to Olympian Jove, but to Jupiter Serapis, a Romano-Egyptian divinity, the object of the act of devotion being the health or safety and victory of the Emperor Trajan and the Roman people.

Strictly speaking, this divinity was foreign to the Pantheon both of Egypt and Rome, his statue having been brought from Sinope to Alexandria by Ptolemy Soter (B.C. 312–283), the first of the Lagidæ or Greek kings of Egypt. The name, however, had been given at a much earlier period to one of the old Egyptian deities, probably Apis, worshipped with the attributes of Osiris.

The introduction of the worship of the later Serapis into Egypt was viewed with great disfavour by the natives, who were votaries of the ancient gods of their country, and so intolerant were they of the strange cult that, as Macrobius informs us, the erection of Serapea, or temples of Serapis, was forbidden within the walls of the old cities of Egypt. We have it also on the authority of Strabo, the famous geographer, that the

great temple of Serapis at Memphis was outside the city, this statement of the learned Greek being confirmed by recent discovery.¹

Some interesting particulars relating to this matter are given by Tacitus, who lived in the reign of Trajan.² This writer in his *Histories*, iv, 81, informs us that "while Vespasian staid at Alexandria (A.D. 70) awaiting the summer winds (which blow from May 27th to September 14th) and a calm sea, many wonders occurred by which the favour of Heaven and a certain goodwill of the Deities towards Vespasian were evidently signified. A poor blind man of Alexandria, known through the whole town by reason of his infirmity (warned by the God Serapis, whom that superstitious nation adores above others), fell down at Vespasian's feet and begged of him with tears to heal his blindness by wetting his cheeks and his eyelids round about with the spittle of his mouth. Another, lame of an hand, by the command of the same God, prayed Vespasian to vouchsafe that the limb might feel the imprint of a Caesar's foot.³ Vespasian at first scorned and rejected their suits, but when they still pressed upon him he was in a doubt what to do, fearing, on the one hand, the disreputation of vanity, while on the other, the importunity of the diseased persons, and the speeches of flatterers gave him some cause of hope; at last, he desired the physicians to consult whether such blindness and infirmity were possible to be cured by human help. The physicians (as their manner is) diversely disputed the point, but at last concluded—that the blind man's eyes were not perished but overgrown with some

¹ Referring to M. Mariette's uncovering in 1851 of the Serapeum at Sakkarah. No burials took place within any city of the living in Egypt. The sacred bulls were deposited after death from apparently the time of the Second Dynasty, 3,000 years B.C., down to the days of the Ptolemies, in their own series of vaults. The funeral of a bull, with full rites, cost about £20,000. These vaults, like those of all other sacred animals or human beings, were always outside and away from the cities of the living.—J. N. D.

² Trajan was born towards the end of 53 A.D., in the reign of Nero. Tacitus, who would be living when this inscription was cut, was born in 55 A.D. He began life under the patronage of Vespasian (who died June 23rd, 79 A.D., aged 70), and that of his two sons, Titus and Domitian. Titus was born December 30th, 41 A.D., and died September 13th, 81 A.D., having been Emperor two years and two months. His brother Domitian was killed September 18th, 96 A.D. Tacitus's *Histories*, as we now have them, end with the death of Domitian, but he had designed to add the reigns of Nerva and Trajan. Under Trajan all the works known positively to be his were composed. Whether he survived that Emperor we do not know. He tells us himself that he had reserved a work on the affairs of Trajan for the solace of his old age, which possibly he never attained. Juvenal too, we may remember, was born in 59 A.D. and died in 119 A.D.—J. N. D.

³ The foot was one of the sacred emblems of Sarapis, being regarded as significant of Death as Departure, or as Crusher out of life. The test was, therefore, a crucial one. If the Emperor's foot was possessed with divine power when placed upon the cripple kneeling before him, it would be a proof that they were right in hailing him as Sarapis incarnate.—J. N. D.

film or skin, which being taken away the sight would return; and that the other man's limbs had gone awry or were dislocated, and might, with force conveniently applied, be set right again; that perhaps it was the pleasure of the gods to restore them to health, and to appoint the Prince as the divine means of doing it. Finally, that if the remedy had good success the glory would redound to the Prince that did it; if not, the shame would light upon the poor patients that importuned him. Whereupon Vespasian, determined to put all things to the touch of his fortune and thinking that nothing was incredible, with a pleasant countenance, before a great multitude who stood by attending the events, did as they had desired him, and immediately the blind man recovered sight and the cripple the use of his hand. They who were present affirm both to be true, even at this time when nothing is to be got by lying."

The great Roman appears to have suspected a deal of fraud and humbug in the whole affair, and doubtless he was right.¹

The historian goes on to relate (Chapter 82) how the Emperor, his interest in Serapis having been excited, was "desirous to visit the sacred seat of the God and ask some questions relating to the Imperium, so after commanding all to depart, he entered into the temple alone, where, busied at his devotion, he thought he saw behind his back Basilides, a nobleman of Egypt, whom at the same time he knew to be sick in his bed many days' journey from Alexandria. Then he enquired of the priests whether Basilides had that day come into the temple and of others whether he had been seen in the city; and at last, sending horsemen on purpose, he found Basilides was no less than fourscore miles distant at that same moment. Upon which he concluded it was a divine vision and out of the name of Basilides derived an answer by the God to his question," *i.e.*, that he was recognised by the God as Basileus or Emperor. He had been saluted as Imperator at Cæsarea, July 17th, 69, but his rival Vitellius was not slain till December 21st, and the Senate had then confirmed the title. Vespasian, ever slow and cautious and now in his 60th year, had purposely delayed going to Rome, where his son, Domitian, was acting as Cæsar and Prætor for him. On January 1st, 70, Vespasian and Titus were elected Consuls, and Domitian Prætor. It was not till late in the summer of 70 A.D., that Vespasian arrived in Rome.

Tacitus proceeds (Histories, iv, 83):—"The original of this God has not

¹ "Voltaire joyfully proclaimed the authenticity of this miracle; Hume applauds the cautious and penetrating genius of the historian; Paley dissects the particulars of the narrative and points out a flaw in it." "It is not by any means easy to discover what were the religious feelings of Tacitus: at times he appears to have been a fatalist, at times an orthodox believer in the religion of the State: in the above narrative he has evidently no doubt as to the truth of the cure, if not of the miracle wrought by the Emperor."—DONNE. A very striking passage from Champigny "Rome et la Judée," p. 499, on the parallelism between Vespasian and Christ is quoted by Merivale, "Hist. of Romans," vol. viii, chap. lxxv, p. 135, ed. 1865.—J. N. D.

been recorded by any of our writers, but the Egyptian priests relate the story after this manner : that Ptolemy, the first of the Macedonians, who obtained the kingdom of Egypt, when he added walls to the newly built city of Alexandria, also erected temples and instituted religion, saw in his sleep a goodly young man, much taller than ordinary, who warned him to send into Pontus some friends whom he could confide in, to bring his image from thence, that it would bring prosperity to the whole kingdom, but particularly to the place where the image should be set up ; and the young man seemed to be immediately carried up to heaven in a flame of fire. Ptolemy being moved with so great a miracle, declared his vision to the priests of Egypt, whose business it was to interpret such things. But when he found them ignorant of Pontus, and other foreign matters, he asked Timotheus, an Athenian of the family of the Eumolpidæ (whom he had brought from Eleusis to have the chief government in matters of religion), what devotion or God that might be. Timotheus, conferring with some who had been in Pontus, understood there was a city called Sinope, and near it an ancient temple dedicated to Jupiter Dis or Pluto, for there stood by it the image of a woman commonly called Proserpine. But Ptolemy, prone to fear as kings commonly are, and quickly returning to his former security, and being more addicted to pleasure than devotion, neglected for a while the matter and turned his thoughts another way, till such time as the same vision appeared again in a more terrible manner, peremptorily denouncing destruction both to him and his kingdom, in case what he had required was not performed. Then Ptolemy sent an embassy with presents to Scydrothemis, King of Sinope, desiring them to go by Delphos, and ask counsel of the Pythian Apollo. Their voyage by sea was prosperous, and the answer of Apollo was without ambiguity, namely, that they should go forward and bring his father's image along with them, but leave his sister's behind.

“84. The ambassadors came to Sinope, where, presenting their gifts, they opened their commission and declared what the king their master's request was. Scydrothemis was in doubt what to do, sometimes he was afraid of the displeasure of the God, sometimes the threats of his subjects, who were utterly averse to it, and sometimes he was inclined by the presents and promises of the ambassadors. And notwithstanding three years were spent in this negotiation, yet Ptolemy continued all the time an earnest and diligent suitor, and sent more honourable ambassadors one after another, together with more ships and gold.

“At last a terrible and threatening vision appeared to Scydrothemis, commanding him to prevent the determination of the Gods no longer ; but as he still delayed, various mischiefs and divers disasters befel him, and the manifest wrath of the Gods vexed him daily more and more ; so that calling an assembly of all the people, he declared to them the commands of the God, his own and Ptolemy's visions, and the impending mischiefs in case of refusal. But, however, they refused the motion, and fearing their own state, and envying Egypt, they beset the temple about.

“Whereupon there runs a strong report that the God himself went

aboard the ships of his own accord after they had been brought to shore, and which is wonderful, that they arrived at Alexandria in three days, though they sailed through so long and vast a sea; and so there was built a temple to the God agreeable to the magnificence of the city, in a place called Rhacotis, where an ancient temple had been dedicated to Serapis and Isis. This is the most famous opinion concerning the origin and transportation of this God." (Histories, iv, 83, 84.)¹

Tacitus likewise informs us that Serapis was regarded by many as the sovereign ruler of all, by others as Osiris, the most ancient deity of that people, by most as Jupiter Dis, lord of the under world, and that he was also worshipped by many as Esculapius, or the god of healing. Sick persons were accustomed to pass a night in the Serapeum in order to effect their restoration to health.

Hence prayers might appropriately be offered to him by the Roman legionary PRO SALVTE IMPERATORIS ET POPVLI ROMANI.

Serapis was also adored as Pluto, lord of the under world, Hades personified. (Aidoneus.)

The Romans appear latterly to have become much addicted to the worship of Serapis, Mithras, and other foreign idols, as may be plainly seen by votive inscriptions to them, profusely given in "Grüter," and other more modern works on classical epigraphy.

Altars had been dedicated by private Romans to the Egyptian deities previous to B.C. 58, in which year the Roman Senate decreed the abolition of the worship of the gods of Egypt, and the demolition of their temples.

This decree, however, was ineffectual in hindering the spread of the Græco-Egyptian worship, to which the Roman commonalty had become addicted, nor was a second *Senatus Consultum*, issued in B.C. 50, more preventive of the strange religion. We have it on the authority of Dion Cassius that the will of the people had so far prevailed by B.C. 43 that the Senate allowed the erection in the Circus Flaminius of a new temple to Serapis and Isis, from which time onward these divinities were worshipped without let or hindrance. Their votaries were very numerous in the time of Hadrian, and Alexander Severus magnificently adorned their temple. The worship of Jupiter Serapis was abolished at Alexandria in the reign of Justinian.

Though the importance of Dr. Bliss's discovery is greatest from the point of view of classical archæology, I desire nevertheless to point out to the devout inquirer that the study of the native and foreign cults of the Roman Empire at the time when this inscription was set up will forcefully illustrate the divine power of Christianity which brought so many nations out of the darkness of Pagan superstition, with its "Lords many and Gods many," into the light of that pure and simple faith,

¹ This translation of Tacitus is taken from that made by Sir Henry Savile and others, published in three volumes, 8vo, London, 1698. The above extracts are from vol. iii, pp. 347-350.

which acknowledges but "One God, the Father, and One Lord, Jesus Christ" (1 Cor. viii, 5, 6).

The text of the inscription was accurately given in ordinary Roman capitals on p. 130 of the *Quarterly Statement*, April, 1895, excepting that the name of the emperor is spelt TRAJINI—on the stone it is TRAIANI.

SOUTHAMPTON, *October 21st*, 1895.

A SHORT DESCRIPTION OF SOME BIBLE COINS FOUND IN PALESTINE.

By the Rev. THEODORE E. DOWLING.

I. THE SHEKEL, שֶׁקֶל, corresponding to the word *weight*.

THERE is no distinct allusion to the five silver shekels of Simon Maccabæus (B.C. 141-136) in the New Testament. "The thirty pieces of silver" (St. Matthew xxvi, 15, and xxvii, 3, 5, 6, 9), for which our LORD was betrayed, considered with the parallel passage of Zechariah (xi, 12, 13), suggest this probable reading "thirty *shekels* of silver"—not actual shekels, but Syrian tetradrachms, of the same weight. The Revised Version of the New Testament renders the passage "they weighed unto him thirty pieces of silver." To this day it is usual in Jerusalem to examine and test carefully all coins received. Thus a Medjidie (silver) is not only examined by the eye, but also by noticing its ring on the stone pavement, and English sterling gold is carefully weighed, and returned when defaced. The mention of the weighing of the silver may indicate a similar state of things, as regards currency, in our LORD'S time.

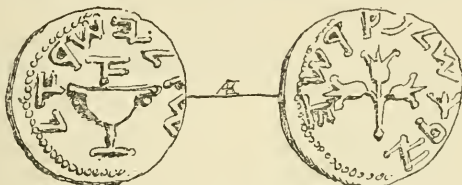
The first distinct allusion to the earliest native Jewish coinage is found in the Apocrypha. There are frequent references to the shekel in the Old Testament, but only as a certain weight of silver, not as a stamped coin.

Antiochus VII (Euergetes, Sidetes), famous for his siege and capture of Jerusalem, B.C. 133, "gave" Simon Maccabæus, the brother of the celebrated Judas, "priest and prince of the Jews," "leave to coin money for thy country with thine own stamp" (1 Maccabees xv, 6) in November, B.C. 139.

"The Shekel of the Sanctuary," or "Holy Shekel" was probably the normal weight, and preserved in the Temple.

Its value was about two shillings and eightpence of English money. The average shekel, found in Judæa, weighs between 200 and 220 grains, troy weight. The silver shekel and half-shekel were struck on the Phœnician standard.

The cup (*obv.*) represents the pot of manna (Exodus xvi, 33), and the central device (*rev.*), Aaron's rod that budded (Numbers xvii, 8). No heads or busts are found on the obverse side of strictly Jewish coins.



Shekel of the first official year of Simon Maccabæus, B.C. 141-140.

Obverse.—*Shekel Isrâel*, "Shekel of Israel." A cup or chalice. On either side, a pellet. Above, an *Aleph*, i.e., the numeral letter 1.

Reverse.—*Jerushalem Kedoshah*, "Jerusalem the Holy." Central device, Aaron's Rod.

II. THE HALF-SHEKEL, בקע, *Bekah*.

"And when they were come to Capernaum, they that received the half-shekel (Greek, didrachma) came to Peter, and said, Doth not your master pay the half-shekel? He saith, yea. And when he came into the house, Jesus spake first to him, saying, what thinkest thou, Simon? The kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, from strangers, Jesus said unto him, therefore the sons are free. But lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel (Greek, *stater*); that take, and give unto them for me and thee." (St. Matthew xvii, 24 to end, *Revised Version*.)

The annual tax of the half-shekel was, in the course of time, demanded of every free-born adult Jew of the age of twenty years, but under fifty, for the support of the Temple worship. Priests and women were exempt, but not paupers. It was called Atonement or Ransom Money of the LORD. This Temple poll-tax was levied, and willingly paid, between the 15th and 25th of the month Adar (March-April) at the time of the Passover, of each year.¹

¹ "What must have appealed to every one in the land was the appearance of the 'money-changers' (Shalehanim), who opened their stalls in every country-town on the 15th of Adar (just a month before the feast). They were, no doubt, regularly accredited and duly authorised. . . . From this tax many of the priests—to the chagrin of the Rabbis—claimed exemption on the ingenious plea that, in Leviticus vi, 23 (A.V.), every offering of a priest was ordered to be burnt, and not eaten; while from the Temple-tribute such offerings were paid for as the two wave loaves and the shewbread, which were afterwards eaten by priests. Hence, it was argued, their payment of Temple-tribute would have been incom-

The half-shekel was the Old Testament sacred tribute (2 Chronicles xxiv, 4-15).

The Jews, in their poverty, after the Babylonian Captivity "charged" themselves "yearly with the third part of a shekel for the service of the House of God" (Nehemiah x, 32, 33). This ordinance of Nehemiah survived in the time of our SAVIOUR, when the prosperity of the Jews enabled them to return to the original command:—"A bekah for every man, that is, half a shekel, after the shekel of the sanctuary." (Exodus xxxviii, 26.)¹

At Capernaum, Simon Peter is asked: "Doth your master pay tribute?" (*i.e.*, the half-shekel). He is sent to the Lake to find "a piece of money" (a silver stater), the exact sum being named by St. Matthew. The instructions are: "that take, and give unto them for Me *and thee*." In other words, thou shalt find a shekel, the authorised tribute for two souls—neither more nor less—that take, and give unto them (the Jewish Collectors) "for Me *and thee*." No one except our LORD ever paid the whole shekel. It was illegal.² Each man must pay his own half-shekel, year after year. But our SAVIOUR paid the *whole* Shekel, τὰ δίδραχμα (plural, with the article, as something perfectly well known). Shekels, half-shekels, and copper quarter-shekels had become scarce, not being re-struck after the Maccabæan rule. The silver currency of Palestine in our LORD's day consisted of tetradrachms of Phœnician and Syrian cities. The Stater of St. Matthew was therefore a silver Tetradrachm, which was of the same value as two half-shekels.

patible with Leviticus vi, 23! . . . When it is remembered that, besides strictly Palestinian silver and especially copper coin, Persian, Tyrian, Syrian, Egyptian, Grecian, and Roman were circulated in the country, it will be understood what work these 'money-changers' must have had. From the 15th to the 25th Adar they had stalls in every country-town. On the latter date, which must, therefore, be considered as marking the first arrivals of festive pilgrims in the City, the stalls in the country were closed and the money-changers henceforth sat within the precincts of the Temple. All who refused to pay the Temple-tribute (except priests) were liable to distraint of their goods." Edersheim's "Life and Times of Jesus the Messiah," vol. i, ch. v, pp. 367-8. "The official money-changers for a fixed discount changed all foreign coins into those of the Sanctuary." *Ibid.*, vol. i, ch. i, p. 114.

¹ "One of the 'thirteen trumpets' in the Temple, into which contributions were cast, was destined for the shekels of the current, and another for those of the preceding year. These Temple contributions were in the first place devoted to the purchase of all public sacrifices, *i.e.*, for those which were offered in the name of the whole congregation of Israel, such as the morning and evening sacrifices." . . . "It seems a terrible irony of judgment when Vespasian ordered, after the destruction of the Temple, that this tribute should henceforth be paid for the rebuilding of Jupiter Capitolinus." Josephus, "Wars of the Jews," book vii, ch. vi, 6; "The Life and Times of Jesus the Messiah," vol. ii. pp. 111-114.

² *The Silver Sockets*, pp. 11-15.—WALLER.

The value of the silver half-shekel was about one shilling and fourpence of English money. The average weight of existing coins is 110 grains, troy weight. No gold half-shekels or shekels are known to be in existence. Copper specimens of one-half of a shekel and one-quarter of a shekel of the "fourth year" of Simon Maccabæus (B.C. 138-137) are still found in Jerusalem.

The genuine silver half-shekel is a rare coin in Jerusalem. The Fellahin occasionally find specimens of the shekel ("year 3") in Judæa, during the ploughing season, but I have only seen four half-shekels in Palestine—three in Jerusalem and one at Haifa (Galilee). I recognised a false half-shekel (probably a recent Hebron forgery) in an European University Museum in 1894. The Jews in Hebron sadly impose upon the uninitiated tourist in Palestine with their skilful imitations of silver shekels of the "year 2," and "year 3." Dr. Selah Merrill, a late American Consul in Palestine, told me that in his early days at Jerusalem, false Jewish coins were seldom offered for sale. It may be asked, why are shekels more easily obtained than half-shekels? Perhaps the sacred money of the Temple was melted down by the Roman conquerors of Jerusalem. Hence their scarcity.



Silver Half-shekel, B.C. 140-139.

Obverse.—*Chatzi ha-shekel*, "Half-shekel." Pot of manna ornamented with Jewels. Above, the letter *Shin* with a *Beth*, i.e., "Year 2."

Reverse.—"Jerusalem the Holy." Central device, Aaron's Rod.

In June, 1890, a small earthenware jar, containing five shekels and two half-shekels, was brought to the Rev. C. T. Wilson, Jerusalem, by the Church Missionary Society Native Teacher at Bir ez Zeit, in the Jebel el Kuds (or Jerusalem hills), about one hour and thirty minutes' ride, north-west of Bethel. The story of its discovery, as related to Mr. Wilson, at Bir ez Zeit, is as follows:—A woman of that Christian village was getting firewood on the site of a ruin known as Khurbet Sia, about one hour's ride W.N.W. of Bir ez Zeit, close to the village of Koba. She saw in the crevice of a rock what she took to be the shell of a species of snail which is eaten by the Fellahin, but, on getting it out, found it was a small jar. Inside this jar were the above-mentioned coins, specimens of which illustrate the text. The coins were in exceptionally good condition, so much so that Mr. Wilson was suspicious of them. However, he ultimately bought the whole of them, with the jar. When found, the jar was full of a fine yellow powder, which the woman emptied out. Mr. Wilson tried afterwards to secure some of this powder, but without success. The jar is $4\frac{1}{2}$ inches in height, and is perfect.

III. THE PENNY : *Greek, δηνάριον* ; *Latin, denarius.*

"Shew me the tribute money. And they brought unto him a penny. And he saith unto them, whose is this image and superscription ? they say unto him, Cæsar's" (St. Matthew xxii, 19-22).

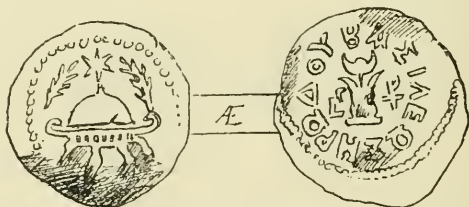
"Bring me a penny" (St. Mark xii, 15).

There was a familiar saying of the Rabbis : "Wherever any King's money is current, there that King is lord."

The silver Imperial penny (or Denarius) was the civil tribute money exacted from the Jews in our SAVIOUR'S day for the Roman Emperor. This tax was specially hateful to the independent and turbulent Galilæans.

Its value was about eightpence half-penny of English money. The Denarius was the ordinary day's wages of the Palestinian peasantry (St. Matthew xx, 2).

The Denarius is mentioned eleven times in the Gospels, and once in the Revelation (vi, 6). It could not have been a coin of the Herods. The head of Herod I is never represented on his twenty copper coins. There is no "image" on any of the ten coins of Herod Archelaus, or on the nine of Herod Antipas.



Herod I, surnamed the Great, B.C. 37-4:

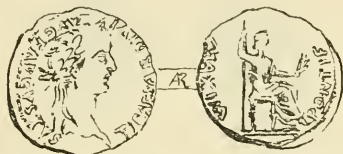
Obverse.—A helmet with cheek-pieces. Above, a star. On either side, a palm branch.

Reverse.—ΒΑΣΙΛΕΥΣ ΗΡΩΔΟΥ, a tripod, in the *field* to the left L. Γ (Year 3), and in *field* to right the monogram $\frac{P}{T}$.

Tiberius was the reigning Emperor from A.D. 14 to 37. The denarii both of this Emperor and of his predecessor Augustus (A.D. 6-14) were unquestionably current in Palestine in our LORD'S time.¹ It is not possible to state positively whether the coin brought to our SAVIOUR bore the similitude of the former or the latter. The probability is that it represented the image of the *then* reigning Cæsar. In Jerusalem, however, the coins of Augustus are, at the present day, more common than those of Tiberius.

¹ Three copper coins of the Tetrarch Herod Philip II, son of Herod I (St. Luke iii, 1), B.C. 4-A.D. 34, have the head of Augustus (obv.), and three later coins the head of Tiberius. Specimens, however, are now exceedingly rare in Jerusalem.

The Denarius is the only Roman silver coin mentioned in the New Testament, and it was the ordinary silver currency of Palestine. Originally, as its name implies, it was a coin equal to ten ases (*denis assibus*). During the reign of Tiberius the Denarius contained sixty grains troy of silver, and was then considered equivalent to the fourth part of the silver *stater*, or tetradrachm, or shekel.



The Penny (or Denarius) of Tiberius, A.D. 14-37.

Obverse.—TI[berius] CÆSAR DIVI AUG[usti] F[ilius] AVGVSTVS.

These Denarii are not all from one die, implying different dates.

Reverse.—PONTIF[ex] MAXIM[us].

IV. THE FARTHING : Greek, ἄσάριον ; *Latin*, as, or assarius, and *Greek*, κοδράντης ; *Latin*, quadrans.

“Are not two sparrows sold for a farthing?” (St. Matthew, x, 29.)

“Are not five sparrows sold for two farthings?” (St. Luke, xii, 6.)

1. The *as* was (probably) a *Roman* brass coin, struck at Antioch, in value, in our Lord's time, one-sixteenth of the Denarius, and nearly the size of a halfpenny. Its weight averages 143 grains. At this date no *Roman* coins were current in Palestine of a smaller value than the *As*. A lengthened search in Jerusalem has failed in my procuring even the sight of one of these coins.

2. A Greek imperial brass coin (κοδράντης, St. Matthew, v, 26, and St. Mark, xii, 42) is also rendered in the Authorised Version of the New Testament as a Farthing. I have also failed to obtain a specimen of this coin.

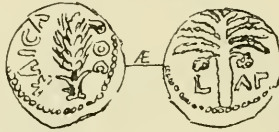
There being much difficulty about the New Testament Farthing, the above paragraph was submitted to a distinguished Scotch numismatist—a specialist in Jewish coinage. His reply is as follows:—“I have consulted over a dozen works, and find they are all at sixes and sevens on the λεπτόν and κοδράντης. I am inclined to take the latter as signifying the *quadrans*. St. Mark, writing, as is supposed, for Roman readers, informs them that a λεπτόν was = $\frac{1}{2}$ quadrans. So that I am not sure that we need suppose that a coin of the value of the *Quadrans* is asserted to have been in circulation in Palestine in the first century. There is no mention of such a coin in the Mishna (see ‘Schürer History,’ &c., Div. II, vol. i, p. 40).”

Another numismatist in Galilee has suggested one or other of the small copper coins of the five first Procurators of Judæa, and I am

inclined to agree with my learned friend, the Rev. J. E. Hanauer, of Jaffa, that this may have been the case.

1. There is a rare coin of Coponius, the first Procurator. Only one specimen is in my collection. This coin may, therefore, be left out of consideration.

REIGN OF AUGUSTUS.

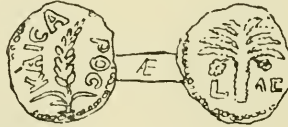


Coponius, First Procurator, A.D. 6-7.

Obverse.—**KAICAPOC**. An ear of corn.

Reverse.—A palm-tree, from which hang bunches of dates. In *field*, to right and left, **L. ΛΓ** (Year 33).

2. Marcus Ambivius, Second Procurator, has a coin nearly resembling that of Coponius. It is easily procurable in Jerusalem.



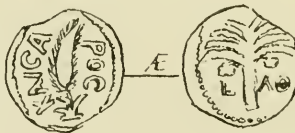
Marcus Ambivius, Second Procurator, A.D. 9-10.

Obverse.—**KAICAPOC**. An ear of corn.

Reverse.—A palm-tree, from which hang bunches of dates. In *field*, to right and left, **L. ΛΕ** (Year 36).

3. Three coins are attributed to Annius Rufus, Third Procurator. The first, **L. ΛΘ** (A.D. 12-13), and third, **L. MA** (A.D. 14-15), are still common, but the second issue, **L. M.** (A.D. 13-14), is scarce.

REIGN OF AUGUSTUS.



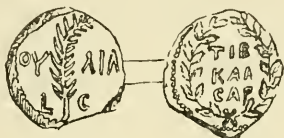
Annius Rufus, Third Procurator, A.D. 12-13.

Obverse.—**KAICAPOC**. An ear of corn.

Reverse.—A palm-tree, from which hang bunches of dates. In *field*, to right and left, **L. ΛΘ** (Year 39).

4. There are at least twelve coins belonging to Valerius Gratus, Fourth Procurator. Only two of these are now frequently found, viz., a coin of the Fifth Year **L. E.** (A.D. 18-19), and another of the Eleventh Year, **L. IA** (A.D. 24-25). The interesting specimen of the Fifth Year is reproduced.

REIGN OF TIBERIUS.



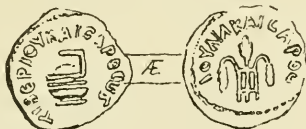
Valerius Gratus, Fourth Procurator, A.D. 18-19.

Obverse.—**TIB - KAI - CAP**, in three lines within a wreath.

Reverse.—**IOY - AIA**. A palm. In *field*, to right and left, **L. E** (Year 5).

5. Five coins are connected with Pontius Pilate, Fifth Procurator. Four of them are common. A specimen of the first known issue, sixteenth year (A.D. 29-30), is given.

REIGN OF TIBERIUS.



Pontius Pilate, Fifth Procurator, A.D. 29-30.

Obverse.—**TIBERIOY KAICAPOC L. IS** (Year 16).

Reverse.—**IOY AIA KAICAPOC**. Three ears of corn bound together.

The obverse side of many of these Procurator coins is officially stamped with the approved **KAICAPOC**, and the reverse side is frequently either a palm tree or a palm branch.

The coins struck by the Procurators of Judæa seem to have been a local Hebrew currency, with the Roman imprimatur. "We have no King but Cæsar!" covered their first century status, at least, barring revolts, when they re-asserted themselves alone.

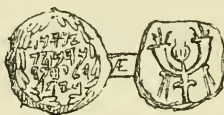
Do not the dates attached seem to favour either a coin of Marcus Ambivins and Amius Rufus in the reign of Augustus, or a Valerius Gratus and Pontius Pilate in the reign of Tiberius, as the New Testament Farthing? But this section demands a searching investigation, and Dr. Williamson ("The Money of the Bible," p. 66), may well draw attention to "the words which are in the Authorised Version very much mistranslated as *farthing*."

V. THE MITE: *Greek*, λεπτόν; *Latin*, minutum.

“Two mites which make a farthing.” (St. Mark, xii, 42, and St. Luke, xxi, 2.)

“The very last mite.” (St. Luke, xii, 59.)

The Widow's Mite was a Jewish coin. Foreign money was not accepted in the Temple. Roman money was exchanged by the money-changers at their stalls in the Court of the Gentiles.¹ The Mite was the smallest current Jewish copper coin in the time of our SAVIOUR.² It was also the smallest Temple contribution, legally admissible. The Mite was (probably) one of the coins—not re-struck—of Alexander Jannæus (B.C. 105–78), or one of the other early Jewish princes.



The Mite.

A coin of Alexander Jannæus.

Obverse.—“Jonathan, the High Priest, and the Confederation (or Senate) of the Jews,” within a wreath of olive.

Reverse.—Two Cornucopias, between which a poppy-head.

My thanks are due to the Rev. C. T. Wilson, Jerusalem, for the loan of his silver shekel and half-shekel, exceptionally well-preserved specimens; also to Miss Hussey, of Jerusalem, for supplying the illustrations from my collection of Jewish and Syrian coins; also to Mr. Madden, for invaluable guidance obtained from his helpful “Coins of the Jews.”

¹ “Under the Colonnades, which surrounded ‘the Court of the Women’ . . . provision was made for receiving religious and charitable contributions. All along these colonnades were the thirteen trumpet-shaped boxes (Shopharoth). . . . These ‘trumpets’ bore each inscriptions, marking the objects of contribution.” Edersheim’s “Life and Times of Jesus the Messiah,” vol. ii, p. 386.

² “Simon Maccabæus had copper money coined; the so-called copper shekel, a little more than a penny, and also half and quarter shekels (about a half-penny and a farthing). His successors coined even smaller copper money. During the whole period from the death of Simon to the last Jewish war no Jewish silver coins issued from the Palestinian mint, but only copper coins. Herzfield suggests that there was sufficient foreign silver coinage circulating in the country, while naturally only a very small amount of foreign copper coins would be brought to Palestine.” Edersheim’s “Life and Times of Jesus the Messiah,” vol. i, ch. v, p. 367, *note*.

THE ROCK OF ETAM AND THE CAVE OF ADULLAM.

I.—By the Rev. W. F. BIRCH, M.A.

IT is pleasant to observe that neither Professor Ganneau (p. 80) nor Lient.-Colonel Conder (p. 82) offers any objection topographically to these places. The instance of Deir Dosi (Theodosius) cited by the former suffices to show that Chariton is not to be suspected merely because the term *Mar Khureitun* is not now in use. My suspicion, however, that the hermit who lived near (or in) the Cave of Etam (Chor Etam) acquired the name of Chariton from his residence still lingers. Some mystery seems to hang over this ascetic. Apparently he is not thought worthy of a place in Smith's "Dictionary of Christian Biography." Some say he founded two Lauras, others one. In Ritter's note on Khureitun reference is made to a life of Chariton in "Acta Sanctorum" (September 28th, p. 615). If the hermit of Etam previously had a different name I shall be satisfied that we have been imposed upon as to Chariton. Perhaps some reader will kindly search the "Acta" and report.

Eureka.—The reference is wrong. Let me give the story briefly from Sosius, *Vita Charitonis* :—

Chariton hailed from Iconium. During a persecution he was asked his name and religion. The former question he passed (I suppose) as impertinent; to the latter he answered "Christian." After being repeatedly tortured, short of killing point, lest he could not be tortured further, he was released. Off he went to the Holy City. In a narrow place, a day's march from Jericho, he fell among thieves, was robbed, bound, and led into a cave, the brigands' den. They started after more game, while Chariton prayed. A serpent coming in, drained a jar of wine and filled it instead with venom. The robbers return thirsty, swallow the venom as wine, and fall dead. Chariton's bonds fall off; he gets for himself the robbers' treasure, and erects a Laura, turning the den of thieves into a Church. Harassed by visitors he flits, and builds a second Laura near Jericho; harassed again, he flits again, and builds a third Laura (in Wady Khureitun) about 2 miles from Tekoa. He is harassed yet a third time. Happily he had learnt that there was a certain cave (the Cave of Adullam) situate in a precipitous and craggy mountain, and not far distant from this (last) holy Laura, which (cave) to this day (says Sosius) is called *Cremastus*, *i.e.*, the suspended cave, for no one is able to reach it without ladders. Here the illustrious man makes his abode. After a long time, when he was too old to minister to himself, and too holy to be served by others ("*petra rursus non virgâ percussa sed precatone aquam emittit*"), on his praying, from one side of the cave immediately there gushes out the coldest and purest water, which remains (or flows) to this day, not assuaging thirst only, but also being a perfect proof of the saintliness of Chariton.

Why the coyness of Chariton as to his name? I can see that the hermit who dwelt in the Cave of Etam (Chor Etam) might well be nicknamed after his abode; but until some explanation is offered, I fail to see (1) how, while *Aitân* may represent Etam (Names and Places in O. Test.), neither *Eitâm*, nor *Aytân*, nor *Eitân* (as variously spelt) may represent Etam; and (2) why *Khur* (Arabic) cannot come from the Hebrew *Chor*. Ritter gives "*Chareitun* or *Khureitun*." Let me hope that before long the Cave of Khureitun will once more be known as the Cave of Adullam, and the gorge as the Cleft of the Rock Etam.

II.—By the Rev. J. E. HANAUER.

Having read, with great interest, the Rev. W. F. Birch's paper on the "Rock of Etam and the Cave of Adullam" in the *Quarterly Statement* for October, 1895, and also his series of articles on "Hiding Places in Canaan, the Rock of Rimmon," &c., &c., I would, in the following, briefly call his attention and that of such of your readers as may be interested in the subject, to the fact that there exists, not so far away from Samson's country as is the Wady Khureitun, but at the distance of little more than a mile or two from his birthplace, Zorah, and yet within the boundaries of the territory of the tribe of Judah, amongst the mighty crags overhanging the gorge of Wady Ismain on the north, a gigantic rock or סלע *sel'a*, in which there is a remarkable fortified cavern or natural stronghold, which (as is proved by the existence of a small building—perhaps once a chapel—in its mouth, mosaic pavements, cisterns, and the remains of a massive masonry frontage wall, which, in the days when recluses and hermits swarmed in this country, screened and rendered it a veritable "Megaspilion" on a small scale), was at one time used, like the Cave at Khureitun, as a "laura," or the headquarters of a community of ascetics.¹ In 1890 I had the honour of forwarding you, along with

¹ Though I have, as yet, not succeeded in discovering any record referring to this laura, yet in its immediate surroundings there is a circumstance that indicates that, unlike the "anachoretēs," who, choosing a hermit life in the wilderness, professed to spend the whole of their time in meditation and prayer, whilst they lived upon the alms of the faithful and whatever else they could find, the inmates of the cœnobium at 'Arāk Ismain were not only "religious," but also "industrious." (Neander, "Kirchengeschichte," Band II, Abtheilung 2, pp. 356-360.) Clinging to the declivity of the 'Arāk, below though far down beneath the great cave, is a grove of very ancient olive trees. That these were originally planted and tended by the monks is proved by the fact that the trees are still considered sacred. They now belong to the "wakf" of the Sheikh Ismain, whose shrine is in the valley. The fellahin in the neighbouring villages have a wholesome dread of incurring the saint's wrath by stealing either wood or olives from this interesting grove, which is sadly neglected. An Artûf peasant very gravely told me that some years ago

other photographs, one of the small building above mentioned. As this great cavern lay just out of the way of ordinary visitors to Palestine, it succeeded in escaping the observation of explorers till, a good many years ago, I called the special attention of Baurath von Schick to it. He had, as he informed me, seen it from a distance, and as the night was drawing on, when in 1864 he accompanied the late Dr. Zimpel on a journey made through this part of the country with the object of surveying the most practicable route for the then projected railway. It was not, however, till I had described the place *in detail* to him, and told him my reasons for believing it to be the rock Etam of Judges xv, 8-11, that he was induced to allow me the honour of guiding him to a spot from which he could get a near view of the great cave, though his age prevented him from hazarding a descent to it. This was on the 23rd or 24th of October, 1885, when he also examined the Zorah altar, a columbarium, and some other curious old remains which I had the pleasure of pointing out to him. (See "Khurbet 'Orma," *Quarterly Statement*, January, 1886, pp. 24-26.) In the "Zeitschrift" of the German "Palestina Verein" for 1887, and also in "Neueste Nachrichten aus dem Morgenlande," he describes all these things, as well as others, and also endorses my opinion, above-mentioned, about the 'Arak Ismain, and which I first ventured to broach in my paper dated November 3rd, 1885. (*Quarterly Statement*, 1886, p. 25, lines 17-20.) The 'Arak and its cave form a fastness that completely and remarkably satisfies, and *better than does that at Khureitun*, all the requirements of the Bible story. The cave is approached by descending through a crack or fissure in the very edge of the cliffs overhanging the chasm of Wady Ismain. The crack is scarcely wide enough to allow one person to squeeze through at a time. It leads down to the topmost of a long series of rudimentary steps, or small artificial foot-ledges, cut in the face of the cliff, and descending to a narrow rock terrace running along the front of the cave, and between it and the fragments of massive wall above described. On this ledge or platform, which resembles that at Khureitun, there also lie huge blocks of stone as large as those Mr. Birch describes. Blue rock pigeons have their nests in the ancient cisterns partly hewn into and partly solidly built against the precipice rising from the back of the ledge. The largest cistern has a fair-sized wild fig tree growing from its bottom, whilst bushes of terebinth, caper, carob, and rue spring from chinks in the rocky wall rising above it. Upon the platform, and also inside the smoke-blackened cave itself, which I have frequently visited, I have often picked up feathers of vultures and other large and fierce birds whose eyries are in the crevices and cracks of the rocks overhanging

a man who had dared to steal wood from here, was, a short time afterwards, found dead, together with his camel, in an empty *مافهمه mafhameh* or charcoal-burner's cave, into which he had retreated for shelter during a storm. It was, of course, the "wely" that drove him to his destruction, and thus punished the sacrilege of which he had been guilty.

the ledge. This fact alone would suffice to justify the title of this savage spot to the name of עֵיטָם "Etam," or "the Haunt of the Bird of Prey." Even the remark of Josephus, about Samson's "descent" to the 3,000 men of Judah, referred to by the Rev. W. F. Birch, is true to nature, for though to ascend to and storm the cave in the face of a determined defender would be impossible, yet to descend from it to the torrent-bed almost sheer down several hundred feet below, though not easy, is, as the Palestine Exploration Fund's Honorary Secretary for Palestine, the Rev. T. E. Dowling (who once tried the experiment with me), can testify, quite possible. The railway now runs alongside this torrent-bed and in full view of the cavern of the staircase leading down to it and of the vaulted structure inside it, so that every student of the Bible passing by on his way to or from the Holy City, can, as he gazes awe-struck at the frowning precipices towering so high above him, imagine the scene which Mr. Birch asks the Executive Committee's artist to depict, viz., "The shaggy Nazarite standing alone on the 'dizzy' ledge near the cave's mouth, terrible in mien, and as wild as the beetling cliffs around," &c.

At a short distance higher up the valley there are, amongst the crags, in continuation of the 'Aràk Ismain, other hermits' caves, called "Alàli el Benat." I have not visited these, but am told, by persons who have, that "one of them contains a small spring of very good water." This at once recalls the curious reference which Mr. Birch brings forward from the Alexandrian Codex of the LXX, "by the brook in the Cave of Etam."

In his German paper, Herr von Schick adduces an argument somewhat similar to Mr. Birch's, to show that the theory that the "sel'a" Etam was at Beit 'Atâb is untenable, and he also shows that the theorist is apparently dissatisfied with the identification he has proposed, "for in the *Quarterly Statement* for 1876, p. 176, and for 1883, p. 183, he searches for En Hakkore somewhere near Kesla, north-east of Artûf; for Lehi at Khurbet es Siagh: for Ramath Lehi at Khurbet Marmita, and for 'the Jawbone,' in the ravine of Ismain. By so doing," says the Baurath, "he approaches my view of the matter in this, that he considers the district round Artûf fitter for the history of Samson than that at Beit 'Atâb."

I would conclude with the remark that with the 'Aràk Ismain and its "cleft" or gorge so near the scene of other events in the Danite hero's life, it seems utterly needless to seek for the "sel'a" Etam at such a distance from the Shephelah as is Khureitun.¹

¹ The Rev. W. F. Birch's derivation of the name Khureitun is extremely ingenious but, I think, untenable. The ascetic Chariton did not have the title of *Mar* prefixed to his name because the traditional Cave of Adullam was the head-quarters of the heretical and fanatic sect of the "Origenists," who lived in deadly and long-continued feud with their "Orthodox" brethren at Mar Saba and other monasteries. I am, however, inclined to derive the name "Khureitun," or rather "Choreutün," (the diphthong "eu" pro-

A VISIT TO ARSUF.

By Rev. J. E. HANAUER.

ABOUT two months ago the Rev. T. E. Dowling and I visited the ruins of Arsuf, on the coast. We were surprised to find a great quantity of lumps of melted glass lying about. Can any of the readers of the *Quarterly Statement* give any explanation that will account for this? Is there any mention of glass works at this place in ancient times? Or, are we to suppose that these masses of glass are the result of the action of some great conflagration upon the sandstone? It is known, for instance, that during the terrible forty days' siege in 1265, the ferocious Bibars had all the trees in the vicinity hewn down, thrown into the dry moats outside the fortifications, and set fire to. I shall be thankful for any information on this subject. One naturally thinks of the story of the accidental discovery, by shipwrecked sailors, of the way to make glass.

The effendi in charge of the great Haram 'Ali ibn 'Ileim, close to Arsuf, showed us great kindness. He informed me that some years ago he dug up a beautiful female statue about 3 feet high, from amongst the ruins, and sent it to the Muttaserif (Raouf Pasha) at Jerusalem.¹

BAROMETRICAL DETERMINATION OF HEIGHTS IN LEBANON.

By Professor R. H. WEST, M.A.

THE observations given below were taken with the same instruments as were used in the previous series, published in the *Quarterly Statement* for April, 1891, and July, 1892, and the method of reduction is the same as was there employed. The observations are faulty, in that no separate

nounced as it would be in German) from the name *χορευται* which was applied to many of these wild religious enthusiasts and recluses on account of their mystic, dervish-like dances.—(Neander, "Kirchengeschichte"; Hamburg, 1830, Band II, Abtheilung 2, pp. 346 and 500-618; also "Robinson's Biblical Researches," vol. i, pp. 380-384, and Kurtz, "Lehrbuch der Kirchengeschichte," Leipsic, 1887, vol. i, pp. 206 and 268.)

¹ I am under the impression that Professor Clermont-Ganneau has, somewhere or other, described the remarkable figure of an eagle which was discovered at this place some years ago, and which he connects with the name "Reseph" (1 Chron. vii, 27), but am utterly unable to lay my hand upon his paper on the subject. I find no reference to it in the Palestine Exploration Fund Index.

I.—OBSERVATIONS WITH MERCURIAL BAROMETER.

	Date.	Beirut.			Upper Station.		Altitude in feet.
		Barom.	Att.	Ext.	Barom.	Att.	
1. Ba'abdât..	1895. July 23	29·806	81·0	80·2	27·124	72·5	2,811
2. Shweir, Scotch Mission	" 23	29·806	81·8	82·5	26·222	77·0	3,928
3. Naba' Şunnîn ..	" 24	29·800	80·0	80·0	24·760	64·0	5,364
4. Summit, Jebel Şunnîn..	" 24	29·795	83·0	83·0	22·038	64·5	8,712
5. Eastern Summit, Jebel Kanisah	" 25	29·760	83·0	84·3	23·466	73·0	6,957
6. Naba' Bârûk ..	" 26	29·778	81·0	81·0	26·374	65·5	3,552
7. Niha ..	" 27	29·824	82·8	82·4	26·598	79·5	3,435
8. Northern Peak, Taumât Niha	" 27 and 29	29·828	81·7	84·3	24·643	72·5	5,626
9. Jabâ' ul-Halâwi ..	" 29	29·804	81·6	86·4	27·386	81·0	2,587
10. Judeidat ush-Shûf ..	" 31	29·700	80·5	82·5	27·352	63·5	2,467
11. 'Aleih ..	September 2	29·818	84·2	83·3	27·446	73·0	2,387
12. 'Abeih ..	" 2	29·818	84·0	84·0	27·482	76·0	2,361

thermometer was used to obtain the temperature of the air. Care was taken, however, to protect the barometer during the observations, and to give it time to approximate the temperature of the air; in this way the error introduced by assuming the temperature of the air to be the same as the reading of the attached thermometer is probably reduced to a small amount.

A few notes are added, giving the corresponding heights according to other authorities.

II.—DETERMINATIONS WITH ANEROID BAROMETER.

These results are probably quite accurate, as the readings of the aneroid are corrected in accordance with comparisons with the mercurial barometer made both before and after.

13. Marâj	4,055	21. Mukhtârah ..	2,500
14. Maristah ..	3,980	22. 'Ain Sumḡaniyah	2,815
15. Ḳal'at Niḡa ..	3,815	23. Deir ul-Ḳamar ..	2,540
16. 'Ain Ḥalkûm ..	4,115	24. Bshattafîn ..	1,350
17. Nebi Ayyûb ..	4,370	25. Jisr ul-Ḳâḡi ..	640
18. Nebi us-Şâfi ..	4,370	26. 'Ainâb	2,340
19. Jazzîn	2,960	27. Shimlân	2,220
20. Bâthir	2,490		

Notes.

3. Naba' Şunnîn.—Previous determination (aneroid), 5,400, *Quarterly Statement*, July, 1892, p. 223.

4. Jebel Şunnîn.—Carte du Liban, 2,608 metres = 8,557 feet; Mansell, Admiralty Chart, 8,162. See also determination in *Quarterly Statement*, April, 1892, p. 149.

5. Jebel Kanîsah.—Carte du Liban, 2,030 metres = 6,660 feet; Mansell, 6,666 feet; map of Palestine Exploration Fund, 6,825.

8. Taumât Niḡa.—By the aneroid, the southern of the twin peaks is 75 feet, and the notch between the two is 525 feet lower than the northern peak. The map of the German Palestine Society gives, as the height of the north peak, 1,730 metres = 5,675 feet, and of the south peak, 1,850 metres = 6,070 feet, which latter is the height given by the Carte du Liban for both peaks. Mansell gives 5,620 feet for the northern.

9. Jabâ' ul-Ḥalâwi.—This must be distinguished from Jabâ' ush-Shûf, farther north, near Niḡa. The altitude here given is probably too high.

18. Nebi us-Şâfi.—Mansell, 4,443. The wooded ridge on which Nebi us-Şâfi is so picturesquely situated is called Jebel Taura. The highest point is to the north of the Nebi, and its altitude is about 4,475 feet.

19. Jazzîn.—Carte du Liban, 830 metres = 2,723 feet.

23. Deir ul-Ḳamar.—Carte du Liban, 900 metres = 2,952 feet, but

this probably refers to the top of the mountain above the town. Map of German Palestine Society, 868 metres = 2,851 feet.

25. Jisr ul-Kâdi.—Map of German Palestine Society, 264 metres = 866 feet.

BEIRÛT, SYRIA,

December 3rd, 1895.

NOTES ON THE "QUARTERLY STATEMENT."

By Lieut.-Colonel CONDER, R.E., D.C.L.

Ophir. January, 1896, p. 3.—Those who seek *Ophir* in India, and in Africa, always seem to ignore the passage (Gen. x, 29) in which it is said to have been colonised by the Arab race, and is noticed with Hazar-maveth (*Hauramaut*), and Sheba (the Sabeans of Yemen). There can be little doubt that *Ophir* was in Yemen. *Ophir* was reached from Elath in the Red Sea (1 Kings ix, 28), and gold was brought thence, but there is no notice of ivory, apes, and peacocks coming from *Ophir*. They came from Tarshish (1 Kings x, 22), probably Tarsus in Asia Minor (Genesis x, 4). Gold is said to have been brought by Arab Kings to Solomon (2 Chron. ix, 14), as well as from Tarshish (2 Chron. ix, 21). It may, however, be asked, how gold came from Yemen if it does not now exist there. All that is known is that, in the Roman age, Yemen was remarkable for its wealth. The Arabs (Sabeans) invaded Abyssinia before the Christian era, and no doubt obtained gold thence. It is possible that the gold of *Ophir*, in Solomon's time, came from Abyssinia; but it must not be forgotten that the Tell Loh and Tell Amarna texts, show that gold was plentiful in West Asia between 2700 and 1400 B.C. It was found in Chaldea, in Asia Minor, and in Syria, but the source of this gold is unknown. The Egyptians obtained it in the Soudân about 2700 B.C., and the Akkadians took it thence in ships. As regards Tarshish, though there is reason to think that another place so named may have existed in Arabia (see Psalm lxxii, 10, Ezek. xxxviii, 13, 1 Kings xxii, 48, 2 Chron. xx, 36), most passages clearly connect it with Asia Minor (Genesis x, 4, 1 Kings x, 22, 2 Chron. ix, 21, Psalm xlviii, 7, Isaiah ii, 16, xiii, 1, 6, 10, 14, lx, 9, lxvi, 19, Jer. x, 9, Ezek. xxvii, 12, 25, Jonah i, 3, iv, 2). Nor is there any difficulty in placing Tarshish at Tarsus. The river Cydnus was navigable in the first century B.C., and such metals as gold, silver, and copper were sent from Asia Minor to Egypt in the fifteenth century B.C. The names of the elephant and ape are commonly said to be Indian (Tamil) terms; but they are also Egyptian:—

Hebrew.	Assyrian.	Greek.	Tamil.	Egyptian.	
<i>Koph</i>	—	<i>Kepos</i>	<i>Kapi</i>	<i>Kafi</i>	"ape."
<i>Hab</i>	<i>Habba</i>	—	<i>ibha</i>	<i>eb</i>	"elephant."

The Assyrians were trading with India at least as early as the ninth century B.C. (Black obelisk), and probably in Solomon's time. Apes were sent from Syria to Egypt in the fifteenth century B.C., and are represented on later Assyrian sculptures as coming from the East. This question is, however, distinct from that of Ophir. It may have received its gold from Abyssinia or India, but the place itself—like Sheba—was in the south of Arabia. The earliest notice of Arab traders on the Zambesi belongs to the second century A.D., and we know nothing of any Phœnician visits to the interior of Africa. The ruins of Zimbabwe in Mashonaland are usually attributed to the early Arabs. No Phœnician (or indeed any other) inscriptions have yet been found at these towers, built to protect the mines. It is remarkable that the peculiar ornamentation found on the Zimbabwe walls is exactly the same as that found east of Jordan at Khaurânee (*see* p. 34 of the *January Quarterly Statement*)—a building which seems to be early Arab, and not erected by Crusaders, whose style of architecture was quite different. The idea that Mashonaland was Sheba seems to have been brought by the Arabs, and from them adopted by the Portuguese, Dutch, and English; but it is not supported by any known facts; and the first African gold known to the ancients came from Upper Egypt and Abyssinia. I am not aware of anything which points to India having been a "consolidated State" in Solomon's time. When the Aryans entered North India—about 800 B.C., they found various native states existing; and in no historic period is the whole of India known to have been a single empire, before the English made it one. The evidence of the alphabet seems to show clearly that the Sabeans of Yemen were trading with India perhaps as early as 600 B.C. The South Asoka alphabet is derived from the Sabean.

The Jerusalem Excavations.—The discovery of an older wall on the south-west hill, with pottery said to be Jewish, and masonry of a superior kind, is most valuable. But if this wall was repaired with "Roman column bases" (p. 13) it must have been visible in Roman times, and the later wall—founded on *débris*—is thus shown to be very late, and the view that it represents the Wall of Eudoxia (450 A.D.) is confirmed. It is desirable that drawings of these column bases should be published. They may belong to the Greco-Jewish, or Herodian periods, and the mouldings should be compared with those of the pillars of the tombs east of the Kidron. The fact that mortar is not used in the old walls, but is used in the later wall, is valuable. Mortar in Palestine has never been found in use earlier than the Roman period. The Tower and pavement found north of the wall seem to be Roman or Byzantine. The Byzantines used tessellated pavements, and the design (p. 18) possibly represents two crosses. While agreeing with Dr. Bliss that the wall now found is probably Jewish, I am not aware of any facts adduced by him to show (p. 14) that it "certainly ran down to Siloam." The masonry there found by Dr. Güthe was very clearly Byzantine, and would have belonged to the wall of Eudoxia. It seems to me highly urgent that another cutting should now be made, westward from a point north of Siloam. The north

and south line AB has shown us the line of the old wall, and the remains of houses, cellars, &c., within it. The important point to settle is where this old line crossed the Tyropœon; and this can be most cheaply and rapidly settled by a section CD running east and west.

The Sâr Bâhir Tombs, p. 22.—These masonry tombs resemble others described in the "Memoirs," which belong to the later Roman period.

The Temple.—The account given by Colonel Watson is apparently based on the materials furnished by Dr. T. Chaplin, published ten years ago in the *Quarterly Statements*. In preparing the plans of Herod's Temple, which I published in 1878 ("Tent Work in Palestine"), in 1879 ("Handbook to the Bible"), and in the Jerusalem volume of the "Memoirs," in 1884, I gave the levels and existing observations of the rock in detail, and placed the Temple on the Sakhrâh rock. The levels given by Colonel Watson are practically the same. He admits that a 16-inch cubit would give better results than one of 18 inches. There is no reason to suppose that the Jewish cubit was 18 inches long. The measurements of the Siloam Tunnel, of the Temple masonry, and of the Galilean synagogues, all agree in giving a 16-inch cubit, which is the length assigned by Maimonides to this measure. The levels given by Colonel Watson are too low for the actual ones. Thus he places the Court of the Priests 2,431 feet above the Mediterranean. The rock is, however, known at 2,432 within this limit. The Women's Court he makes 2,416, but the rock occurs at 2,420 within this area. By using the smaller cubit I obtained the levels:—

Temple Floor	....	....	....	....	....	2,440
Court of Priests	....	....	....	....	....	2,432
„ Women	....	....	....	....	....	2,422

And these throughout agree with the actual levels.

Colonel Watson states that the measurements to the boundary of the Mountain of the House are given in the tract "Middoth." I am unable to find them there given, though I am aware that they occur in a much later Talmudic work. As Colonel Watson refers (p. 50) to the "ancient authorities" he may be able to explain the reference. It seems to me that the very interesting plan which he gives is substantially the same which I have published, and accords with the laborious studies of Dr. Chaplin, who kindly communicated to me his work in MS. in 1874 in Jerusalem, it seems well to refer readers of the *Quarterly Statement* to the above-mentioned works.

Samaritan Texts, p. 79.—I have already proposed to regard the text at Kurâwa as Samaritan, but as to that at Umm ez Zeinât, which is very peculiar, I still feel considerable doubts.

Corea, p. 79.—I was not aware that any writer had placed Archelais at this site before I suggested it. M. Clermont-Ganneau may, no doubt, be right in placing Corea at this ruin, but when considering the question in the "Memoirs" I was inclined to think that the site at Keriût is to be preferred. (See "Memoirs," vol. ii, for both sites.)

Text from Cesarea, p. 87.—It is not stated which city so named out of several is intended.

Palmyra.—The work by Dr. W. Wright, advertised in the *Quarterly Statement*, is not only an interesting account of two adventurous journeys, but contains also much that is of archæological importance, especially the author's discovery of the seal of Tirhakah, the Nubian King of Egypt (700-670 B.C.), which may tend to confirm his record, stating that he drove back the Assyrians (probably under Sennacherib) beyond the Euphrates. It is, however, possible that the seal may have been brought to Palmyra after Zenobia's conquest of Egypt. Dr. Wright's conclusions are based on monumental as well as on literary statements, and will be generally accepted. I may perhaps be permitted to note a few points for consideration.

The miraculous picture at Saidnaya ("Our Lady") north of Damascus is probably the same which existed in the thirteenth century. By special treaty the Templars were allowed to collect the oil said to exude from the picture, and this oil is mentioned in inventories of relics in French churches.

The existence of legends of Solomon at Palmyra may be due to the colony of Jews who lived there as late as the twelfth century A.D. (Benjamin of Tudela).

On p. 169 there is an apparent mis-print as to the date of Justinian.

The attack on Bostra by the Crusaders, in 1184 A.D., was the only known attempt made by the Franks to conquer Bashan, which always remained subject to the Sultans of Damascus. The Franks only held the west part of the Jaulân, which they called *Suethé* (*Arcl es Suweidah*), "the black land."

The Temple of Siah was no doubt erected in honour of Herod the Great, but it was consecrated to the Arab Sun God, Aumo, whose head was sculptured over the gate.

The horn, or *tantâr*, is, I believe, now little worn by Druze women. Like the blue eyes and tall figures of the race it betokens their Persian origin. The same horn was once worn by tribes on the Oxus. The Druze prophet, Hamzah, and his rebel disciple, ed Derâzi, both came from Persia. When expelled from Egypt, and settling on Hermon, they were probably accompanied by many Persian companions. The history of the Druzes, and of their religion, is described in "Heth and Moab," and in "Syrian Stone Lore."

NOTES BY PROFESSOR T. F. WRIGHT, PH.D.

I.—NEHEMIAH'S NIGHT RIDE (ii, 12-15).

THE aid which the recent excavations give us in understanding the night ride of Nehemiah is a strong proof of their utility. On this subject commentators have blundered down to the present time, but now we may feel safe. It may be well to point out the result of the work of Dr. Bliss so far as regards this hitherto insoluble problem.

The passage reads in revised form :—

“And I arose in the night, I and some few men with me ; neither told I any man what God had put into my heart to do for Jerusalem : neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the king's pool : but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall ; and I turned back, and entered by the valley gate, and so returned.”

Nehemiah, of course, was trying to ascertain the exact condition of things, in order to set forward the rebuilding of the wall. As he had approached the city by the northern road, he had no doubt gained some knowledge of the walls, except on the southern side. To see these, a special expedition was necessary, and he was obviously wise in making it secretly and maturing his plans before he spoke of them. The only question has been as to the locality of these gates, and a brief look at the attempts to place them may be useful.

In Schaff's "Lange," Professor Howard Crosby placed the valley gate south of Jaffa gate, made the Birket-es-Sultan to be the dragon's well, and took Nehemiah all round the city.

In the Cambridge Bible for Schools, Professor H. E. Ryle placed the valley gate where the Jaffa gate is now, and made it open on the Tyropæon, which he identified with Hinnom.

Professor E. W. E. Reuss, of Strasburg, also placed the valley gate where the Jaffa gate is now.

In "Buried Cities and Bible Countries," the Rev. George St. Clair says :—

“The valley gate was at the head of the Tyropæon valley, and at the same time close to the valley of Hinnom. It could not be far from the present Jaffa gate. The dung gate came between the Jaffa gate and the south-west corner of the city.”

I may also refer to his statements in the *Quarterly Statement* for January, 1888, when he placed the valley gate at David's, the dragon's well at the Virgin's Fountain, and the fountain gate inside the present wall. In the *Quarterly Statement* for April, 1889, he printed a map showing the valley gate where the Jaffa gate is now, the dung gate southwest of David's, or at David's, the fountain gate high up the Tyropceon, the king's pool higher yet, and the king's gardens west of Ophel. The Rev. W. F. Birch combatted all this, and Mr. St. Clair rejoined that "appeal to the spade is necessary."

That appeal having been made, it is seen at once that all the geographers have greatly erred, from being unable to see beyond the present gates. Let the plan in the *Quarterly Statement* for January, 1895, be consulted, and a new gate appears at once, leading directly into the valley of Hinnom. According to the common understanding, the three periods of construction shown at this gate represent the work of Hezekiah, Herod, and Eudocia. Nehemiah was surveying work of Hezekiah, then in ruins. There he would naturally come out and turn eastward.

The dragon's well has not been found, but it is plain that water was not far off. A reservoir filled from a pool above by an intermittent flow would be so called, from the idea brought out in the uncovering of the pool of Bethesda, *Quarterly Statement*, 1888, p. 123. This well will not be ascertained until the water passages are more fully investigated. As to the LXX calling it the fig fountain, this is probably due to the similarity of the Hebrew words, but the place may well have been a place of figs. Compare 'Ain-et-Tin.

The dung gate is said in Nehemiah iii, 13, to have been about 1,000 cubits east of the valley gate. Turn to the plan in *Quarterly Statement* for October, 1895, and there it is called by Dr. Bliss a "small gate," and so placed as to lead directly to Tophet. With all previous and imaginary views the passage, Nehemiah iii, 13, is nonsense, but now it is perfectly verified.

The fountain gate seems also to have been found by Dr. Bliss. See October plan. It is at the south-eastern angle, close by much water, and leading to Bir Eyub; the king's pool was Hezekiah's Siloam.

Beyond this Nehemiah could not ride, because the path was so obstructed with fallen stones. He, therefore, went on foot up the brook, that is, the Kedron, probably until he saw the Temple wall along its length; and then he turned back and re-entered by the valley gate.

It may be of advantage to suggest that now the whole account of the rebuilding in chapter iii is quite plain. The account began at the sheep gate, where sheep were brought for the temple, went on northward, and so westward into the south, where we find mention of the valley gate, the dung gate 1,000 cubits east of it, "the gate of the fountain and the wall of the pool of Siloam, and the stairs that go down from the city of David, and the place over against the sepulchres of David, and the pool that was made, and the water gate, and the horse gate," until the sheep gate is reached again.

II.—THE KOLONIEH INSCRIPTION.

In the *Quarterly Statement* for January, 1887, Herr Schick gave an account of a tomb uncovered by him at Kolonieh having unusually elaborate frescoes on its ceiling and sides, with figures, cherubim supporting wreaths, in which are two Greek inscriptions, which he gives, and says that the Russian Archimandrite read the first as meaning "God and His anointed (Christ)," and the second as meaning "Lord, remember me," "the words of the malefactor on the cross."

The first is—

Εἰς Θεὸς καὶ ὁ Χριστ(τ)ὸς αὐτοῦ

"one God and His Christ," as the Archimandrite may have said, and Herr Schick omitted "one."

The second, just as given, is—

Ω C Z H
M N H C Θ H
B A P Ω X I C

This, it seems, the Archimandrite read as from Luke xxiii, 42. He was clearly wrong, yet I do not find that any other came to Herr Schick's rescue in a subsequent number. Thus, so far as I know, the very erroneous reading stands unchallenged and uncorrected. Respect for authority may have brought this about, but on general grounds it is obviously well that every newly-discovered inscription should be brought, if possible, to a solution which is not open to question at first sight.

In order to obtain, if not already given elsewhere, a final interpretation of this inscription, let me give what seems to me to have been intended:—

᾿Ως Ζῆ
Μνησθῆ
Βαρῶχτις

"As Barochis lived, let him be remembered." We might perhaps understand the sense as, "Let it be remembered how Barochis lived." Or we may read, "That he may live, let Barochis be remembered," that is, as we say, "may he live in memory."

The proper name presents a problem of its own. It is not Βαρῶχος (Baruch), nor is it Βαραχίας (Barachias). It may have been intended for the former, or it may be a feminine form, but I am inclined to think that, in copying the inscription, Herr Schick may have made out the last word imperfectly. It would seem idle to trace to any historical character this name, Baruch, so common on account of its meaning of "blessed."

THE ROUTE OF THE EXODUS.

By Captain A. E. HAYNES, R.E.

Introductory.—Some ten years have passed away since the pages of the Palestine Exploration Fund *Quarterly Statements* contained anything of importance on the subject of the Exodus, and those ten years have been the most favourable period for the accumulation of knowledge on one of the most interesting periods of Israel's history. It is a remarkable fact that, notwithstanding our position in Egypt, and the ease whereby that position could have been utilised during the past ten years for recording once and for all the topography of the desert of the Wanderings, little or nothing has been done in that direction; and yet all the while many of the most remarkable intellects of our own and of other countries have been concentrated on the elucidation of the ancient history of the Jews, of which history the story of the Exodus forms a most important part. It is the purpose of this paper to place before the reader the present position of this subject.

Geographical.—It may be first necessary to epitomise our geographical and topographical knowledge of the area involved. This area is the country between the Isthmus of Suez and the Isthmus of Akaba. We hear so much of the former that the latter escapes general notice. The former is about 70 miles wide, the latter 125 miles. As the former is the natural boundary of Africa, so the latter is the natural boundary of Asia; and between the two lies the desert of Arabia Petrea. This district, situated between the opposing continents—Asia and Africa—is one whereon their boundaries, as at the present time, have never arrived at exact definition. As preponderance of political power fell alternately to Asia and Africa, the common boundary of the two continents coincided for the time being with that isthmus which forms the natural boundary of the temporarily weaker side. This "Tom Tiddler's ground" offered itself, therefore, naturally as a suitable and temporary refuge for the clans of Israel while they prepared, after the Exodus from Egypt, for their subsequent descent upon Palestine. This district is some 150 to 200 miles across, and 250 miles from the Mediterranean Sea to the southern extremity of the peninsula.

Considering the western boundary of this district first, we find that the Isthmus of Suez consists of two portions: the northern portion, from Ismailia and Wady Tumeilat northward to the Mediterranean Sea, is a portion of Egypt Proper; the remaining portion to the south is desert. This distinction is of particular importance, for as Egypt in ancient times consisted of that country irrigated by the Nile, the boundaries of which were the surrounding deserts, so all roads into Egypt made straight for this cultivated area at its nearest point, consistent with there being

sufficient watering-places on the direct route through the surrounding desert. Thus when we speak of three ancient roads entering Egypt from Asia—the coast road or “the way of the Philistines,” the “way of Shur” from the Negeb to Egypt, and the Hajj road or “the way of the wilderness towards the Red Sea”—we refer to roads making for the narrow eastern frontier of cultivated Egypt, a frontier about 30 or 40 miles long from north to south, the front of which was protected by the Shur, the wall, or fortifications, of Egypt. The southern portion of the isthmus is a desert district, the condition of which in the time of the Exodus we know very little of. Some authorities say that the present Gulf of Suez extended in those days to the Bitter Lakes; others say that there is no reason to suppose that it extended further to the north than its present boundaries. It seems, however, probable that if the Gulf of Suez did not extend further to the north than it does at present, the Bitter Lakes existed in ancient days in the form of an irregular, and more or less impassable, barrier of salt water and marsh stretching from the neighbourhood of Suez to that of Ismailia. If such were the case, it is probable that such lakes would, with the Gulfs of Suez and Akaba, be included in the term “Yam Suph.”

Turning now to the eastern boundary we find a somewhat similar condition of affairs. There are two portions: the northern portion, the south of Palestine, an agricultural and arable country, extending southwards to about $30^{\circ} 20'$ north latitude. South of this and as far as the Gulf of Akaba, a distance of 50 or 60 miles, the country is desert and incapable of supporting a settled population. Rounding the head of the Gulf of Akaba, the Arabian trade route, similarly to the Hajj route of to-day, struck across the desert—by the way of “the Wilderness towards the Red Sea”—to Egypt, or came northwards to Palestine. This district round the head of the Gulf of Akaba was normally in the power of the Arabian peoples; and only rarely, when the power of Palestine was going through a period of abnormal prosperity, did it reach to Akaba.¹

Having considered the two isthmuses, let us now examine the intervening district of Arabia Petræa. We find it consists of three well-marked portions: the northern district of the sand hills; the southern mountainous district; and the central limestone plateau of Et-Tih. These divisions may be very shortly described in detail.

The Sand-Hill Area.—This is the district of shifting sand-dunes; it skirts the coast of the Mediterranean Sea, and extends some 20 to 40 miles inland. North-east and east of Ismailia it is only kept from increasing by Jebel Maghara and Rahah; and up to these mountains the sand-dunes have surged until the hills have in parts lost their lower outlines, and the watercourses descending from them are cut across and barred by a wall of sand. Although in ancient times this district was clearly a desert one, it is probable that in the ages that have elapsed since the Exodus, its

¹ Robinson, “Biblical Researches,” ed. 2, 1856. i, 177 f.; Palmer, “Desert of the Exodus,” p. 284 f.

character has intensified in that respect ; for the constantly moving sands eat away all attempts at growth, and at the little oases here and there one may see palm trees with their trunks half buried in the sand which has only to wait a little to engulf and kill all herbage, in its all-devouring progress.

The Mountainous District of the Peninsula.—A glance at the map of this district, constructed by the Ordnance survey some twenty years ago, shows it at once as an essentially mountainous country, where clusters of sandstone bluffs and granite peaks divide the space between them, almost to the exclusion of level standing ground. Tortuous valleys wind their devious course among the mountains, and in these, a few Bedouin maintain a precarious existence, depending chiefly on their privilege of conducting pilgrims to the Convent of Mount Sinai. This district, which was called "Mafka" by the Egyptians, was the seat of one of their mining settlements. It is separated from the Plateau of Et-Tih by a sharp declivity some 1,000 feet high, formed by the outcrop of the strata which compose the Tih and which are tilted upwards towards the south.

The Plateau of Et-Tih.—This district is the larger division of Arabia Petrea, and consists of about 30,000 square miles. The plateau rises to a height of 4,000 feet at its southern extremity, and slopes down gently towards the north, until it is lost in the sandy dunes fringing the Mediterranean coast. It consists of one vast plain, broken in places by mountain ranges, of which the principal are : Jebel Rahah, Bodia, Maghara, Yeleg, Hillall, and Ihkrimm.

Traversing the plateau of the Tih are to be found, at intervals, broad, shallow watercourses called *seils*. These are, in many cases, a hundred yards wide, and shrubs are to be found in them all the year round : after heavy rains the grass springs up in them, and there is good pasture for several weeks for camels, sheep, and goats. These *seils* are very slightly depressed below the general surface of the ground, and when the rain falls they present the appearance of broad rivers, a hundred yards across, and are from one to four feet deep. The beds of the larger *seils* are very uneven, and the water lies in the pot holes for some weeks after heavy rains. Generally in January and February there is plenty of rain over the Tih—so much so that water for drinking, both for man and for herds, can be found every few miles in the plains and all over the hills. During November, December, and March, there are often dense mists, white fogs, and heavy dews, which saturate the shrubs with moisture, and even deposit moisture among the rocks, so that flocks do not require to go to water.¹

Kadesh.—With the foregoing epitome we can construct a map with the characteristics of the country fairly portrayed. The position of Kadesh, which is now generally accepted as that discovered by Mr.

¹ Most of the foregoing description of Arabia Petrea is taken from Major-General Sir C. Warren's "Notes on the Desert of Arabia Petrea," published in the *Quarterly Statement* of 1887, pp. 38 to 46.

Rowlands, and described by Mr. Trumbull in his book "Kadesh-Barnea,"¹ is situated in the Negeb about 30° 30' N., 34° 40' E.² This position is of great importance. Professor Wellhausen says ("Israel and Judah,"³ p. 21) :—"If we eliminate from the historical narrative the long Sinaitic section . . . the Wilderness of Kadesh becomes the locality of the preceding and subsequent events. It was during the sojourn of many years here, that the organisation of the nation, in any historical sense, took place. 'There He made for them statute and ordinance, and there He proved them,' as we read in Exodus xv, 25, in a dislocated poetical fragment. 'Judgment and trial,' 'Massa and Meribah,' point to Kadesh as the place referred to ; there, at all events, is the scene of the narrative immediately following (Exodus xvii ; Numbers xx), and doubtless also of Exodus xviii." Whether or not we can go with the Professor in his sweeping transposition of historical details in the Old Testament, his testimony is important as marking the importance of Kadesh—an importance well brought out by Mr. Trumbull in his book—in the history of the Exodus. Kadesh was in Canaan ; and it was at Kadesh that the Exodus was made good. Until a base of operations was obtained in the Negeb nothing further could be done ; and without it Israel must have been lost. A close examination of the accounts of the Negeb, especially that given by Trumbull, is calculated to inspire anyone with the belief that in the plan of the Exodus, Moses directed his march on Kadesh designedly, as the point *par excellence* where, remote from any organised power, and close at hand to, even on the border of Canaan, he might weld the people into a nation capable of entering on their inheritance. Trumbull says (p. 396) : "They had left their homes with the promise of being led towards Canaan (Exodus iii, 7, 8, 15-17 ; iv, 29-31 ; vi, 2-8 ; xiv, 3-5, 11, 12)."

Sinai on the Tih.—It thus seems probable that in the plan of the Exodus Moses meant to lead the people of Israel to Kadesh by the direct route across the plateau of the Tih. As Moses had been told

¹ "Kadesh-Barnea," by H. Clay Trumbull, published at New York, by Scribner and Son, 1884.

² 'Ain Kadis, a spring south of Beersheba. The objections to this view will be found detailed in Conder's "Handbook to the Bible," 3rd edition, pp. 249, 250 ; and in his "Bible and the East," p. 52, edition 1896, Blackwood. In the same work an attempt is made (pp. 43 to 50) to identify the route of the Exodus and the stations named. "Robinson (ii, 175, 194) placed Kadesh at 'Ain-el-Weibeh, 35 miles south of the Dead Sea, and 22 to 23 miles west of Mount Hoor. The Rev. J. Rowlands, however, in 1842 (Williams' 'Holy City,' i, 464 ff.), identified it with 'Ain Kadis, about 45 miles west of 'Ain-el-Weibeh, and 50 miles south of Beersheba. The site was lost for many years, till it was re-discovered by Trumbull in 1881 ('Kadesh-Barnea,' pp. 238-275), and the identification is now generally accepted." Driver, "International Critical Commentary, Deuteronomy," 1895, p. 6.

³ "Sketch of the History of Israel and Judah," by Wellhausen, published in London, 1891 ; octavo.

(Exodus iii, 12) that the people of Israel were to serve God on Horeb when they had been brought forth out of Egypt, it seems a very natural inference that Mount Sinai was upon the desert of Et-Tih on the way from Egypt to Kadesh. It may be said that *if* the mountain was *on the way*, the presence of Israel there could be little token to Moses that God had sent him, for they would be there in the ordinary course of things; but this argument avails little, for their stay there was prolonged beyond any ordinary course; there they served God; there they received the foundation of their polity and religion, and were in a great measure born into being as a nation. Also it is characteristic of the records of the interposition of God in the affairs of Israel, that such interposition was invariably incidental to the position in which, by the common course of events, the Israelites were placed. It is thus incumbent on us to look upon Mount Sinai, not as the framework of a series of inconsequent wonders and signs, designed to demonstrate the favour of God Almighty to the Jews, but rather as a mountain *on the way* of the Exodus, which henceforth became the undoubted Olympus of the Jews, because it was there they first worshipped God as one nation, and marked the manifestation of His favour towards them. This principle is very apparent in Holy Writ—the miracle is almost invariably incidental to the position; the position is not created as a framework for the miraculous.

Evidence of tradition in favour of the Peninsula site.—Thus the proposition of Mount Sinai being upon the desert of the Tih, on the road from Egypt to the Negeb, naturally occurs from the foregoing—a proposition which in the light of modern criticism seems more and more likely to be established, and which it is the object of this paper to support. The greatest obstacle to any proposition of the sort is the vested interest of “authority” in the Mount Sinai of the Sinaitic Peninsula. It would seem that “authority” (one would except here Professor Sayce) goes solid for the Peninsula site; and “authority” in Biblical matters is very difficult to upset.¹ To any proposition of the above sort “authority” has only to say nothing and treat it with contempt, and in ten years’ time, however well grounded it may be, it will be forgotten, and the dictionaries of the day will copy down the old errors with a light heart. “Authority,” it would appear, takes up the position that tradition has said that Mount Sinai is somewhere in the Peninsula, and therefore Mount Sinai must be there. True, it may be pointed out that tradition is very indefinite on the subject, and that the evidence of such tradition lies nearer to our own age than to the time of the Exodus; that there is no evidence of earlier tradition to support it, while the

¹ It should be distinctly understood that “authority” here includes Wellhausen, “History of Israel,” 1885, p. 430, and Kittel, “History of the Hebrews,” 1895, vol. i, p. 232, and, in fact, most, if not all, “the critics,” except perhaps Professor Sayce. They give their arguments and reasons for their belief, and a deference to “tradition,” it must candidly be owned, does not appear to influence them overmuch in the question.

absence of any such evidence of tradition in Holy Writ or in other Jewish records points to its non-existence in the days when those records were penned. The "Encyclopædia Britannica"¹ says on this point: ". . . the Biblical narrators who always speak of Sinai as if it were a single summit . . . show that in their time there was no real tradition in the matter," *i.e.*, no tradition connecting Mount Sinai with the mountain clusters of the Peninsula. This matter has been argued frequently before, and it is not proposed to go further into it here; suffice it to insist that the evidence of tradition is insufficient to establish the Peninsula site.

Numbers xxxiii, 10.—Another argument in favour of the Peninsula site is found in *Numbers* xxxiii, 10, which details the encampment of the Israelites by the Red Sea after leaving Elim. This is a verse that cannot be explained away in this connection, except by the possibility that, after leaving Elim, the Israelites might have had to return to the Red Sea, owing, perhaps, to the failure of the waters on the route across the desert that they had first selected. Anyone familiar with the desert and the difficulty of obtaining water there in any quantity can easily understand such a countermarch. However, it would seem that the authority of *Numbers* xxxiii, 1–49, is not to be relied upon in its entirety. Kittel, on this point, in the translation of his "History of the Hebrews," vol. i,² p. 237, is made to say: "It is clear that *Numbers* xxxiii no longer gives us thoroughly reliable information respecting Israel's camping-grounds in the desert." Bacon, in his "Triple Tradition of the Exodus,"³ assigns this portion of the chapter in question to "an addition to P. or JEDP, in the priestly style and sense—450–200 B.C.," and says in a note, p. 246:—"This is a late redactional colophon which may at some period of the text have served as a conclusion to the story of the wanderings. Unfortunately, its principal historical value, the supplying of gaps in the sources, as *e.g.*, P. in *Exodus* xii, supplied from vv. 3–5, is materially reduced by its artificial numerical scheme (40 stations for 40 years, *see* Analysis); for the list of authentic names has almost certainly been supplemented. Nevertheless, it may be reasonably inferred from v. 2 that an actual list of JE. attributed by the writer to Moses, underlies this chapter, and of this we have, no doubt, fragments in xxii, 12, 20, *Deut.* x, 6 f. (*Deut.* i, 1 ?), and *Numbers* xxi, 12–20."

There is a large amount of arguing in a circle on this and similar questions. Thus some demonstrate the fitness of Jebel Musa to represent Sinai because Midian lay behind it, on the west coast of the Gulf of Akaba; quite regardless of the fact that Midian is located on the west coast of this arm of the sea, *because* it fits in with the Peninsula site for Mount Sinai. Others argue that the Peninsula is the correct

¹ "Encyclopædia Britannica," 9th edition, vol. xxii, p. 89, article by Professor Albrecht Socin.

² Kittel's "History of the Hebrews," translated by J. Taylor, 1895.

³ "The Triple Tradition of the Exodus," by B. W. Bacon, published at Hertford, U.S.A., 1891.

place because of Deut. i. 2, which infers that Israel passed Mount Seir on the way from Horeb to Kadesh. For they say that Mount Seir is the range of mountains east of the Arabah up which the Israelites would pass on their journey from the Peninsula to Canaan. But if you ask for an authority for placing Mount Seir east of the Arabah a sufficient reason cannot be found.

The common-sense prohibition of the Peninsula route, from the increased distance involved by it, seems to me to carry great weight. It would be as unreasonable for a man in a hurry to walk from St. James' Railway Station to St. James' Palace *viâ* Whitehall, as it would have been for the Israelites to take the Peninsula route for their journey through the desert to Canaan. To properly array all the many reasons against locating Mount Sinai in the Peninsula would require a lengthy paper to itself; here I can only endeavour to show that the site of Horeb lies elsewhere by indicating one more suitable.

Conditions of the Exodus.—In Trumbull's "Kadesh-Barnea," at the end of the book, there is a paper on the Exodus, which very lucidly lays down the conditions of the start of the Hebrews from Egypt. To most of this paper I cordially agree; but in one or two particulars it seems to me the case is not fully stated:—

(Firstly.) In his description of the three roads he makes the "road through the Wilderness towards the Red Sea" pass into Egypt at Shaloofi, north of Suez. I do not think such could have been its route in the olden time; but, instead of passing through Jebel Rahah by Wady Rah, it is probable that the trade-route would have followed the present Hajj route from Akaba only as far as the central plateau of the Tih, branching off some 20 or 30 miles west of Nakhl to the north-west, passing near the south-west slopes of Jebel Yeleg and Maghara, and thence bending westwards to Wady Tumeilat. Such a road exists at the present day, and, until it enters the sand-hills which are accumulating east of Maghara, it is a good-enough road. Water exists on it at the wells of Mahada, about 30 miles from Ismailia; and caravans from Arabia would, by such a road, reach Egypt by the shortest line; and the goods, discharged at Tanis or in the Sethroitic nome, might thence have been circulated by the ordinary methods of the country.

(Secondly.) The name "Yam Suph" would very probably have been applied to the continuations of water and marsh which lay to the north of the present position of Suez. Hence, in seeking for a fitting site for the defeat of the Egyptian army at the Red Sea (or "Yam Suph"), it is not necessary to go far from the direct road from Wady Tumeilat into Asia; but any site near Lake Timsah or the Bitter Lakes, which should be otherwise suitable, will do.

Comparing the accounts of the Exodus in the various codes, of which the so-called "books of Moses" are mainly composed, and taking only as valid halting-places on the march those places which are mentioned

both in the JE. and the P. codes, I obtain the following authenticated itinerary of the Exodus as far as Kadesh :—

Departure from Egypt.
 Defeat of Egyptians at Red Sea.
 Marah.
 Elim.
 Rephidim.
 Mount Sinai.
 Kibroth-hattaavah.
 Hazereth.
 Wilderness of Paran.
 Kadesh.

An examination of the above reveals some symmetry in the arrangement, for there are three halting-places between the Red Sea and Sinai, and three halting-places between Sinai and Kadesh : we are thus reminded of Exodus xv, 22, which details the “three days’ journey into the Wilderness of Shur,” and of Numbers x, 33, which records the departure “from the Mount of the Lord three days’ journey.”

Mr. Bacon, in his “Triple Tradition of the Exodus,” has analysed the account of the Exodus in greater detail than Canon Driver goes into ; and handles the matter in a somewhat freer style. The following Table gives an analysis of Bacon’s division of the codes as far as the stations are concerned ; the “triple” tradition being the traditions of the three original codes—J., E., and P.—of which the Hexateuch is mainly composed. From these codes all later matter, added by way of explanation by the successive editors, has been excluded, and the data stand as they were transcribed from their original traditions or codes. Examining this Table we must remember—and all students strongly insist on this point—that while the *general* results are vouched for, the analysis is often of a fallible character, and the indications do not clearly indicate (as between E. and J., for instance) to what code some verses should be allotted :—

BACON'S "TRIPLE TRADITION OF THE EXODUS."

Itinerary of Exodus. Egypt to Kadesh.

J. circa 800 B.C.	E. circa 750 B.C.	P. circa 450 B.C.
Rameses—Succoth.	Start "by way of the Wilderness towards the Red Sea."	Rameses to Succoth.
Defeat of Egypt in sea. Went three days into Wilderness of Shur. (1st day) Marah. (2nd day) Elim. (3rd day) Massah.	Defeat of Egypt in sea. Moves onward into Wilderness. Massah. Meribah before the Rock of Horeb.	Defeat of Egypt in sea. Wilderness of Sin. Rephidim. Wilderness of Sinai.
The Mount (Sinai). Set forth three days' journey from Mount of Yahweh.	The Mount (Horeb). Rephidim (battle with Amalek).*	Mount Sinai.
Kibroth-hattaavah. Hazereth. Meribah.	Taberah. Kadesh.	Wilderness of Paran. Meribah (of Kadesh). Num. xx, 13.

* Mr. Bacon places this victory over the Amalekites at Rephidim *after* the visit of Israel to Mount Sinai.

Examining this Table we see three points common to each code, viz. : the Sea (Red ?), the Mount, and Kadesh the sanctuary. Between these points the accounts bear little resemblance. Thus it is possible clearly to recognise the grounds on which Wellhausen, in his "Sketch of the History of Israel and Judah," p. 4, shows his distrust of all detail, and sums up the story of the Exodus in the following words:—"After visiting Sinai the emigrants settled at Kadesh, eastwards from Goshen, in the southern borders of Palestine." A scepticism which may be laudable in an historian is not, however, necessary to the Bible student; and if we amalgamate the data of the three codes in the foregoing Table we get an account of the Exodus, tolerably full in itself and very similar to the itinerary obtained above from Canon Driver's analysis.

Evidence of Topography.—Let us now see if the topography of the country involved agrees in any way with the journey, the authenticated data of which we have obtained above. The interest centres mainly about the roads and the mountains. Concerning the roads, Exodus xiii, 17-18, shows us that the Israelites, at starting, must have been handy to the road "of the Philistines," which probably entered Egypt at El Kantara; otherwise, the observation of the nearness of the coast-road would be inappropriate, and a more direct road would have been by the road "from Shur" across the desert to the Negeb. This latter

road, which is probably identical with the one followed by Holland (described in the Palestine Exploration Fund *Quarterly Statement* for April, 1879, and for January, 1884), runs from the neighbourhood of Ismailia eastwards, past the wells of Mahada, across Jebel Maghara, and following the same line due east continues until it meets the road from Hebron and Beersheba in the Negeb. In the neighbourhood of Mahada this road divides, and another track runs south-east to Nakhl, forming what was very probably the "road of the Wilderness towards the Red Sea." This road leaves Jebel Maghara on its north, and, passing the chain of hill-country marked by the mountains Bodia, Smar, Rahah, Rishah, and Maghara, debouches into the Tih Plateau close to, and to the south-west of Jebel Yeleg.

Whether or not this was the road marked out by Exodus xiii, 18, as the route of the Israelites, it seems in many ways very suitable to illustrate the Scriptural accounts, especially the evidence of the original "Triple tradition," as epitomised in the Table given above. Exactly halfway between Ismailia and Kadesh lies Jebel Yeleg, a mountain of most impressive dimensions, lying like a huge barnacle on the plateau of Et-Tih. The modern name of this mountain approximates closely to the ancient Amalek, the prefix "Am" meaning "country of"; and as we know that this was the country of the desert foes of Israel (1 Samuel xv, 7),¹ and as the battle of Rephidim took place in the vicinity of Mount Sinai, the occurrence of the name of Amalek here is of interest. Taking the routes to and from Jebel Yeleg there are similar points of interest to remark:—On the road from Egypt to Jebel Yeleg we have, at the outset, the journey into the Wilderness of Shur, or Etham, east of Ismailia, along the "road of Shur," as far as the wells of Mahada, which are situated in a district called by the Arabs "Elloo." From here the next known waters are close to Jebel Yeleg, between that mountain and Jebel Maghara. Again, on the march eastwards from Yeleg the Israelites would have entered at once the Wilderness of Paran, *i.e.*, to say, if the identification of Paran with Nakhl, urged by Trumbull and others, is correct. The total distance from Jebel Yeleg to Kadesh would be about 100 miles, a distance which the Israelites, after their long stay and organisation at Mount Sinai, could well have accomplished in eleven days.

It is not sought to *prove* in any way that Jebel Yeleg is Mount Sinai, or that Elloo was Elim, or that this "way of the wilderness towards the Red Sea" was the actual route here laid down. It is quite possible that the actual Hajj route, from Nakhl to Shalooft, through the mountains of Rahah by Wady Rah, was followed by the Israelites; and there are other mountains on the Tih besides Jebel Yeleg which might be the Mount of God. In our present want of accurate knowledge of this portion of the country, it would be idle to attempt any actual identification. All that

¹ The reading of Telaim, a place in the Negeb, for the Havilah of the Authorised Version (1 Samuel xv, 4) is given by Wellhausen, *vide* "Variorum Teachers' Bible."

is desired is to show the fitness of the country to illustrate the journey of the Exodus, especially since doubts have been thrown by scholars on the itinerary in Numbers xxxiii. In many ways this district seems specially fitted for the Olympus of the Jews. Situated some 100 miles odd from Beersheba, it is a suitable site for the "Mount of the Lord" in the "land of Moriah" (Gen. xxii). Such a position would also be suitable to the account of Moses' connection with the Midianites or Kenites; for, like the Amalekites, these were doubtless nomadic peoples, and, like the Bedouin of the Tih at the present day, had their corn-grounds in the Negeb, although the desert was *their country*.

Then, with respect to Deut. i, 2, which places Mount Seir in the path of the Israelites from Horeb to Kadesh-Barnea, there are not wanting indications that "authority" may have to give way, even in its location of Mount Seir; and that in the Bible maps of the future, this district will have to be placed on the west instead of the east of the Arabah, coincident with the southern portion of the Negeb.

Conclusion.—The above indications of the fitness of the plateau of Et-Tih to illustrate the story of the Exodus might be developed at great length, and supplemented by many allusions to the text of the Hexateuch; but such would be to trespass on the space of the *Quarterly Statement* at too great a length. All that has been attempted here is to make good the case for urgency in the survey of the Tih. This is a district which for thousands of years has been the centre of the known world; and now, though within an eight days' trip of England, it remains, as it has always remained, a very Holy of Holies of untrodden sanctity. A perusal of Mr. Holland's description of his journey through it will show that the country teems with interest; no great difficulty should exist in mapping the area north of the Hajj route in one cold season; while the opportunity that our presence in Egypt affords us of easily overcoming the opposition of the Bedouin is one which, though it exists to-day, may soon pass away.

Anyhow, there is no time like the present. The work calls loudly for execution, and promises great rewards; while the only good reason why it should not be undertaken by a Society like the Palestine Exploration Fund, is the fact that the Survey would be of inestimable value to the Government of Egypt; and this, indeed, is no figure of speech; for the work would be of economic value to Egypt and Syria, as indicating the line for the railway that shall in the future unite the two continents of Asia and Africa; and it would be strategically of value to the guardians of the Land of the Nile, for the time appears to be approaching when the stability of the Egyptian Government will secure to it a wider sphere of influence and power than it at present possesses.

January 10th, 1896.

THE SEASON OF CALEB'S RECONNAISSANCE.

By Captain A. E. HAYNES, R.E.

READERS of the Palestine Exploration Fund *Quarterly Statement* may have remarked a passage in the Variorum Bible (Teachers' Edition),¹ which is, I think, not altogether beyond question. The passage is in the Historical Epitome, and details the march from Mount Sinai for the Promised Land ; it runs thus :—"The March.—In the 14th month after the Exodus, the Covenant-nation leaves Sinai for Canaan (the usual 11 days' journey occupy four months, Deut. i, 2 ; Numbers x, 11, with xiii, 20), and encamps in the wilderness of Paran." There are two statements in this passage, either of which appears to be due to some preconceived notion, such as the Bible narrative does not give colour for ; they are :—

- (1) That the journey from Horeb to Kadesh-Barnea *usually* took 11 days.
- (2) That in the case of the Exodus it took four months.

The statement (1), which is born of the distance between the district of Jebel Musa in the Sinaitic Peninsula and district to which Kadesh is generally assigned, is founded on Deut. i, 2. It is well known, however, that the word *journey* in this verse is inserted by the translators ; the verse itself rather signifying that in this particular journey of the Exodus, the time occupied in the journey from Horeb to Kadesh-Barnea was 11 days. This verse, which might mean either that 11 days, exclusive of halts, were occupied in the journey, or that the journey took 11 days in all, can be supported by other data given in the scriptural narrative. This support, which has been strengthened by recent analytical researches of scholars, would require a special paper for its examination, and cannot be dealt with here ; suffice it to say here that 11 days may be assumed to be the minimum time occupied by the Israelites in going from Horeb to Kadesh-Barnea.

When we come to statement (2) we find an allowance of four months given for the above journey in order to fit in with Numbers xiii, 20, which, following on the orders given by Moses to the spies, states that "the time was the time of the first-ripe grapes." It appears that there is but little warrant for this large allowance of time for the journey ; for the Calendar which is published in the same edition of the Variorum

¹ "The Variorum Teachers' Edition of the Holy Bible" (printed by Eyre and Spottiswoode, 1880) with which is incorporated the "Aids to the Student of the Holy Bible." On p. 86 of the "Aids," the words given above are found.

Bible gives data of the seasons that fit in with much greater accuracy with the minimum time of 11 days given in Dent. i, 2.

Numbers x, 11, gives the date that the Israelites started from Mount Sinai as the 20th day of Zif, the second month of the Jewish year. If we take the minimum allowance for the time of the return of the spies, viz. :—11 days for the journey from Horeb to Kadesh-Barnea, and 40 days for the duration of the reconnaissance (Numbers xiii, 25)—we reach the date of the 12th of Tammuz. On the other hand, if we allow four months for the journey, and forty days for the reconnaissance, the spies would not have returned until the beginning of the month of Bul.

Now Numbers xiii, 23, states that the spies, on their return, brought from the Valley of Eshcol a cluster of grapes which they bore between two on a staff; and they brought of the pomegranates and the figs. A reference to the Calendar will show that the earlier date of Tammuz is much more suitable to this narrative than the month of Bul. In the former month we are told that various fruits are ripe (in the previous month, Sivan, the grapes begin to ripen), and the country becomes parched and dry, the Bedouin being driven from the valleys to feed their flocks on the mountain pastures. In the month Bul, on the other hand, ploughing and seed-time would have commenced, and the rains be well begun, while the grapes would have entirely disappeared from the greater part of the country. True we are told that on the hills the seasons are about a month later than those given in the Calendar, but then the seasons in the valleys are stated to have been one and a half months earlier, and we are told the grapes came from the *valley* of Eshcol.

Again, we have the report of the spies (Numbers xiii, 27), “the land floweth with milk and honey.” Honey, we are told in the Calendar, is collected in the months of Sivan and Tammuz, in the Jordan Valley; whereas after the latter month the country is parched and dry, and milk would be by no means plentiful.

December 22nd, 1895.

REMARKS ON THE DESERTS OF THE HOLY LAND.

By J. G. O. TEPPER, F.L.S.

IN reading some of the back numbers of the *Quarterly Statement*, I find that the writers disagree as to the route taken by the Israelites; one of the chief objections to particular ones being, that such a tract could not have furnished sustenance for man and beast.

This objection would be a very conclusive one, if it were not based on the assumption that those deserts (Tih, &c.) were then very like what they appear now to be, viz., devoid of vegetation and water. This, however, is by no means quite sure. Australia, notably the drier portions, affords a very striking analogy, in my opinion, how a fair,

even rich country, is by injudicious denudation of its perennial, woody vegetation, and extinction of its native fauna, gradually converted (by a handful of short-sighted people) into just such deserts as those in question, not even excluding the Sahara.

It is nearly half a century since I first knew and enjoyed this country. Ever since early boyhood I have observed and studied its nature and characteristics in every direction, from the standpoints of a mere lover of plants and animals, amateur sportsman, farmer, trader, &c., and will sum up my observations in a few words. What was then, and till within some 20 years, a beautiful garden in many parts, or else fair or rich fields, is now degenerated largely into real desert, yielding little or no crops, or grass, simply through rendering all equally bare of shrubs and trees. The same amount of rain may now fall, as then; the same alternation of moister and drier seasons occur, but it has no longer the same effect. The loose, rich surface soil has become exhausted by cropping, depasturing, and burning over, and has assumed a hard, stone-like consistency, becoming exceedingly hot and impervious in summer. The rain descending thereon cannot enter now as then, and flows off rapidly, carrying with it more and more of the little remaining fertility to sea or salt swamp. Unsavoury weeds form the main vegetation; rabbits, locusts, &c., complete the work initiated by man in his endeavour to get all he could, and as quickly as he could. In a few decades, large regions will, undoubtedly, present the same aspect as the Old World deserts, which yet were at one time smiling landscapes, peopled by innumerable small life, and yielding to the early settlers rich, or at least fair, returns. Just in a similar manner, I opine, the Old World deserts were produced; probably the forty years' wanderings of the Israelites were the very cause of those regions becoming what they are now, and have been ever since. No sane man can imagine that large and populous cities were established in hot, glowing, treeless wastes. Man made them so, no doubt, in his ignorance of God's eternal laws, and in no time so quickly as now, under the pretence of progress and science.

The only known natural way in which solar energy is arrested and converted into fertility of soil, is by means of *living* vegetation, notably the woody and perennial. Man's ways are only means of exhausting, transferring, stimulating, or preserving the original stock locally, he cannot create fertility as plants do. Hence, everywhere in hot, dry countries, he converts the paradise into desert, and calls it cultivating the ground. Why? Concentrated wholly upon his own small interest, he loses sight of the large interests of nature, of which he is a part, but not its God. History repeats itself.

ON THE STRUCTURE OF THE TABERNACLE.

By W. BRYMAN RIDGES, Esq.

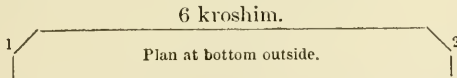
THE Tabernacle was not built of upright single boards. Such a building, over 40 feet high, would not stand itself, hence the need of ropes to hold it up, as universally depicted. The translation of Exodus xxvi, 15, is misleading. The word "boards" is "kroshim," pl. of keresh, while the words "acacia wood[s]," should be "acacia boards," pl. Thus it should read:—

"Thou shalt make the kroshim for the Tabernacle of acacia boards upright." Verse 17: "two *arms* (yodouth, not tenons) shall there be in each board *sloping* (mshoolvouth) one to its other," thus:—

Verse 19: "two sockets under each one keresh for its two *arms*, and underneath each one keresh for its two *arms* two sockets." The root of keresh signifies twins or something double. Hence the use of the *pl.* acacia boards (which the Revisers, failing to comprehend, translated in the singular "wood," to make sense as they thought), and the *two arms*, reading the *two sockets*. Otherwise, why the two sockets or the five bars, hitherto a puzzle? Moreover, the bars were not round, but square. Thus verse 28 reads: "And the inside bar (or bolt, *beriach*) at the *divide* shall be *bolting* from end to end."

Most marvellous was the construction of the "hinder part westward" of six kroshim and corner kroshim, hitherto a complete mystery. Verse 23: "And two kroshim shalt thou make for the corners (mkootsouth, *cut out*, Ezek. xlvi, 21, 22) at its shanks, and together whole shall they be upon its *head* into one and the same housing band."

Thus—



These corner kroshim fitted perfectly at top and bottom, and to do this the boards must slope at one particular angle. This is found by the 48th Prop., "Euclid," Book 1, which gives the solution, and forms the key (marvellous as it appears) to the construction of the Tabernacle. By this we know the exact width or opening between the boards at bottom. The Tabernacle thus constructed, and only thus constructed, would hold together firmly and without the necessity of ropes, found only in the imagination, and *not* in the narrative.

Again, each separate kroshim stood independently on its two silver sockets, as required by the narrative.

I might add that Dr. J. S. Mabie has constructed a magnificent model on above plans, proving their practicability, and strength, and the perfection worthy of their Divine Author.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1891.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest, as usual, are in the winter, and the lowest in the summer months; the maximum for the year was 27·737 inches, in December, and the next in order, 27·619 inches, in November. The highest reading in the preceding 30 years, viz., 1861 to 1890 inclusive, was 27·816 inches, in December, 1879, and the next in order, 27·800 inches, in November, 1870.

In column 2 the lowest reading in each month is shown; the minimum for the year was 27·025 inches, in February, and the next in order, 27·096 inches, in January. The lowest reading in the preceding 30 years was 26·972 inches, in April, 1863, and again in February, 1865, and the next in order, 26·978 inches, in January, 1887.

The range of readings in the year was 0·712 inch. The largest range in the preceding 30 years was 0·742 inch, in 1876; and the smallest was 0·491 inch, in 1883.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·174 inch, was in August, and the next in order, 0·178 inch, in October; and the largest, 0·549 inch, in February, and the next in order, 0·503 inch, in January. The mean monthly range for the year was 0·321 inch. The mean for the preceding 30 years was 0·309 inch.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest was 27·472 inches, in November, and the next in order, 27·463 inches, in December; the lowest was 27·268 inches, in July, and the next in order, 27·299 inches, in May. The mean yearly pressure was 27·382 inches. The highest mean yearly pressure in the preceding 30 years was 27·443 inches, in 1861, and the lowest, 27·359 inches, in 1890. The mean for the 30 years was 27·392 inches.

The temperature of the air reached 90° on June 9th (in the preceding 9 years, the earliest day in the year the temperature was 90° was March 25th in the year 1888); there were 8 other days in June when the temperature was or exceeded 90°; in July there were 4 days; in August 13 days; and in September 2 days, the 4th and 22nd. In the preceding 9 years the latest day in the year this temperature reached 90° was October 23rd in the year 1887. The temperature reached or exceeded 90° on 28 days during the year. In the year 1882 the number of days of this high temperature was 28, and in 1887 was 73; the average of the 9 years was 44. The highest temperature in the year was 97° on both June 10th and August 8th. The highest in the preceding 9 years, 1882 to 1890, was 106°, in July, 1888.

The temperature of the air was as low as $30^{\circ}0$ on February 25th, and again on December 26th. In January it was at or below 32° on 2 nights, and as low or lower than 40° on 13 other nights. In the months of February, March, and December it was at or below 32° on 2, 1, and 2 nights respectively, and as low or lower than 40° on 21, 5, and 6 other nights respectively. Thus the temperature was as low or lower than 40° on 52 nights during the year. In the year 1885 the number of nights of this low temperature was 23, and in 1886 was 97; the average for the 9 years was 52. The lowest temperature in the preceding 9 years was $26^{\circ}5$, in January, 1890.

The highest temperature of the air in each month is shown in column 5. In February it was $60^{\circ}0$, being $7^{\circ}2$ below the mean of the nine high day temperatures in February in the preceding 9 years. The high day temperature was above its average in January, March, April, June, November, and December, and below in the other months. The mean for the year was $83^{\circ}7$, being $0^{\circ}4$ below the average of 9 years. The highest in the year was 97° , in both June and August.

The lowest temperature of the air in each month is shown in column 6. In both February and December it was $30^{\circ}0$, being $4^{\circ}4$ and $4^{\circ}1$ respectively below their averages; in January it was $31^{\circ}5$, or $0^{\circ}4$ below its average; and in March 32° , or $1^{\circ}8$ below its average; in the remaining months it was generally above. The mean for the year was $45^{\circ}5$, being $1^{\circ}1$ above the average of 9 years.

The range of temperature in each month is shown in column 7; the numbers vary from $29^{\circ}5$ in January to 53° in March. In the months of May, September, and October the ranges were small, owing to the low high day and high night temperatures, being $8^{\circ}7$, $7^{\circ}3$, and $10^{\circ}8$ respectively less than their averages. The mean range for the year was $38^{\circ}2$, being $1^{\circ}5$ less than the average of 9 years.

The range of temperature in the year was $67^{\circ}0$. The largest in the preceding 9 years was $76^{\circ}5$, in each of the years 1884, 1886, and 1888, and the smallest, $63^{\circ}5$, in the year 1885.

The mean of all the high day temperatures in each month is shown in column 8. The lowest was $50^{\circ}5$ in February, being $3^{\circ}5$ lower than the average. The highest was $89^{\circ}6$, in August, being $0^{\circ}4$ below the average of 9 years, and the next in order $86^{\circ}8$, in July. The mean for the year was $72^{\circ}1$, being $0^{\circ}2$ below the average of 9 years.

The mean of all the low night temperatures is shown in column 9. The lowest was $38^{\circ}2$, in February, being $1^{\circ}9$ lower than the average. The highest was $66^{\circ}9$, in August, being $3^{\circ}0$ higher than the average. The mean for the year was $53^{\circ}7$, or $1^{\circ}3$ above the average of 9 years.

In column 10 the mean daily range of temperature in each month is shown; the smallest was $10^{\circ}7$, in January, and the next in order, $11^{\circ}0$, in December; the greatest was $26^{\circ}4$, in June, and the next in order $22^{\circ}7$, in August. The mean for the year was $18^{\circ}4$, being $1^{\circ}5$ less than the average. The smallest ranges in the preceding 9 years were $9^{\circ}3$, in January, 1883, and $9^{\circ}7$, in December, 1890; the greatest were $33^{\circ}8$,

in August, 1886, and $30^{\circ}1$, in the same month of 1887. The smallest mean for the year was $17^{\circ}8$ in 1883, and the greatest, $24^{\circ}3$, in 1886.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 11; the lowest was $44^{\circ}4$, in February; and the next in order $45^{\circ}9$, in January; the highest was $78^{\circ}2$, in August, and the next in order $76^{\circ}4$, in July. The mean for the year was $62^{\circ}9$, exceeding the average of 9 years by $0^{\circ}5$. The lowest mean temperatures in the preceding 9 years were $39^{\circ}8$, in January, 1890, and $42^{\circ}0$, in December, 1886; the highest were $81^{\circ}2$, in August, 1890; and $81^{\circ}1$, in July, 1888. The highest mean for the year was $63^{\circ}7$, in 1885, and the lowest, $60^{\circ}1$, in 1886.

February was the coldest month of the year, by reference to columns 5 and 6 it will be seen that it was below the average both by day and night. The nights of March and December were cold, but from April to November they were generally above their average, particularly so in the month of May, and from July to October.

The numbers in the 12th column are the mean readings of a dry bulb thermometer. If those in column 12 be compared with those in column 11, it will be seen that those in column 12 are a little higher in every month, the difference of the means for the year being $3^{\circ}2$. The mean difference between the mean temperature of the air and that at 9 a.m. for the 9 years was $3^{\circ}1$.

For a few days in the winter months the dry and wet-bulb thermometers read alike, or nearly so, but in the months from April to October the difference between the readings often exceeded 20° , and was as large as 26° on June 9th, and on August 5th and 8th.

In column 13 the mean monthly readings of the wet-bulb are shown; the smallest differences between these and those of the dry bulb were $2^{\circ}0$, in January, and $3^{\circ}4$, in February; the largest were $16^{\circ}7$, in August, and $16^{\circ}6$, in June. The mean for the year was $56^{\circ}4$; that of the dry was $66^{\circ}1$; the mean difference was $9^{\circ}7$.

The numbers in column 14 are the temperature of the dew-point, or that of the temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest differences between these numbers and those in column 12, were $4^{\circ}2$, in January, and $7^{\circ}2$ in February; and the largest, $28^{\circ}2$, in June, and $27^{\circ}8$ in August. The mean temperature of the dew-point for the year was $48^{\circ}9$; the mean for 9 years was $50^{\circ}2$.

The numbers in column 15 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0.241 inch, in February, and the largest, 0.484 inch, in September. The mean for the year was 0.354 inch; the average of 9 years was 0.378 inch.

In column 16 the weight in grains of the water in a cubic foot of air is shown; it was a little more than $2\frac{3}{4}$ grains in February, and more than 5 grains in both July and September. The mean for the year was 3.9 grains; the average of 9 years was 4.2 grains.

In column 17 the additional quantity of water required to saturate a cubic foot of air is shown ; it was less than one grain in both January and February, and more than 7 grains in August. The mean for the year was 3.7 grains ; the average of 9 years was 3.3 grains.

The numbers in column 18 show the degree of humidity of the air, saturation being represented by 100 ; the largest numbers appear in January, February, March, November, and December ; and the smallest from April to October ; the smallest of all was 38 in June. The mean for the year was 56 ; that of the 9 years was 59.

The numbers in column 19 show the weight in grains of a cubic foot of air, under its mean atmospheric pressure, temperature, and humidity. The largest number was in January, decreasing month by month to the smallest in August, and then increasing to December. The mean for the year was 483 grains ; that of the 9 years was 483 grains.

The most prevalent winds in January were S.W. and N.W., and the least prevalent wind was S. ; in February the most prevalent were N.E. and N.W., and the least were S.E. and S. ; in March the most prevalent were W. and N.E., and the least was S. ; in April the most prevalent were N.E., S.E., W., and N.W., and the least was S. ; in May the most prevalent were W. and N.E., and the least was N. ; in June the most prevalent were W. and N.W., and the least were S.E. and S. ; in July the most prevalent were N.W., N., and S.W., and the least were E., S.E., and S. ; in August the most prevalent were N.W. and S.W., and the least was S. ; in September the most prevalent was N.W., and the least were E., S.E., S., and S.W. ; in October the most prevalent was N.W., and the least was S. ; in November the most prevalent were N.W., N.E., and S.W., and the least were N. and S. ; and in December the most prevalent winds were W., S.W., and N.W., and the least were S.E. and S. The most prevalent wind for the year was N.W., which occurred on 105 times, of which 17 were in September, and 13 in both July and August ; and the least prevalent wind was S., which occurred on only 4 times during the year.

The total number of times of each wind are shown in the last line of columns 20 to 27 ; those winds less in number than the average of the preceding 9 years were—

N.	by	1
E.	„	10
S.E.	„	3
S.	„	8
N.W.	„	1

and those winds greater in number than the average of 9 years were—

N.E.	by	20
S.W.	„	4

The numbers in column 28 show the mean amount of cloud in each month ; the month with the smallest amount was July, and the largest,

January. Of the cumulus or fine weather cloud there was only one instance; of the nimbus or rain cloud there were 28 instances, of which 7 were in January, 6 in February, and 5 in December, and only one instance from May to October; of the cirrus there were 18 instances; of the stratus 4 instances; of the cirro cumulus 84 instances; of the cumulus stratus 70 instances; of the cirro stratus 2 instances; and 148 instances of cloudless skies, of which 27 were in July, 24 in August, and 21 in June, and only 2 in January.

The largest fall of rain for the month in the year was 11·09 inches, in December, of which 3·32 inches fell on the 25th, 2·22 inches on the 24th, and 2 inches on the 17th. The next largest fall for the month was 10·23 inches, in January, of which 2·71 inches fell on the 26th, and 1·75 inch on the 25th. No rain fell from May 31st till October 26th, making a period of 147 consecutive days without rain. The total fall of rain for the year was 34·72 inches, being 9·49 inches above the average for 32 years, viz., 1861 to 1892. The number of days on which rain fell was 68, being 13 more than the average.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT TIBERIAS IN THE YEAR 1891.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; the highest appear in the winter, and the lowest in the summer months; the maximum for the year was 31·175 inches, in December, and the next in order 31·087 inches, in January.

In column 2 the lowest reading in each month is shown; the minimum for the year was 30·309 inches, in July; and the next in order 30·324 inches, in April.

The range of readings in the year was 0·866 inch. The range in the morning observations was 0·837 inch, being 0·125 inch greater than the range at Jerusalem.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest was 0·277 inch, in August, and the next in order 0·278 inch, in September. The largest was 0·683 inch, in February, and the next in order 0·675 inch, in April.

The numbers in columns 4 and 5 show the mean monthly reading of the barometer at 8 a.m. and 4 p.m.; and those in column 6 the lower reading at 4 p.m. than at 8 a.m.; the smallest difference between these two readings was 0·041 inch, in January, and the next in order 0·062 inch, in February; the largest was 0·106 inch, in June, and the next in order 0·096 inch, in April. In England in January the readings at 8 a.m. and 4 p.m. are practically the same; in all other months the reading

at 4 p.m. is lower than at 8 a.m. ; the greatest difference is in June, 0·025 inch. The mean for the year at Tiberias was 0·082 inch, being four times greater than in England.

The numbers in column 7 show the mean monthly pressure of the atmosphere ; the highest was 30·830 inches, in December, and the next in order 30·795 inches, in January ; the lowest was 30·453 inches, in July, and the next in order 30·506 inches, in August. The mean for the year was 30·668 inches.

The highest temperature of the air in each month is shown in column 8. The first day in the year the temperature reached 90° was April 2nd ; and there were 8 other days in April when the temperature reached or exceeded 90° ; in May 17 days ; in June 27 days ; in July, August, and September it reached or exceeded 90° on every day ; in October 23 days ; and in November 2 days ; thus the temperature reached 90° on 170 days during the year. At Jerusalem the temperature did not reach 90° till June 9th, and there were only 28 days in the year on which the temperature was so high as 90°. At Tiberias the temperature was 101° on April 30th, it reached or exceeded 100° in May on 4 days ; in June on 15 days ; in July on 24 days ; in August on 28 days ; in September on 7 days ; and in October on one day ; thus on 80 days in the year the temperature reached or exceeded 100°. The highest temperature in the year at Tiberias was 110°, on June 9th ; at Jerusalem the highest in the year was 97°, on June 10th and August 8th.

The lowest temperature of the air in each month is shown in column 9. The lowest in the year was 41°, on both January 30th and December 26th. The next lowest was 42°·0, on February 5th, 25th, and 26th, and on December 25th ; and from February 27th till the 25th of December there was no temperature as low as 42°, the nearest approach being 45° on February 27th, and March 1st, 2nd, and 3rd. At Jerusalem the lowest in the year was 30°·0, on the nights of February 25th and December 26th ; and there were 52 nights in the year when the temperature was as low or lower than 40°.

The yearly range of temperature was 69°·0 ; at Jerusalem it was 67°·0.

The range of temperature in each month is shown in column 10 ; and these numbers vary from 27° in February, to 49° in April.

In column 11 the mean of all the high day temperatures in each month is shown. The lowest was 63°·4 in February, being 12°·9 higher than that at Jerusalem ; the next in order were 65°·7 in January, and 73°·9 in March ; the highest was 101° in July, and the next in order were 100°·5 in August, and 98°·4 in June. At Jerusalem the lowest were 50°·5 in February, 51°·2 in January, and 55°·4 in December ; the highest were 89°·6 in August, 86°·8 in July, and 86°·6 in June. The mean for the year at Tiberias was 85°·5 ; at Jerusalem it was 72°·1.

In column 12 the mean of all the low night temperatures in each month is shown ; the lowest was 46°·9 in February, the next in order were 49°·9 in January, and 52°·3 in March ; the highest was 76°·9 in

August, and the next in order were $76^{\circ}1$ in July, and $73^{\circ}7$ in September. At Jerusalem the lowest were $38^{\circ}2$ in February, $40^{\circ}5$ in January, and $42^{\circ}3$ in March; the highest were $66^{\circ}9$ in August, $66^{\circ}0$ in July, and $62^{\circ}4$ in September. At Tiberias the yearly value was $63^{\circ}0$; at Jerusalem it was $53^{\circ}7$.

In column 13 the mean daily range of temperature is shown in each month; the smallest was $15^{\circ}8$ in January, and the next in order were $16^{\circ}5$ in February, and $21^{\circ}6$ in both March and November; the greatest was $27^{\circ}5$ in June, and the next in order were $25^{\circ}1$ in April, and $24^{\circ}9$ in July. At Jerusalem the smallest were $10^{\circ}7$ in January, $11^{\circ}0$ in December, and $12^{\circ}3$ in February. At Tiberias the mean daily range for the year was $22^{\circ}5$; at Jerusalem it was $18^{\circ}4$.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 14. The lowest was $55^{\circ}2$ in February, and the next in order were $57^{\circ}8$ in January, and $63^{\circ}1$ in March; the highest was $88^{\circ}7$ in August, and the next in order were $88^{\circ}6$ in July, and $85^{\circ}4$ in September. At Jerusalem the lowest temperatures were $44^{\circ}4$ in February, $45^{\circ}9$ in January, and $49^{\circ}9$ in December; and the highest were $78^{\circ}2$ in August, $76^{\circ}4$ in July, and $73^{\circ}6$ in September. At both Tiberias and Jerusalem the mean temperature increased month by month from the minimum in February to the maximum in August, then decreased month by month to the end of the year. At Tiberias the yearly value was $74^{\circ}3$; at Jerusalem it was $62^{\circ}9$.

The numbers in the 15th and 16th columns are the mean readings of a dry and wet-bulb thermometer, taken daily at 8 a.m. If those in column 15 be compared with these in column 14, it will be seen that those in column 15 were a little higher in March and May, and a little lower in all other months. The mean for the year was $72^{\circ}8$, differing by $1^{\circ}5$ from the mean of the year as determined by the use of the maximum and minimum thermometers; should this be the case in future years, the mean temperature may be approximately determined by a single reading of the thermometers taken daily at 8 a.m.

The numbers in the 17th column are the temperature of the dew point, or that temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest difference between these numbers and those in column 15 was $6^{\circ}1$ in January; from April to November the smallest difference was $13^{\circ}7$ in April, and the largest, $19^{\circ}3$ in May.

The numbers in column 18 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0.338 inch, in February, and the largest 0.758 inch, in August.

In column 19 the weight in grains of the water in a cubic foot of air is shown; it was less than 4 grains in February, and as large as 8 grains in August.

In column 20 the additional quantity of water required to saturate a

cubic foot of air is shown ; it was as small as one grain in January, and as large as $5\frac{3}{4}$ grains in July.

The numbers in column 21 show the degree of humidity of the air, saturation being represented by 100 ; the largest numbers appear from December to April, and the smallest from May to November, the smallest of all was 52 in May.

The numbers in column 22 show the weight in grains of a cubic foot of air, under the mean atmospheric pressure, temperature, and humidity of the air ; the largest numbers were in January and February, decreasing to the smallest in July and August, and then increasing to the end of the year.

In columns 23 and 24 are the mean readings of a dry and wet-bulb thermometer taken daily at 4 p.m. By comparing the numbers in column 15, with those in column 23, the increase of temperature from 8 a.m. to 4 p.m. is shown ; in February and December the increase was only $5^{\circ}3$, and in June was as much as $13^{\circ}2$.

In column 25 the temperature of the dew point at 4 p.m. is shown. By comparing these numbers with those in column 17, it will be seen that the temperature of the dew point in the months of January, February, March, November, and December was higher than that at 8 a.m. by $2^{\circ}2$, $1^{\circ}4$, $2^{\circ}1$, $0^{\circ}7$, and $2^{\circ}8$ respectively, and lower than at 8 a.m. in the remaining months. The numbers in this column are smaller than those in column 23 by $9^{\circ}8$ in January, increasing to $35^{\circ}3$ in June, then decreasing to $10^{\circ}6$ in December ; these differences between the temperature of the air and that of the dew point are very much larger than those at 8 a.m., in June and August it was more than twice as large.

Frequently in the months from May to August, and on one day in October, at 4 p.m., the reading of the dry-bulb thermometer exceeded that of the wet by 25° or more, and the temperature of the dew point was from 41° to 55° lower than the temperature of the air, as shown by the following table :—

Month and Day.	Reading of		Temperature of the Dew Point.	Temperature of Dew Point below Dry.
	Dry.	Wet.		
April 30	99·0	73·0	57·9	41·1
May 2	99·0	71·0	54·8	44·2
3	99·0	70·0	53·2	45·8
4	99·0	70·0	53·2	45·8
5	99·0	67·0	48·4	50·6
6	96·0	70·0	54·7	41·3
19	95·0	70·0	55·0	40·0
June 8	107·0	75·0	58·0	49·0
9	107·0	71·0	51·9	55·1
10	105·0	76·0	60·3	44·7
11	102·0	74·0	58·3	43·7
21	101·0	75·0	60·2	40·8
22	101·0	75·0	60·2	40·8
23	101·0	75·0	60·2	40·8
July 12	101·0	72·0	55·5	45·5
13	103·0	71·0	53·1	49·9
14	105·0	71·0	52·6	52·4
15	103·0	75·0	59·3	43·7
Aug. 3	102·0	76·0	61·4	40·6
6	102·0	72·0	55·2	46·8
7	102·0	75·0	59·9	42·1
8	104·0	75·0	59·1	44·9
Oct. 22	93·0	67·0	51·1	41·9

In column 26 the elastic force of vapour is shown, and by comparing the values with those in the same month at 8 a.m., we find that in April it was smaller at 4 p.m. by 0·011 inch, increasing to 0·158 inch smaller in August, and larger than at 8 a.m. in the months of January, February, March, November, and December.

In column 27 the amount of water in a cubic foot of air is shown, and the amount was less than at 8 a.m. in every month from April to October.

In column 28 the amount of water required to saturate a cubic foot of air was as large as 12 grains in June, 11·9 grains in August, and 11·3 grains in July; and smaller than 2 grains in both January and February.

In column 29 the degree of humidity is shown; the driest months were from May to August, the value for these months varying from 31 in June to 36 in May.

In column 30 the weight of a cubic foot of air is shown; the smallest was 504 grains in August, and the largest 547 grains in February.

In column 31 are given the number of days of rain in each month; the largest was 16 in December. The total number in the year was 64. At Jerusalem rain fell on 68 days.

In column 32 the monthly fall of rain is given. The heaviest fall of

rain on one day in the months from January to April was 2·53 inches, on January 25th ; and the next in order was 1·06 inch on February 27th. No rain fell from May 30th till October 26th, making a period of 148 consecutive days without rain ; the fall of rain on December 25th was 1·15 inch. The heaviest monthly fall in the year was January, 7·72 inches, and the next in order December, 5·50 inches. The total fall of rain for the year was 22·57 inches. At Jerusalem the total fall for the year was 34·72 inches.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE ANNUAL GENERAL MEETING of the Fund will be held on Tuesday, the 14th day of July, at 4 P.M., at the Royal Institution, Albemarle Street, W.

Lord Amherst of Hackney will preside, and the meeting will be addressed by:—Major-General Sir Charles Wilson, K.C.B., R.E.; Lieut.-Colonel Watson, C.M.G., R.E.; The Rev. William Wright, D.D.; and others.

Early application for tickets of admission should be made to the Acting Secretary.

The Committee deeply regret that as Dr. Bliss and Mr. Dickie were returning one evening to their camp an attack was made upon them, and Mr. Dickie received a stab in the shoulder, and had his arm broken. He was doing well when the last accounts were despatched, and, it is hoped, will soon recover. Dr. Bliss himself escaped injury.

Herr von Schick's elaborate report on the Church of the Ascension, the publication of which has been delayed owing to want of space, is in the printer's hands, and will appear in the October number of the *Quarterly Statement*.

Herr von Schick reports that, owing to the exceptionally heavy fall of rain during the past season, much water accumulated in the Birket es Sultan, and unfortunately a youth from Silwan and two Jewish boys were accidentally drowned in it.

Dr. Post's important work on the "Flora of Syria" is in the press, and will probably be published towards the end of the year. It is the fruit of more than twenty years' laborious study and investigation, and will supply a want long felt by travellers and others interested in the botany of Palestine and Syria.

Dr. H. B. Waterman, Hon. Sec. for the Western States of North America, has been engaged to give six weeks' daily lectures upon the large Model of Palestine built upon the shore of Lake Chautauqua, in the State of New York.

THE STRICTEST ECONOMY IS EMPLOYED IN CARRYING ON THE EXCAVATIONS AT JERUSALEM, BUT THE EXPENSES ARE NECESSARILY GREAT, AND THERE IS VERY URGENT NEED OF FUNDS IN ORDER THAT THE WORK MAY BE CONTINUED WHILST THE OPPORTUNITY LASTS.

The Rev. Theodore E. Dowling reports that the Fifth Annual Course of Evening Lectures, under the auspices of the Jerusalem Association, was delivered on Saturdays during February and March in the Grand New Hotel and Howard's Hotel, Jerusalem. A fair attendance of tourists was thus secured, and the managers of both hotels heartily co-operated.

Mr. Ellis opened the course with a thoughtfully-written paper, illustrated by two diagrams, on "The South Wall of Jerusalem." The Rev. C. T. Wilson interested his small, though select, audience with his personal experiences of "The Fellahin." At the request of Bishop Blyth this lecture was repeated in the Bishop's drawing-room. Dr. Wheeler, always ready to help, delivered the third lecture on "The Jews in Jerusalem." Through the kindness of Mr. Lunn the Rev. Dr. Cunningham Geikie became responsible for the fourth lecture on "Glimpses of Palestine in the Past." The Jerusalem Association is indebted to the Messrs. Perowne for generous contributions on behalf of special lectures delivered to their travelling tourists. Dr. Bliss, on successive Saturdays, spoke on "Recent Excavations" and "The Mounds of Palestine." At the concluding lecture Dr. Chaplin presided, and his encouraging remarks were appreciated.

The collections this year were larger than on any previous occasion, and realised 1607·20 piastres.

TOURISTS are cordially invited to visit the Loan Collection of "Antiques" in the JERUSALEM ASSOCIATION ROOM of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

The Committee have to acknowledge with thanks the following donations to the Library of the Fund:—

- "A Pilgrimage to Palestine, 1893-4." By Rev. James Smith, D.D. From the Author.
 - "Etudes d'Archéologie Orientale," tome ii, livraisons 6-11. From the Author, Professor Clermont-Ganneau.
 - "Die Stifftshütte der Tempel in Jerusalem und der Tempelplatz der Jetztzeit." By Conrad Schick. From the Author.
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The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. A catalogue of Books in the Library is published in the July *Quarterly Statement*, 1893.

The following have kindly consented to act as Honorary Local Secretaries :—

Abergavenny.—Rev. Fred W. G. Whitfield, Vicar of
Ramsgate.—Rev. F. W. Carpenter, Harley Villa, Edith Road, in succession to the Rev. Charles Harris, removed to Appledore, Ashford.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

The second edition of the new Collotype Print or Photo-relief from a specially prepared copy of the Raised Map of Palestine is sold out. A third edition has been prepared. Price to subscribers, 2s. 3d.; non-subscribers, 3s. 3d., post free.

The print is on thin paper, measuring 20 inches by 28½ inches.

It having again been reported to the Executive Committee of the Palestine Exploration Fund that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers of any sort or kind in their employ, and that NONE OF THEIR WORKS ARE SOLD BY ANY ITINERANT AGENTS.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first portion of M. Clermont-Ganneau's work, "Archæological Researches in Palestine," is now ready, and being sent to subscribers.

Memo. for Subscribers to the Survey of Palestine.—In the original programme it was intended that the "Archæological Researches" of M. Clermont-Ganneau should be published in one volume, but the work increased so much since its commencement that the Committee found it necessary to arrange for

the publication of the whole in two volumes. Vol. II has been published in advance for the reasons stated in the prefatory note.

Vol. I treats of Jerusalem and neighbourhood, is well forward, and, when ready, will be sent out to the first 250 Subscribers. There will be no increase in the price of the work to Subscribers.

A third and revised edition of "Syrian Stone Lore," by Lieut.-Colonel Conder, R.E., is in the press, and will be ready shortly.

An important work by Lieut.-Colonel Conder, R.E., entitled, "The Latin Kingdom of Jerusalem"—1099 to 1292 A.D.—and describing the condition of Palestine under the Crusaders, is in the press. It is based on the chronicles and contemporary accounts, both Christian and Moslem, and on the information collected during the progress of the Survey, with descriptions of the scenes of the important events, and other information not to be found in previous histories of the Crusades. The whole will form an octavo volume of about 400 pages.

The "Irish Times" of the 15th April, referring to the work of the Fund, remarks: "It would be impossible in a passing word to describe all the curious discoveries that have been made upon this ancient and sacred site. Every day adds to them, and it is a hard task for expert scholars to weigh, expound, and apportion their importance. The Palestine Exploration Fund Committee have never published a more important *Quarterly Statement*. The archæological results obtained are in rich proportion to the sums that have been expended, and surely this is a time when the objects of the body should fully and generously be supported. No one can tell how long the privileges now enjoyed may last, and it is the duty of the whole Christian community to make the most of them. Any day a great discovery may be made transcending in consequence any that has previously been achieved. The old history of Jerusalem lies deep buried beneath the modern surface, and to reach it there must be deep digging. The work is necessarily costly but it is worth the doing."

Since the last *Quarterly Statement* was issued the Palestine Pilgrims' Text Society have published the following:—

Part 14 of Book III of Marino Sanuto's "Secrets for True Crusaders to Help Them to Recover the Holy Land, A.D. 1321." Translated by Aubrey Stewart, M.A. Geographical notes by Lieut.-Colonel Conder, R.E., with three maps.

"Burchard of Mount Sion (1280 A.D.)." Translated from the original Latin by Aubrey Stewart, M.A. With geographical notes by Lieut.-Colonel Conder.

"Jacques de Vitry (1180 A.D.)." Part of the Abbreviated History of Jerusalem. Translated from the original Latin by Aubrey Stewart, M.A.

To be followed by Bohaeddin's "Life of Saladin," which is now in the press.

A complete set of the Palestine Pilgrims' Text Translations in 12 volumes, bound in cloth ; price, £10 10s.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from March 24th to June 22nd, 1896, was—from annual subscriptions and donations, including Local Societies, £270 18s. 1d.; from all sources—£510 1s. 5d. The expenditure during the same period was £641 7s. 6d. On June 23rd the balance in the Bank was £226 2s. 1d. The excavations at Jerusalem cost not less than £100 per month.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

AMERICA.

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

ENGLAND.

The Rev. Thomas Harrison, F.R.G.S., The Vicarage, Appledore, Ashford, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Survey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. Charles Harris, M.A., F.R.G.S., Appledore, Ashford, Kent. (All Lectures illustrated by lantern slides). His subjects are as follows:—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1895.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

SCOTLAND.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*

- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen.
His subjects are as follows :—

- (1) *The Palestine Exploration Fund.*
- (2) *A Pilgrimage to Palestine.*
- (3) *Jerusalem—Ancient and Modern.*
- (4) *The Temple Area, as it now is.*
- (5) *The Church of the Holy Sepulchre.*
- (6) *A Visit to Bethlehem and Hebron.*
- (7) *Jericho, Jordan, and the Dead Sea.*

The Rev. W. Burnet Thomson, Galashiels, N.B. His subjects are as follows :—

- (1) *The City of the Great King ; or Jerusalem and the Explorer.*
- (2) *The Temple, the Sepulchre, and Calvary.*
- (3) *Southern Palestine.*
- (4) *Jerusalem to Damascus.*
- (5) *Palestine and Jesus Christ (for children).*
- (6) *The Bible and the Monuments. Discoveries in Ancient Land.*

All illustrated with lantern slides.

WALES.

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows :—

- (1) *Explorations in Judea.*
- (2) *Research and Discovery in Samaria and Galilee.*
- (3) *In Bible Lands ; a Narrative of Personal Experiences.*
- (4) *The Reconstruction of Jerusalem.*
- (5) *Problems of Palestine.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

NINTH REPORT OF THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

It is my sad duty to begin this report with a chronicle of death. On March 29th our foreman, Yusif Abu Selim Khazin, died of pneumonia, after a week's illness. He was carried to the grave by our own workmen, and lies buried in the Protestant cemetery in Mount Zion, within a few yards of the spot where he had so faithfully superintended our excavations. Hardly had we begun to realise our great loss when another blow fell. On April 16th I had invited our Commissioner, Ibrahim Effendi, to meet at lunch, in our camp, Dr. Chaplin and other guests. We waited some time, and then sat down without him. In a few minutes came a messenger announcing that he had been found dead in his bed that morning. The doctor pronounced it aneurism of the heart. Only the day before he had been to the camp, in the best of spirits and apparently in good health. He had spent the evening with his family and had retired without complaining of any illness. He was buried in the cemetery outside St. Stephen's Gate.

Ibrahim Effendi was a member of that noble family of the Khaldi, who have lived in Jerusalem since the days of Khalia, their great ancestor. He was not much over fifty years of age, and for six years was Imperial Commissioner for the work of the Palestine Exploration Fund. At Tell-el-Hesy, by his wise and firm way in dealing with the Arabs during Dr. Petrie's season of work, he made it possible for us to live in the wilderness as safely as we might at home. Thrown together for companionship, we became warm friends, and I learned his character intimately. Its key-note was nobility. So great was his generosity that he usually gave away all he had. As to his scrupulous honesty, no one dared to question it. He was so frank that he always spoke out his opinion without regard of consequences. His mind was active and alert after new knowledge. Mingled with his interest in the excavations I think there was a regret that his lack of training in the subject prevented his seeing their full historical bearing. And yet the amount of miscellaneous information he had gathered from his wide intercourse with men was wonderful. Many a knotty problem of history and theology have we discussed together in our tents. His individuality, however, came out best in his practical philosophy of life, expressed in brief, witty sayings, quite *impromptu*, which have become recognised proverbs among my family and friends who understand the Arabic. Unfortunately, these epigrams necessarily lose much by translation. As a *raconteur* I have never known his equal, and his stock of stories was inexhaustible. He understood the dramatic possibilities of an anecdote, knew when to go

into detail and when to stop. His personal bearing was dignified but charming, and I have known him to go out of his way to do a simple act of kindness.

As to his connection with our work, I have dwelt upon this so often in former reports that I need hardly say here that in him the Fund has lost a warm and valuable friend. This attitude he consistently maintained with a perfect loyalty to his Imperial Master. In large measure is it due to him that our work has gone so smoothly in Jerusalem. The trip across the Jordan could not have been accomplished successfully without him. He insisted on accompanying me on every detour to visit ruins, no matter how fatigued he might be. And while ready to assist in every way in the general work, he never attempted to enter into matters that belonged to my department. It was a great satisfaction, both to his family and to me, that Shauket Effendi, his son, has been nominated as his successor.

The name of Yusif Abu Selim is well known to readers of the *Quarterly*. He came from that sturdy Lebanon stock (I do not know whether to call it peasant or yeoman) that has produced most of the Syrians who are now taking so prominent a part in Egypt and elsewhere, as physicians, editors, lawyers, &c. Unfortunately for him, he had not the advantage of a thorough early education. For almost 20 years he was associated with my family. My late brother-in-law, the Rev. Gerald Fitzgerald Dale, of Zahleh, and the Rev. M. March, now of Tripoli, Syria, always felt that Yusif was a man to rely upon. Whatever he put his hand to he did well. He served these missionaries variously as cook, colporteur, school steward, and teacher. At times he would preach. When I was appointed to the work of the Fund, my first thought was that Yusif was the man to help me. And for five years he has been my helper in many ways. In managing the workmen he combined firmness with kindness, with the result of getting the very best out of them. He was strictly impartial, and I have heard him say: "I would dismiss my own brother if his work were not up to the mark." He was known to all the people of Siloam, where, as a peace-maker, he was the best possible missionary, and after a long, hard day of work, he would sometimes spend an hour with a sick man. With the landowners he showed tact and diplomacy, always leaving them good-natured when the bargain was closed. "Abu Selim is a magician," said one of them, "one can't resist him." In the organisation of an expedition he was in his element, showing true economy. But the quality of peculiar value to us was his remarkable archæological instinct. Several times his quick observation picked up a lost clue, or explained the connection of bits of walling, before I had made anything out of the matter. He was almost too fertile in theories, but I encouraged this tendency, for out of a dozen of his suggestions one would prove valuable. In the work of mining he was daring, and inspired confidence in a timid workman, just by the reassuring sound of his voice. He much preferred to avoid the use of frames unless they were absolutely necessary, as their fitting in took so much time, but he

never had an accident. His eye was almost unerring. When, at the end of a long twisting tunnel the air had become so bad that it was necessary for us to open a new shaft from above, with no aid but a tape and his eye he would pick out the spot immediately above, verifying it by pounding the ground and getting the men in the tunnel to do the same. Our angles, taken carefully below and above, would bring us to the same place, much to his quiet triumph.

During my illness his devotion to me was that of a friend. He knew that he possessed our full confidence, and it was his pride to endeavour to deserve it in the smallest particulars. With all his cleverness he was always respectful, always modest. His piety was simple and genuine, and the manner in which he tried to live up to his standards commanded respect. Mr. Dickie and I like to think of him as we saw him in his own Lebanon home last winter, surrounded by his wife and children --as neat a home and as well brought-up children as could be found anywhere.

To replace such a man is impossible, but it is pleasant to report that whereas the son of Ibrahim Effendi is with us to carry on his father's excellent traditions, so one who was like a son to Abu Selim, Yusif, our former cook, who for five years has been observing all his ways, and during off-hours has been taking an interest in the excavations, has been chosen as the most available foreman.

In speaking of Ibrahim Effendi and Abu Selim I may have appeared to use extravagant language, but the fact of the matter is that each in his way was a man uniquely well fitted for his position. Over and over again have I been congratulated on my association with these men by those best fitted to know what they were saying.

This report must chiefly concern itself with the late wall surrounding the summit of the western hill. This wall has been described as far as the point A, where I said it gave signs of turning eastwards, at the road, to enter the ground of the Augustinians. Inside these grounds the Superior, Père Gelmer-Durand, had observed remains of a wall at various points, but had not determined their connection. With his cordial consent I began to trace the wall in this property. In our very first shaft at B the wall was found and traced for some 16 feet, when it became much worn away. At C it had been seen before, and we verified its continuation for some 30 feet. A little further east Père Gelmer had supposed there was a tower as he had come across a mass of masonry, but neither its faces nor its junction with the wall had been determined. At D we found the interior angle it makes with the wall, into which it was bonded. In the western side of the tower we found the mouth of a cistern or birkeh, the greater part of which was outside. It had probably been vaulted once. Most of this western side, DE, was destroyed, but enough was left to determine the line. The face, EF, is 44 feet in length. The corner, E, is wanting, but beyond this the lowest course remains for about 15 feet in length, when an interruption occurs. The corner stone at F, however, is still *in situ*. Where the break occurs we found a pavement set on the

rock, evidently older than the tower which had been built over it. The corner-stone, F, stands on a scarp, 9 feet 6 inches high, which runs northward, being 12 inches high at G. At G, however, the east face of the tower does not stand on the scarp but is built up against it, being 3 feet out. This suggests that the scarp is older, and this is further proved by the fact that the scarp runs on north, the wall, GI, butting up against it, or, to speak more strictly, the wall, GI, joins the wall, FG, 3 feet out from the scarp. At G, ten courses of the wall, GI, still remain standing. At H there are six courses. At I the wall runs out, as the rock is very near the surface. The proprietors informed us that while searching for stones to build up terraces they had removed a mass of masonry at O, and another at J, both appearing to point north. The masonry at O was without mortar. We trenched considerably about the point, J, but we found nothing, the rock being only 7 feet below the surface. It seems probable that the wall turned north-east at J to join a ruined tower, which stands still exposed just below the modern Burj el Kebrit on the present city wall. This tower is similar in masonry to the two towers on the wall we are tracing. Signs of masonry have been found north of J, and we propose to trench the ground near K in hopes of finding the continuation of our wall, which, if it was built to enclose the summit of the western hill, would naturally run to Burj el Kebrit. As it is, we have traced the course of the wall for 650 feet.

The part of this wall traced this season from B to I resembles in every way the portion discovered in my last report. It always rests on the rock but usually stands to a considerable height, its summit being buried under only from 3 to 6 feet of soil. The thickness of the part excavated last month varied from 9 to 13 feet. At B we find the breadth on the rock to be 13 feet, but the foundations are stepped out, leaving the upper part narrower. At C the facing stones are gone, but there still remains a thickness of 7 feet. At H and I the inside face has been evidently robbed, leaving a thickness of from 7 to 8 feet. The masonry consists of roughly squared rubble set in weak, black lime, the courses ranging from 11 to 14 inches, and the stones averaging 15 inches in length.

We noticed in our last report that whereas the wall consisted of rough rubble, the tower near B.M. 2479 was built of well-dressed masonry down to the rock. This peculiarity is repeated in tower DEFG. Only the lowest course remains of the face EG, but the character of the masonry could be studied from many stones fallen outside. They resemble the stones of the other tower, of which some are plain-faced, others margined with flat projections. Many of them show the fine diagonal comb-pick dressing peculiar to Crusading work. They average about 22 inches in height. The course *in situ* follows the level of the rock, which is partly sloping; where it is level, the stones are 33 inches high, and average 19 inches in breadth. One has certainly been re-used, as it has a boltel-moulding worked on the angle. They are well-squared and jointed and set in fine lime.

North of C, Père Gelmer found a Roman atrium, the south part of

which has evidently been destroyed to make place for the wall. We tore the wall to pieces at B in hopes of finding old ornamental material re-used, but nothing except fragments of arched stones appeared. The bit of Gothic zigzag moulding built in the wall-foundations at N has been sketched by Mr. Dickie, but as his right arm has unfortunately been broken, the drawing must wait till the next report.

We have noticed that the east face of the tower made use of part of a previously-hewn scarp. This scarp, FGP, is about 100 feet long, and averages 10 feet in height. It is roughly and unevenly worked. It has not been traced further north than P, but if it continues it must turn to the east, as a rock-hewn cistern stands in the way of an immediate northward direction. We have not yet determined what becomes of it immediately beyond F. At this point it is about 9 feet high, and an angle has been cut back a few feet to give a good corner to the tower, but between E and the pavement the rock is found level for 11 feet south of the tower; hence the scarp does not run in the line FE. Finding work somewhat difficult at F we sunk a shaft at L and drove tunnels east and west for 40 feet, but found no scarp. Hence, if it continues beyond F it must have greatly changed its direction. There are many scarps on this western hill and I am inclined to think that this one has no especial significance, but we shall make the matter sure by working southward from the point F.

The pavement at P was described by Mr. Schick in the *Statement* for January, 1894, p. 18. It is 18 feet broad, and 50 feet of its length are seen. The paving stones vary in size, the largest being 6 feet by 4 feet, and the smallest I noticed is 29 inches by 18 inches. On the west side runs a coping 10 inches high. It slopes very gently to the north. Mr. Schick thought it was an open place or piazza, as the scarp appeared to stand in the way of its being a street continuing further south. But further work done here by the Augustinians showed how the difficulty of the scarp was overcome. The scarp had been cut back to form parts of cisterns, the east side being formed by a wall, 3 feet from the scarp, and the flagging stones spanned the distance between the top of the scarp and the wall. When the cistern cuttings had reached the top of the scarp the pavement was carried upon arches. That it represents an ancient street is made probable by the finding of four bits of pavement in line with it. The portion at F, over which the tower was built, has been mentioned before. The flagstones correspond in appearance to the smaller ones found at P. Here 12 feet of breadth were seen. While searching for a scarp at L, another bit was found. At this point part of the pavement was made by levelling the rock, as was noticed by Mr. Schick, at P. A similar coping was observed, but on the east side. The street may have been 12 feet wide at this point. In our work last winter, at M, we found a similar pavement, as described in my last report, p. 110. At this point it was 4 feet from the rock, but under it were two floorings of white tesserae. We shall follow the pavement at L, both north and south, and endeavour to ascertain whether the parts at P, F, L and M

belong to the same street. Unfortunately a continuation south of the line PM to the line of the city wall would strike this at a point west of the Jewish Cemetery, where we found it ruined down to its rough foundations; hence there is little hope of its leading us to a gate.

In our work at B we again came across the drain which we had struck several times further south.

As a good part of our work this season has been taken up in the following of clues, which we are still pursuing, I must leave other details for the next report. It will be remembered that near the Pool of Siloam we have two walls, one crossing the valley, thus including the pool in the city, and the other branching off from it, before it crosses the valley and running north-west. On the plan in the *Quarterly* for October, 1895, it may be seen as far as the point T. One hundred feet from T is an exposed scarp. This we have followed north-west for 250 feet, partly by an open trench, partly in a tunnel to a point opposite the real Pool of Siloam. This scarp is well worked, and at one point was found to be 17 feet high. No wall was found upon it, but we shall work back under the road to determine whether it runs to the point T, where the wall, LT, was last seen.

We have already begun one of a series of shafts across the Tyropœon Valley north of the Pool of Siloam, to ascertain its true depth. This shaft is now about 40 feet deep, but we have not reached the bottom. Considerable work has also been done on Ophel, west of the Virgin's Fountain, near the top of the slope. At this point Dr. Guthrie found traces of a wall. We were led to work here by the fact that the proprietors were digging for stones and removing stones *in situ*. We traced a scarp for some distance, and since our work it has been blasted away. Incidentally remains of baths were found. Full measurements were taken, but as we expect to reach this place again in the course of our tracing the wall up Ophel, the description is reserved for a later report, as the account of detached remains is apt to be confusing.

The season has been unfortunate in the loss of time. Owing to various causes—death, an unusually late wet season, and a month's waiting for the arrival of the Permit to continue the excavations—we have done less than half a season's work. It has, however, been good work, as the men are loyal to Abu Selim's memory and take to their new young foreman. Our camp is pitched just outside the line BD in the Augustinian land. Having captured a city wall it seemed quite fitting that we should encamp within it.

JERUSALEM, *June 8th*, 1896.

REPORTS FROM HERR BAURATH VON SCHICK.

1. VERONICA'S HOUSE.

SINCE the middle of the fifteenth century this has been shown in the modern Via Dolorosa (on the Ordnance Survey Plan $\frac{1}{2500}$ "Tarik es Sarai," at the place where the word "Via" stands). Felix Fabri, A.D. 1484, says when going eastwards from the neighbourhood of the Church of the Holy Sepulchre: "As we went down the hill, we came to the place of Veronica, who is said to have been the woman healed by privily touching the hem of the Lord's garments . . . some say that this woman was Martha; but Eusebius says that she who was healed by the Lord was Veronica,¹ a matron of especial piety and modesty. . . . This woman, together with her kerchief, was brought to Rome at the command of Tiberius Cæsar, who was stricken down by a heavy sickness, of which, as soon as he had seen that sainted woman, and touched the image, he was healed." She remained at Rome till her death, "and by will left the image itself imprinted upon the linen cloth to the Pope, and it is at the present day in the Church of St. Peter. I saw this 'Veronica' at Rome on Ascension Day, 1476." To this I may add, that in our modern time a traveller told me that he had seen this handkerchief at Rome. Fabri goes on to say: "So we viewed this house in a cheerful spirit . . . we kissed the door and received indulgences . . . Some time after we were admitted into that house by the Saracen who dwells therein" (Pal. Pil. Text Soc. trans., i, 443-4).

Fabri speaks of the locality as a well-known site; so that the tradition of it may go back to the early Christian time, although it is not mentioned anywhere, as far as I know, in earlier times. After Fabri, it was always one and the same house. Zuallart remarks that there were two arches crossing the street, and I may say that the one which is resting on the one side of the wall of Veronica's house is a very ancient one. The pilgrims recognised the house by some steps, which were there till recently, when they were removed for the restoration of the house. In A.D. 1586 Quaresimus describes the house as wanting repairs, and 12 years later, according to Cotovias, the walls were repaired, so that 48 years later Surius (448) could speak of new walls, with a double stairway of four steps. The traces of these steps I saw before any restoration was done. Richter, in 1815, speaks of a new house, which was certainly the same built a few hundred years before, and coming down to our days.

¹ Some think it was Berenice, the widow of Aristobulus, who came afterwards to Rome accusing Pilate for his crimes, but if so, then the road our Lord had to go with the cross was quite another one, passing the palace of the Hasmonæan princes, which was situated west, opposite the Temple. I may add that the name Veronica, with *Vera icon* = "the true picture," was used as a quibble in words.

The upper part of the house was built like nearly all the houses of Jerusalem after the Crusaders' time, but the lower part was much more ancient, as the excavations proved. During many centuries it was believed that a church had stood here, although they could not mention any traces of such.

The recent excavations brought to light very old masonry, some very large stones, and showed the rock to be near the surface, but the chief part was a place about 13 metres long, 6 metres wide, and from 3 to 4 metres high; 12 low, or depressed, arches of hewn stones crossed it, leaving spaces between from one to the other, about 0·45 wide, which then were covered up with flat stones. The whole is exactly like the "Credo" on Mount Olivet. The united Greeks, who have bought this house and are doing the excavations and restorations, would have liked that I should say this remarkable place has once been a church. But I saw no *apse* or anything that one may be sure to have been part of a church, although it may have been some sanctuary or place for worship. In the last four or five centuries it had been a cistern, but it is now made into a kind of sanctuary. Over it, and more north, where there stood some rooms, a spacious new church has been built, with rows of pillars, and covered at the crosspoint with a dome. The house has now three entrances—the western one, on the site of the ancient entrance to the house, goes to a passage and some steps up to the new church and the small convent; the next leads into the vaults and old chambers; and the third, or eastern one, into a room situated under the new church, with some figures of life size showing the scene which once took place here—Veronica wiping away the sweat from the countenance of the cross bearer, Simon and Roman soldiers standing by. This room is lighted by two large windows towards the street, and over the two (still existing) arches crossing the street there are a few chambers.

Behind the arches under the main building the Greeks cleared out some other places, intending to makè a cistern there; it is towards the hill, and all is full of earth. By this excavation there were found several old ornamented stones, and also one with a Greek inscription of which I have already sent a copy. There were recently found most curious arrangements, built up by bricks, with various pipes, as it seems, for water, and others certainly for smoke, or a kind of chimney, so that it is difficult to say what the place once had been. I think it was a bath, but the Greek priest thinks it was something else. To me it seems these choked-up places at the back have been buried for more than a thousand years. Unhappily the tiles are without any mark. They are not Roman; so I think they may date back to the Jewish time.

This house of Veronica is now the VIth station of the Latin Calvary road or Via Dolorosa.

2. HEROD'S HOUSE.

About a year ago a German Roman Catholic priest, in a letter to me, put many questions on topographical points, and remarked:—"The

palace of Herod is mentioned by most of the pilgrims in nearly all centuries of the Christian era, but very seldom visited. Count Solms, A.D. 1496, saw it by special favour of the Moslems. It was north of Pilate's house or the site of the former tower of Antonia. As Herod Antipas came to Jerusalem as a pilgrim, he could not use one of the three palaces of his father, as they were now Imperial, so he had another palace where he could lodge during his stay in Jerusalem. Very likely it was not a large one, notwithstanding it would be an interesting building and well worth looking for. Please let me know what you know of it."

In order to be able to answer this gentleman, I went there and inspected the house, which is now in some parts ruined; but when I came here in A.D. 1846 it was still good, and shown to me as Herod's Palace. Owing to its various coloured stones and high situation it is very conspicuous.

According to Tobler ("Top. Jer.," i, p. 649), it is first mentioned in the fourteenth century. Gumpenberg (A.D. 1449) makes the building 200 paces distant from the house of Pilate, on a height, to which a road with steps leads. Fabri (Pal. Pil. Text Soc. trans., i, 451), 35 years later, says:—"Leaving the aforesaid house, we came to another street leading upwards from it. Here we left the street down which we had come from Calvary, mounted up this street, and came to a great house, which was the house of King Herod . . . to which the Lord Jesus was brought from Pilate up this ascent. Herein he was scoffed at by Herod's army . . . We bowed ourselves to the earth and prayed before this house and received indulgences. During my first pilgrimage I was unable to obtain entrance to this house, because there was there a school of Saracen boys therein. In my second pilgrimage we were suddenly driven away from the house because the Governor of the city kept his concubines in it. . . . So we hurried away that we might not offend the Governor." There can be no mistake in taking the very house which is shown to-day as the one seen by Fabri. In examining it I found in the lower story a few very strong arches, but all the rest seems to be Saracenic.

The site was excellent for a palace, and having roads on three sides it stood somewhat isolated. The old aqueduct passed about 12 feet distant from its south side or chief front, and there was there a kind of terrace formed by the rock. Opposite the gate of this house was a round pool cut into the rock, and fed by the aqueduct. The house was a compact one, having no courtyard in its centre. It has still an entrance on the south side, and also one on the eastern, which was made in the time of the Saracens, and is situated between the strong arches mentioned. It has two stories, partly even three, and on the western side there is a mosque, once the largest room of the house. It has also two cisterns; the size of them I cannot tell. One side of the house is inhabited by Christians, the other by Mohammedans. The look-out from the upper windows and the terraces of the roof is very nice, embracing a great

part of the holy city: Pillars and other similar architectural remains I have not found. A little higher up on the hill, and behind this house, stands quite alone and separated from other buildings, the *Medinet Hamra*, or Red Minaret, which is no more in use, and, as it seems, ill-famed by the Mohammedans.

3. MOSQUE IN THE STREET "SUWEIKAT ALLUN."

As some ancient writers speak of convents, &c., near David's tower, and as there is in its neighbourhood, in the street "Suweikat Allun," a mosque (but nearly always locked up), I wished to see it, in hope to find one of those old little churches, but failed. The Moslem who had the key which opens the gate close to the street gave it to me. On passing the door one comes into an uncovered passage, and a few steps further to another door, which I found open. The room inside is large but bare of everything. On the south side is a mihrab, and in the east wall a recess, as if there had been once a door, or rather, as I think, a stair there. Of an apse I could see nothing, and the whole building is not very old. It may have been afterwards rebuilt as a mosque on a former Christian place of worship.

4. CHURCH OF MAR JIRIAS OF THE GREEKS.

Its situation is marked under 19 in the Ordnance Survey Plan of Jerusalem, scale $\frac{1}{2500}$, some distance east of the Latin Convent St. Salvador, in the street called "Harat Deir el Franj." It is a kind of convent and pilgrim-house with a church. There arose in June last a rumour that from one of the pictures in this church water was running out, and many people went there to see it, judging it to be a bad omen. After a few days I also went there to see the miracle, but found the place dry; and the priest said that only for three days water came out from this picture, which represents, as he told me, the Archangel Michael. In the decorated thin wall behind the altar there are three openings: the middle larger, and the side ones narrower. In each of these openings stands a picture in half relief of brass and gilded. The southern one represents the Archangel Michael, and there the water had run out, first in a little stream, and then dropping more and more slowly, until it ceased. I took advantage of the occasion to measure the church, and send herewith a plan of it. The building seems, as far as I could judge, to be Byzantine.

The Greeks have another Church of Mar Jirias outside the city, opposite the castle, and there is the place for curing persons who are insane. When brought there these poor people are bound to iron chains fixed in the wall, so that they cannot move much. At El Khüdr, near Solomon's Pools, the Greeks have another establishment of the same kind.

5. THE COPTIC MAR JIRIAS CHURCH.

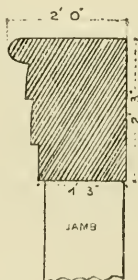
Marked 12 in the Ordnance Survey Plan $\frac{1}{2500}$, situated west of the Birket Hamman el Batrak, or Hezekiah's Pool. There is a Coptic

convent and pilgrim-house with an old church. But they are now about to make great alterations, to abandon the old, partly-decayed buildings, and erect new ones in a much better manner. I have examined and measured the old church, of which I enclose a plan. It is rather a dark place, having no proper windows. The entrance is on the north side. The outer walls may once have had windows, but I could see nothing of them, and very likely before the upper building was put on. The central part may have been covered with a dome (?) At the north-western corner of the whole building is a dark, small room, which seems to have once been also a kind of church, and there, between the latter and the main church, is a little dark cell, where insane people were brought and bound to the iron chains—which are still there fixed in the wall—to become cured by Mar Jirias or the El Khüder (St. George). The modern hospitals have made these procedures with insane people unnecessary; so that the holy Saint Jirias has less to do now than before. Jirias, or El Khüder, is held in great esteem by the natives, not only by Christians but also by Mohammedans. (*See Quarterly Statement, 1888, p. 69; 1894, p. 36, note by Dr. Chaplin.*)

6. SOME OLD REMAINS.

(a) *Abraham's Convent.*—Under the Greek Convent of Abraham, which is part of the Church of the Holy Sepulchre, or rather at the south of it, east of the churchyard, is, behind the Armenian Church of St. John, a kind of a cellar or magazine. The lowest part of a former church building with clumsy thick walls, the southern part of it can be seen as a ruin in the Abyssinian Convent. This underground place seems to have been a crypt. The Greek Archimandrite Ephthemius has altered and much improved Abraham's Convent, and also some light was brought into this dark underground place, so that I could more closely examine it. I found there rock-cut tombs, not Jewish, but Christian, *i.e.*, a kind of trough, cut into the rock, also the walls of this place are partly rock. Over the entrance door, which is about 8 feet wide, is an interesting

SECTION OF LINTEL.



lintel, upon which I hoped to find some marks or inscription, but found nothing. It is an immense stone, about 12 feet long, and in section as shown in the accompanying drawing. These cuttings, like steps on the

face of a lintel, I have observed also on a lintel at the Bethlehem Church, and broken pieces of such I found on Mount Olivet, which apparently once belonged to the Ascension Church, which would suggest that this church, which is so curiously added to the Holy Sepulchre Church, was built in the same age as the Ascension Church.

(b) *An interesting stone basin.*—When examining the underground places round the Church of the Holy Sepulchre, I found under the northern part of the house called Dar Isaac Beg a long tunnel-like vault, in direction from east to west. It is 16 feet 4 inches wide, $10\frac{1}{2}$ feet high, and 75 feet long, with $8\frac{1}{2}$ feet thick walls, and covered with a semi-circular arch. The northern wall had two windows (by which I could measure the thickness of the walls), but closed, as they are now underground. In this tunnel-like place is a rock-hewn cistern, and near its mouth stands a nice round stone basin, still good and sound, although worked rather thin.

(c) *An old pillar.*—In the court of the Charalambos Convent there is lying on the ground a fine stone pillar, 14 feet 2 inches long, and 2 feet 3 inches diameter; it was originally somewhat longer, and thought to have once stood in Constantine's Matyrion, or it may have been the brother of the one still standing in a former shop (now a Latin Sanctuary) at the so-called "Gate of Judgment," near the Russian Hospice, at the cross-roads there.

JERUSALEM, *September 9th, 1895.*

CHISEL-DRAFTED STONES AT JERUSALEM.

By JOHN BELLOWS, Esq.

IN the sixth of Viollet le Duc's "Lectures on Architecture," he goes into some interesting details of the masonry of the wall at Jerusalem, particularly of the remains of the bridge that connected the temple with the palace; and of the southern face of the south-east angle of the retaining wall. His object is to show that the stonework here is Phœnician, and not Roman of the time of Herod. Speaking of the chisel-drafted blocks forming the abutments of the arch, he says: ". . . these blocks are not hewn conformably with the method in use under the Empire; the faces are coarsely dressed, and around the beds and joints may be observed a wide chiselling like that which is found on the few remains of Phœnician masonry. The beds and joints are beautifully dressed, perfectly true, and without mortar. . . . *If* this arch and the walls that serve for its abutments do not date from the primitive construction undertaken by Solomon, and carried on during several centuries after him, it must be admitted that they belong to the restoration or reconstruction undertaken by Herod under Augustus."

Viollet le Duc further gives an engraving of the platform of the temple, corresponding in detail to that on the cover of the *Quarterly Statement*, but showing the southern face of the south-east corner of the wall, and he goes on to say : "Do we not find in this basement the traces of an altogether primitive art? Does not the setting back of the layers (*battering*) in conformity with the method pursued by all primitive nations, indicate a very high antiquity? This gigantic masonry, these projecting ledges, and, I repeat it, the perished beds of these blocks, are they not proof of an age long anterior to the time of Herod?"

I trust it may not seem presumptuous on the part of one who has had but little technical experience, to give practical reasons for believing that they are *not* proof of the antiquity the great architect here suggests.

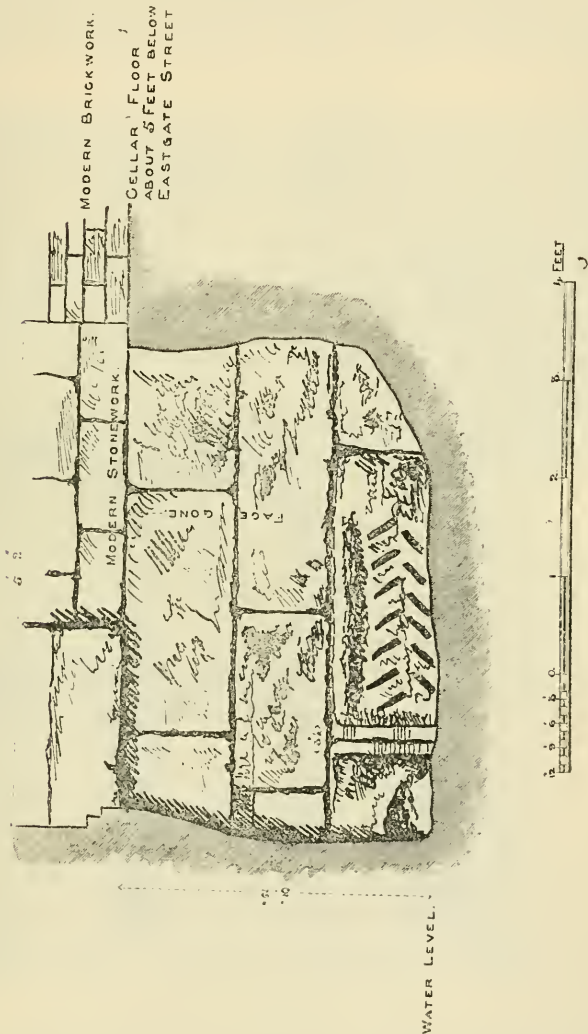
In 1872-3, it was my lot to discover the Roman wall of Gloucester, which a few years after was mapped by the Ordnance Survey, and recorded on the large-scale plan of the city. Since the Ordnance Map was made, I have put down a pit in the cellar of Eastgate House, close to the gateway itself, to examine the other or *outer* face of the wall: the original discovery having been made in an excavation of some 40 feet in length along the *inner* side, and in course of which the largest find of Roman pottery, &c., occurred (as I was assured by the late Professor Rolleston), which has ever been made in one heap in Great Britain. The wall is about 6 feet thick: the upper portion, which alone is visible on the inside, being built of small stones grouted or concreted together and pointed on the face. On the outer side, which I have since laid open in the cellar of the house to a greater depth, we came down to courses of large blocks, carefully jointed in the bed, *and laid without mortar*. The lowest course I was able to reach shows a block with a roughly-picked face and a *large chisel-drafting* exactly such as Viollet le Duc lays such stress upon, as a mark of pre-Roman building. I say the lowest I have been able to reach: for at this level I came upon a spring of water (which is strongly saline) that stopped my further digging, as it did the mining at the same spot (the East Gate) by the army of Charles I during the siege of the city in 1643.

We have clear evidence that this Roman wall of Gloucester was built about the middle of the first century; that of Chester, which dates a few years later, showing the same peculiarity of the blocks being laid *without mortar* in the portion of the wall which is subject to immersion in water. I have tried to get a photograph of the chisel-drafting in question, but the very cramped space in the pit will not admit of working a camera. My friend, James P. Moore, architect, has, however, made a careful sketch of it, which accompanies this paper.

Now, the width of the drafting at Jerusalem varies. I find that of the wailing place, as given in Plate X (Haram es Sherif) of the Ordnance Survey, is 3 inches; mine at Gloucester is $3\frac{1}{2}$ inches. Not only is the drafting identical in character, and very close in dimension, but all the other marks upon which Viollet le Duc relies for his proof that the Jerusalem masonry is pre-Roman, are found in the Gloucester masonry,

which is unquestionably Roman. Thus, he speaks of the battering as indicating "a very high antiquity"; but the Gloucester wall is battered in exactly the same way, by stepping back a course some 2 inches at

PART OF ROMAN WALL FOUND BY JOHN BELLOWS.
EASTGATE HOUSE GLOUCESTER.



J. P. MOORE ARCHT. DEL.
FEBRUARY, 1896.

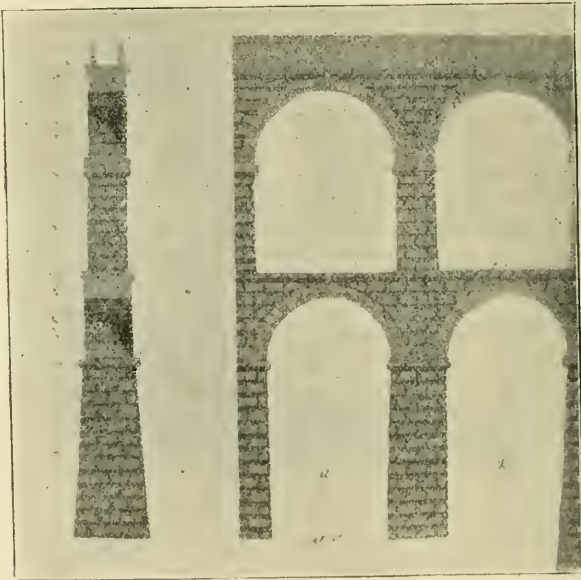
intervals of about 2 feet in the elevation. Even the "perished beds" of some of the blocks is not necessarily a proof of great difference of age: for I find several places in the wall of Gloucester, in which the oolite

stone shows a perished face on one block, and a perfectly sound one on the next, in the same course.

Further on in the same lecture, Viollet le Duc instances "notchings" or "décrochements" in the stones as a survival of cyclopean (and therefore very ancient) work. No doubt this is so: but that it survived on to the time of the Empire is plain. I have found several stones here showing it.



If further proof were desired that the Jerusalem platform stones *are* "hewn conformably with the method in use under the Empire," although that method may have been initiated long before by the Phœnicians, and simply continued under the Romans, we have it in the remains of the palace of Augustus at Tarragona in Spain, and of the town wall, and the

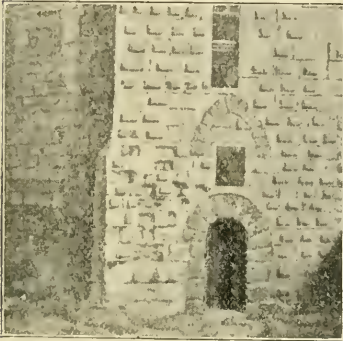


ROMAN AQUEDUCT AT TARRAGONA.

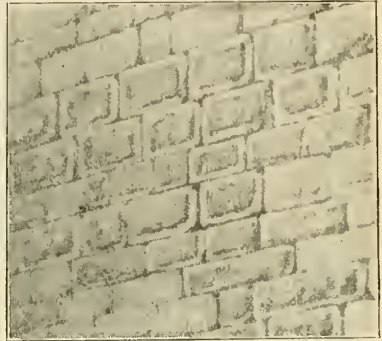
Roman Aqueduct at the same place, which belong to the same epoch; the palace, amphitheatre, and Aqueduct all forming one group of works. I take the drawings here given, from "Description de la Catalogue," published at Paris in 1806. Here we have masonry precisely of Herod's

time (*i.e.*, of the time of Augustus), showing clearly the same large chisel-drafting as at Jerusalem, though on smaller stones: while the piers of the Aqueduct show a batter of what appears to be about the same angle of inclination. The base is 13 feet (old French measure) and it narrows to 9 feet 6 inches, at a height of 31 feet. The pointed arch in the palace wall is a mediæval addition, which has, as will be seen, displaced some of the stones.

ROMAN MASONRY AT TARRAGONA.



PALACE OF AUGUSTUS.



CITY WALL.

I think a comparison of these walls with the drawings of Dr. Bliss and Archibald Dickie and others, in the *Quarterly Statement*, will prove of interest. With the mention of one more item I will conclude. If I understand the drawings correctly, it is not infrequent to find in masonry at Jerusalem even chisel-drafted stones bedded the wrong way of the grain; that is, with the lines of stratification running perpendicularly to the bed, instead of horizontally. We have found several chiselled stones similarly placed in the Roman wall of Gloucester.

CONSTRUCTION OF THE TABERNACLE.

By the Rev. W. H. B. PROBY, M.A., Crosse and Tyrwhitt Scholar, Cantab.

I SHOULD be sorry to speak disparagingly of Mr. Bryman Ridges, though his Hebrew scholarship does not seem commended by his remarks in the last *Quarterly Statement*. But surely his theory refutes itself. I also have made the construction of the Tabernacle a matter of study, and have come to the conclusion that on the whole Mr. James Fergusson's theory as stated in "Smith's Dictionary of the Bible," s.v. Temple, is sound. On one point, however, I venture to hold my own opinion, which does not seem as yet to have been before the public, *viz.*, that the "middle bar"

was set up on end between the third and fourth boards at the western end of the Tabernacle (on which account it was so designated), and supported a ridge-cord, the other end of which was supported by the middle "pillar" at the entrance. I venture to render the participle in Exodus xxvi, 28, "causing to reach," *i.e.*, causing the ridge-cord to reach. Cords, I would observe, are mentioned in Exodus xxxix, 40.

SEAL FROM HEBRON.

By Lieut.-Colonel CONDER, R.E., D.C.L.



THIS seal was brought from Hebron thirty years ago by Rev. Dr. Stewart, of Leghorn, and given to Dr. Cumming, of Edinburgh. It is now in possession of his son, who kindly showed it to me.

It is in the style commonly found on signets from Babylonia, Phœnicia, Cyprus, and Palestine, and represents a man holding a goat. It has been thought to refer to the Scape Goat. The figure is not milking, nor does it appear to be sacrificing, the goat. The design, as far as my experience goes, is very unusual. The designs on such seals have usually a religious meaning.

A GREEK INSCRIPTION FROM THE GRAND MOSQUE, DAMASCUS.

By ERNEST W. GURNEY MASTERMAN, F.R.C.S.

WHEN going round the ruins of the Grand Mosque a few days ago, some Christian workmen, engaged in carving new capitals for the columns destroyed by the fire of 1892, pointed out to me a Greek inscription. This morning I paid a special visit to the mosque at an early hour in order to copy it.

The inscribed stone is built into the inner face of the southern wall of the mosque, near the Mâdinet-el-Gharbiyeh. It is the eighth stone to the eastern side of the side entrance in the third row above the floor. The Moslems at the mosque say that before the fire it was plastered over and they did not know of its existence. The stone is about 5 feet long and $2\frac{1}{2}$ feet high. The inscription is not in the middle, but to one side. As soon as I began deciphering the letters, I found that the stone was built into the wall upside down.

Apparently when this was done the whole surface was clipped over—regardless of the inscription—to make a rough surface to hold the plastering, for not only is the whole surface uniformly rough, but in the case of most of the letters, as the enclosed copy will show, only the parts deepest cut survive. I much fear there is scarcely enough preserved to enable even a specialist at such work to decipher much. The letters I have marked dark are, I think, unmistakable, though, of course, they may be incomplete. What I have marked lightly is also fairly clear; indeed, when in doubt about any mark, I have marked nothing. It seems clear that the whole inscription was originally but seven lines, and that none of the lines were longer than the longest represented here, as there is no trace of letters around the area of the inscription.

ΙΜΗΤΡΟΦΤΑΝΙΖ
 ΠΟΥΟΠΡΩΤΟΣ
 ΝΜΕΛΔΙΟ
 ΝΥΣΙΟΥΑΔΓΛΦΟΥΚΑΙ
 ΑΝΝΙΟΥΣΥΝΤΡΟΥ
 ΚΑΙΣΕΛΑΜΑΝΟΥΣΤΟΥ
 ΑΡΧΙΜΑΓΕΙΡΟΥ

It may interest those who read this to hear that the grand old mosque is left now almost as it was immediately after the fire. The floors are still, over a considerable area, piled with rubbish, and beyond a few new pieces of columns, capitals, &c., there is no sign of any rebuilding going on. Even "unbelievers" are now permitted to go from the Bâb-el-Berêd into the mosque without removing their boots.

DAMASCUS, *May 3rd*, 1896.

NOTE BY DR. MURRAY.

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 Διο
 νυσίου ἀδελφοῦ καὶ
 Ἀννίου συντρό[φ]ου
 καὶ Σελαμάνου τοῦ
 ἀρχιμαγεῖρον.

Inscription apparently in memory of some one, at the instance of his brother, Dionysios, his foster-brother, Annios, and Selamanes, the chief

cook. The name Selamanes occurs in inscriptions from Syria as that of a deity. See "C.I.Gr.," iii, 4449-4451. The form "Salamanes" is given by Waddington, No. 2147, as that of an ordinary name.

THE SITE OF THE TEMPLE.

By Lieut.-Colonel C. M. WATSON, C.M.G., R.E.

IN the *Quarterly Statement* for April, at p. 170, there are some observations by Lieut.-Colonel Conder upon my article on "The Site of the Temple," which appeared in the *January Statement*. Any remarks by Colonel Conder respecting Jerusalem are deserving of the most careful consideration, as he has devoted so much of his life to the Holy Land and all connected with it, and it is a satisfaction to find that in the main he seems entirely to concur with what I wrote concerning the probable arrangement of the Temple buildings.

But to some of his observations I cannot agree, and, therefore, think it desirable, as briefly as possible, to give my reasons for differing from his conclusions.

And, first, as regards the length of the cubit which was probably used in laying out the Temple and its courts. Colonel Conder remarks that "Colonel Watson admits that a cubit of 16 inches would give better results than one of 18 inches." Now, I certainly do not admit such a supposition, nor do I think that the words used in my article can be read to imply this. What I did say was as follows:—"After reading all I could respecting this question, it appears to me that the cubit used was that of about 18 inches. Possibly it was rather less, say 17·7 inches, but this is not certainly proved, and I have adopted a cubit of 18 inches in making the plan. A somewhat smaller cubit would perhaps have given slightly more satisfactory results, but that of 18 inches is good enough for practical purposes, and has the advantage of easy reduction to measures that are given in feet." It must be remembered that the cubit used in the construction of the Temple was one of six hand-breadths, and I do not think any cubit of six hand-breadths was as small as 16 inches.

I am well aware that Colonel Conder believes that the cubit used was one of 16 inches, and I have read much that he has written to prove this. To me, however, his arguments are not convincing. Take, for example, the article on "Linear Measures," at p. 57 of his "Handbook to the Bible." He first states that the cubit was equal to the fourth part of the height of a man, or to the length of the forearm to the end of the longest finger. The cubit was divided into six palms, or hand-breadths, and the palm into four finger-breadths. He then goes on to say that the finger-breadth, according to the "Sephor Torah," was equal to two barleycorns laid endways, or the width of seven barleycorns laid side by side. This

would evidently make the cubit equal to $6 \times 4 \times 7 = 168$ barleycorns laid side by side, so that if the cubit was, as supposed by Colonel Conder, 16 inches in length, it is evident that 10·5 barleycorns would go to an inch. Now, I certainly do not think that any barleycorns are so small as this would imply. The ordinary barley in England averages seven grains to the inch, but the grains of barley in the East are rather smaller. Mahmoud Pasha el Falaki, who devoted much study to the length of the different cubits in use in Egypt, found that the average length of the religious cubit of the Arabs, which consists of six hand-breadths, each of four finger-breadths, each of six barleycorns, was 4886 metres, *i.e.*, 19·136 inches, which gives 7·5 barleycorns to the inch. I doubt whether there is any barley, of which the grains are smaller than eight to the inch, which would make the cubit referred to by Colonel Conder 21 inches and not 16 inches in length. But it is rather curious that the tract, "Sephor Torah," upon which he bases his argument, states that seven barleycorns laid side by side are equal in length to two barleycorns placed lengthwise, making one barleycorn in length equal to 3·5 in breadth, a comparative measurement for which I cannot find justification. His other arguments in favour of a cubit of six hand-breadths being 16 inches in length appear to be equally inconclusive. Without going into details, which would take too long for this note, I would say that it is probable that the approximate length of each of the three different cubits was:—

Cubit of 7 hand-breadths	....	....	20·65 inches.
" 6 "	....	....	17·70 "
" 5 "	....	....	14·75 "

Of course I may be wrong and should only be too glad to hear of some further light upon the subject. It is one upon which it is not safe to dogmatise. Whatever the length of the cubit may be, however, it does not affect Plan No. 1, published with my article, and only to a small extent Plan No. 2.

The next criticism that Colonel Conder makes is that I have shown the levels of the courts rather too low. For instance, that I have given the level of the Court of the Priests at 2,431, whereas he says that there is a rock level of 2,432 within the area, and he refers in proof of his view to the list of rock-levels published in the Jerusalem volume of the "Memoirs," at p. 277. In this list No. 2 level is 2,432, and is described as a point 100 feet east of the highest part of the Sakhrab. Now, the highest point is towards the west side of the Sakhrab, but even if we measure from the centre of the rock it will be found that a point 100 feet east of it comes not on the Court of the Priests, but under the floor of the Porch, which was at a level of about 2,440 feet. There is another level, No. 8, given as 2,432, but this is outside the Court of the Priests to the north, while a third level, No. 10, given as 2,433, is outside the Court of the Priests to the west. I am unable to find any level greater than 2,431 within the limits laid down for the court on the plan.

Colonel Conder also objects to my level, 2,416, for the Court of the Women, on the ground that there is a rock level 2,420 within that area. Here, too, I am in a difficulty in identifying the exact point he refers to. There is a level of 2,420 on the list already referred to (No. 7), stated to be 120 feet south of the south-east corner of the platform of the Dome of the Rock, but this is outside the Court of the Women to the south. There are also levels of 2,421 (No. 4), 2,423 (No. 5), and 2,419 (No. 6), but these are all outside the limits of the Court of the Women, as I have suggested it, to the north. It appears to me, therefore, that though I should be very sorry to assert that the levels, as given in my plans, are certainly right, Colonel Conder's criticisms are not proof that they are wrong.

The next point in his observations is that I spoke of the "Middoth" as the authority for the exact distances to the boundaries of the Mountain of the House. I am obliged to him for pointing this out. It was an error in writing, as I was quite aware that these distances are not in the "Middoth," but in the later work, "Tosephoth Yom Tob." But as he accepts these measurements as probably correct, and has adopted them in his small plan of the Temple given in the "Handbook to the Bible," we are not much at variance on this point. With his plan I am well acquainted, but it is on too small a scale, and gives too little detail to be of much use in studying the question, or in following the description of the Temple buildings given in his Handbook. To arrive at any satisfactory result in such a case it is quite necessary to work on a much larger scale than he has done, and I would like to take this opportunity of remarking that the plans as I worked them are very much larger than the reproductions published in the *Quarterly Statement*, as I plotted the Temple itself on a scale of $\frac{1}{1+4}$, and the courts on a scale of $\frac{1}{500}$.

Colonel Conder seems rather surprised that I did not refer to what he has written, but the fact is that I purposely avoided consulting his books or any other modern authorities in preparing the plans, which were based altogether on the description in the "Mishna," as translated by Dr. Chaplin, and in Josephus. The translations made by Dr. Chaplin appeared in the *Quarterly Statements* for 1885, 1886, and 1887, and I join with Colonel Conder in strongly recommending them to the attention of subscribers to the Palestine Fund. If Dr. Chaplin could spare time to republish these translations in a separate volume he would confer a great benefit on all who are interested in the Temple of Jerusalem.

In conclusion I would repeat that the plans which accompanied my article can only be regarded as tentative, and I would be very much obliged for any criticism upon them. I would mention that some interesting communications have already reached me with regard to them.

THE ONOMASTICON.

By Lieut.-Colonel CONDER, R. E., D. C. L.

AMONG the more important authorities on Palestine geography is the Onomasticon of Eusebius, translated into Latin by Jerome. It has been used by me in the Memoirs of the Survey, but no continuous account of its contents, as illustrated by the Survey discoveries, has been published by the Palestine Exploration Fund. The following notes may be useful as indicating its peculiar value. Jerome speaks of the nomenclature of the country in words which still apply sixteen centuries later: "Vocabula quæ vel eadem manent, vel immutata sunt postea, vel aliqua ex parte corrupta." His own acquaintance with Palestine was wide and minute, and he often adds new details of interest to the Greek text of Eusebius which he renders. It is only necessary here to notice the places which are fixed by the authors, and not those which were (and usually still are) unknown. The order of the names which follow is that of the Onomasticon text, following the spelling of the Greek of Eusebius and the Greek alphabet.

Abarim, the Moab Mountains. Jerome says: "The name is still pointed out to those ascending from Livias (*Tell er Râmeh*) to Heshbon, near Mount Peor—retaining the original name; the region round being still called Phasga (Pisgah)." The road in question appears to be that from Tell er Râmeh to 'Ayn Mûsa (Ashdoth Pisgah), and thence to Heshbon, passing under Nebo on the north. Jerome calls Abarim "the mountain where Moses died," evidently Nebo itself; but Peor (Phogor) seems to have been further south.

Abel of the Vineyards (Judges xi, 33). Jerome says that two Abilas were still known, one 7 miles from Philadelphia (*'Ammân*), "seen placed among vineyards," the other, 12 miles from Gadara (*Umm Keis*) on the east, "fertile in vines," and a third in Phœnicia, "between Damascus and Baniâs." The first of these places is not known, the second retains its name, the third is Abila of Lysanias (*Sûk Wâdy Barada*). The culture of vines in Gilead in the fourth century is here indicated, but only the rock-cut wine presses now remain.

Abel maula (Judges vii, 22) is placed 10 miles "contra australem" from Scythopolis (*Beisân*), apparently at *'Ain Helweh*. Another place called Abelmea, between Scythopolis and Neapolis (*Nâblus*), is noticed. The only similar name is that of the well called *Bel'ameh*, south of Jenîn.

Ebenezer (1 Sam. iv, 1), "between Jerusalem and Ascalon, near the village of Bethshemesh." This is the modern *Deir Abân*, but whether the site really suits for Ebenezer seems very doubtful.

Agallim (Isa. xv, 8) is identified with Aegalim, 8 miles south of Areopolis. A site still to be found in Moab.

Aggai (Ai, Gen. xii, 8), a few ruins (probably at *Haiyân*), east of Bethel. Jerome here notes that there was a church in Bethel. The present church seems to belong to the twelfth century.

Agrispecula (see Num. xxiii, 14), overlooking the Dead Sea, not far from the Arnon; is not easily fixed among the various peaks of the Moab plateau.

Adasa, near Gophna, now the ruin *'Adasah*.

Addara (Joshua xv, 3), apparently unknown. The Latin continues: "There is also another town in the region of Diospolis (Lydda), near the region of Thamna." Apparently Ataroth Adar is here intended (*ed Dâriah*), Thamna being *Tibneh*, north of Lydda.

Adithaim. Under this head two places are noticed, *Adia*, near Gaza, and *Aditha*, near Diospolis. The first is unknown, the second is now *Haditheh*.

Adollam (Joshua xv, 35). "Still a village, not small; east of Eleutheropolis." Now the ruin *'Aid el mia*.

Adommim (Joshua xv, 7), said to be a ruin called Maledomin, "ascent of blood" (now *Tal'at ed Dumm*, "ascent of blood"), on the way from Jerusalem to Jericho, where was a "castle of soldiers." The name is said to have been due to the blood shed by robbers, but it appears really to arise from the red streaks in the white limestone. The castle stood no doubt on the site of the more celebrated twelfth century fortress close by, which still remains in ruins. Jerome connects this site with the Parable of the Good Samaritan, which still is connected with this desolate spot.

Aendor (1 Sam. xxviii, 7), south of Tabor, 4 miles, is said to be "a large village." It is now a very small one, *Andâr*.

Aermon (Hermon). "It is said that there is a wonderful temple on its summit, worshipped by the natives of Paneas and Lebanon." The remains of this temple still exist. The Paganism of Syria was not extinct in the fourth century. A further note says: "Whence the snows are brought in summer to Tyre, *ob delicias*." The snows of Hermon and Lebanon are still used (as they were also in the twelfth century) to cool the sherbet drinks in summer.

Azanoth (Joshua xix, 34). Under this head is mentioned a village in the region of Dio Cæsarea (*Seffârieh*) in the plains, so called. It has not been found.

Azeza (Joshua x, 10), is said to be "still a village between Jerusalem and Eleutheropolis" (*Beit Jibrîn*), but I never succeeded in finding it, though we inquired several times.

Azor or *Jazer* (Num. xxi, 32), "the limit of the city of Ammon, now called Philadelphia . . . which is about 8 miles from it on the west." This seems to refer to the ruin *Sâr*, but is not in the right situation for Jazer, which is more probably the present *Beit Zar'a*. (See *Jazer*.)

Azotus (Ashdod) is said to be "non ignobile municipium"; it is now a small village.

Elath (Elath), on the Red Sea, is said to be the station of the tenth Legion (see under Arnon).

Aiaton (Joshua x, 12) is said to have been a "villa" east of Bethel

(*Khurbet 'Alia*), 3 miles distant. "But the Jews affirm that it is a village near Nicopolis (*'Amwās*) in the second mile towards Jerusalem." The Jews were right, and referred to *Yalō*, but Jerome thus gives us a reference to the small ruined village of *'Alia*, otherwise unnoticed in ancient accounts. He distinguishes Aialon of Dan (Joshua xix, 42), which he places at Alus (*Yalō*) near Nicopolis.

Aemath, "now Amathus, a village beyond Jordan, in twenty-first mile from Pella towards the south" (Joshua xiii, 5); "and there is another village named Amatha, near Gadara, where hot waters burst forth." These sites are now called *'Amâteh*, in Gilead. Jerome rightly distinguishes both from Hamath in Syria.

Aenan (Genesis xxxviii, 14), "now a ruin, and near the great village of Thamna." Perhaps *'Ain 'Ainah*, near Tibneh (Timnah of Judah). Jerome notes that the Jews did not consider the word עינים in the passage cited to refer to a locality. He says that at Aena, or Aenan, "stands an idol much venerated in this region," another indication of the Paganism of Palestine in the fourth century.¹

Aenon, near Salim (John iii, 23), "at the eighth milestone south of Scythopolis (*Beisân*), near Salim and Jordan." We failed to find these names there extant. Probably *'Ainân*, though further south.

Aphraim (Joshua xix, 19), "now Affarea, 6 miles from Legio (*Lejjân*) to the north." This identification is very probably the correct site for Haphraim, at the ruin now called *el Ferrâyah*.

Acheldama, "south of Mount Sion," was shown apparently at the same site recognised in the twelfth century, now *Hakk ed Dumm* (Acts i, 19).

Accaron (Ekron), "still a great village" in the fourth century, but now quite small. Some wrongly identified Ekron in Jerome's time with Cæsarea.

Acrabbim (Joshua xv, 3). Under this head is added, "there is, however, a village, still large, 9 miles from Neapolis (*Nâblus*) to the east, going down to Jordan and Jericho thereby, called Acrabittene" (*'Akrabeh*, in Samaria).

Acsaph (Joshua xi, i) is wrongly identified with Chasalus (*Iksâl*), "8 miles from Dio Cæsarea, at the foot of Tabor in the plains" (Chesulloth); the Greek, however, reads *'Eḡádous* (see Achaseloth).

Acho, "now Ptolemaïs," is Acre.

Amman, "now Philadelphia," is Rabbath Ammon.

Anab (Joshua xv, 50), "still a village, in the region of Eleutheropolis; and there is another large town (villa) of the Jews called Anea in Daroma, south of Hebron, 9 miles from it." The first is now *'Anâb*, the second perhaps *el Ghuwein*, the Anim of Joshua (xv, 50).

Anathoth, 3 miles from Jerusalem, *'Anâta*.

Aniel (*Aveíp*), Joshua xix, 27, "is a village called Betoænea, 15 miles

¹ Felix Fabri speaks of an idol in the form of a black boy adored by Arabs in the Sinaitic desert at the close of the 15th century A.D.

from Cæsarea, in the mountain to the east, where are baths (lavacra), said to be salubrious." Apparently 'Anîn.

Anim is identified rightly with an Anea (see Anab), now *el Ghuwein*. Jerome mentions that there were two Aneas: there are two Ghuweins (Upper and Lower) with Byzantine ruins. Jerome says, "all the inhabitants are Christians."

Anua (Joshua xix, 13). Under this head is mentioned "another village, Anua, in the tenth mile from Neapolis, towards Jerusalem." This is 'Ain 'Aina. The Greek reads α (15) miles instead of 10, as in the Latin. The same place is called Annath by Josephus (3 "Wars" iii, 5).

Astemæ (Joshua xv, 50), "a Jewish village in Dar(o)ma, north-east of the place Anem." This agrees with the positions of *el Ghuwein*, just noticed, and *es Semî'a*.

Anob (Joshua xi, 21). Two places are noticed under this head: Betho-annaba, 4 miles east of Lydda, and Bethannaba, 8 miles distant. These appear to be 'Annâbeh and *Beit Nâba*, but the Bible site is probably Anab, already noticed.

Araba (Deut. i, 7). "There is another village, Arabas by name, in the district of Diocæsarea, which was formerly called Saphorine" (*Seffûrièh*), "and another 3 miles from Scythopolis (*Beisân*) to the west." The first of these is 'Arrâbeh, the second is perhaps 'Arabôneh.

Arad (Numbers xxi, 1) "is 20 miles south of Hebron," now *Tell 'Arûd*; and "4 miles from the town Malatha" (*Tell el Milh*).

Arbela. Two places are noticed under this head. Arbel, beyond Jordan, in the Pella region (now *Irbid*), and another in the great plain, 9 miles from Legio. This may be *Irbûl*, west of the Sea of Galilee, though the distance does not agree. Perhaps 'Arabôneh, on Mount Gilboa, is intended.

Arboc (Kirjath Arba). Under this head, Jerome speaks of the Oak of Mamre, "which was shown till the reign of Constantine, and the mausoleum can still be seen; and, when our people built the Church there, the place of the terebinth was superstitiously adored by all the people round about." This is mentioned also in Constantine's letter on the subject. The ruins of the chapel remain at *Râmet el Khalîl*.

Aryob. Under this head a place is noticed, 15 miles west of Gerasa. Probably *Rujîb*, 20 miles west of Gerasa, is intended.

Area Atad (Gen. i, 10) is placed at Beth Agla (*Kusr Hajlah*), 3 miles from Jericho and 2 miles from Jordan. In the Bible it is placed "beyond Jordan," which is very difficult to understand, as the route from Egypt to Hebron, where Jacob was buried, would hardly seem to lie across the Jordan. The statement is repeated (Gen. i, 11). Josephus does not mention the episode.

Arisu. Under this head a village near Lydda, called Betariph, is noticed—perhaps *Deir Tureif*.

Ain (Joshua xv, 32), wrongly placed at Bethenim (*Beit 'Ainân*), 2 miles from the terebinth of Abraham (*Râmet el Khalîl*).

Arith (1 Sam. xxii, 5). A village, Arath, west of Jerusalem, is mentioned, probably the ruin *Harâsh* near Koloniah.

Arisoth (Judges iv, 2). Under this head a village, Jabis (Yabis), is mentioned as "very great," lying between Pella and Gerasa. This is Jabesh Gilead (in *Wâdy Yâbis*); but no connection with the name of Jabin really exists, as Eusebius and Jerome suppose.

Arcem (Rekem), is identified with Petra, as in Rabbinical writings, and by Josephus. (*See* Petra.)

Armathem Sophim (1 Sam. i, 1), "in the region of Thamna, near Diospolis, whence was Joseph who is called of Arimathea in the Gospels." Apparently *Rantieh* is the place intended.

Arnon River. The name still survived in the fourth century, and a garrison at Areopolis is noticed under this head. In the *Notitiæ* ("Reland," i, p. 231), they are said to have been the Equites Mauri Illyriciani, who also garrisoned Elath, where the Onomasticon places the Tenth Legion.

Aroer (Num. xxxii, 34) is rightly placed at 'Ar'aîr on Arnon. The account seems to show that Eusebius had visited the country beyond Jordan, or received information from someone well acquainted with this region.

Asan (Joshua xv, 42). "There is still a village, Bethasan, belonging to Jerusalem, 15 miles from it." (The Greek gives α', or 16.) The direction is not given. Perhaps *Beit Shenneh*.

Aser (Joshua xv, 25) is wrongly placed at "a large village between Ascalon and Ashdod." This is, perhaps, a mistake. There is a ruin called *Yasîn* between the two towns, and a village, *Yasâr*, east of Ashdod.

Aser (Joshua xvii, 7). Under this head is noticed a village on the road from Neapolis to Scythopolis at 15 miles. This seems to point to *Teiasîr*; and the words "in decimoquinto lapide juxta viam publicam" are very explicit. There is a Roman milestone at Teiasîr on the road to Beisân from Nâblus at the required distance. This is the "town of Job" of the Bordeaux Pilgrim. The sacred place of the village is now called *Nebî Tôba*, apparently Aramaic for "the good prophet." But perhaps 'Asîreh is intended by Jerome.

Asthaol (Joshua xv, 33) is wrongly placed at Astho, between Ascalon and Ashdod. The latter is probably the ruin *Khasseh*.

Azion Gaber (1 Kings ix, 26), is placed at Essia on the Red Sea near Elath. The true site is probably 'Ain Ghudiân, at the head of the salt marshes (once sea) north of Elath.

Astaroth (Deut. i, 4) is placed 6 miles from Adra, which was 25 from Bostra. Apparently *Tell 'Ashterah* is meant. Eusebius says there were two places in Bashan, so called, 9 miles apart, between Adra and Abila. Perhaps the second is *Tell 'Asherah*.

Asor (Hazor of Galilee). Under this head is noticed an Asor in the region of Ascalon to the east, now *Yasâr*.

Atharoth (Joshua xvi, 7). "Now a village 4 miles north of Sebaste." The modern 'Attâra.

Atharoth (Joshua xviii, 13). Under this head Eusebius notices 'two places so called near Jerusalem. These occur on Sheets XIV and XVII of the Survey Map—'Attâra in each case.

Aulon (Deut. 1, 1, Septuagint), Jerome says, is not Greek, but Hebrew, for the Jordan Valley (אולון).

Apheca (Joshua xiii, 14). "But there is still a great castle, Apheca by name, close to (juxta) Hippos." This agrees with the discovery of Hippos at *Sâsieh* close to *F'k*.

Aphra (Joshua xviii, 23), "is to this day the village Effrem, in the fifth mile from Bethel to the east." The site is now called *Taiyibeh*.

Achaseloth (Joshua xix, 18) is placed by Eusebius at *Iksâl* (see back, Aesaph). The writers seem confused about this site, and place it 8 miles from Sepphoris to the east. The real direction is southwards.

Achzioph (Joshua xix, 29), correctly placed at *Ez Zib*, and said to be 9 miles from Ptolemaïs.

Achor (Joshua vii, 24) is placed north of Jericho, and the name is said still to have survived not far from Gilgal.

Baal (Joshua xv, 9), or Kirjath Jearim, is said to be a village on the road to Lydda, 10 miles from Jerusalem. The direction does not suit, as Josephus says the town was near Beth Shemesh, and no similar name occurs at this distance.

Bualthamar (Judges xx, 33), "still so called," near Gibeah. Since Gibeah is wrongly placed in the Onomasticon, apparently at Jeb'a, south-west of Jerusalem, the above may be the present *Beit Ummâr*, to the south of Jeb'a.

Bethacath (2 Kings x, 14), "not more than 15 miles from Legio," now *Beit Kâd*.

Bethel is placed 12 miles from Jerusalem (*Beitin*).

Bethsarisa (2 Kings x, 42) is placed 15 miles from Lydda, in the region of Thamna, to the north. This appears to be now *Sirîsia*.

Bala (Zoar, Gen. xiv, 2), overlooking the Dead Sea, and said to be a station of Roman soldiers. Possibly *Tell esh Shaghâr*.

Balanus (Judges iv, 6), "in the suburbs of Neapolis, towards Joseph's tomb," is now *Balâta*.

Bathne (Joshua xix, 25), 8 miles from Ptolemaïs to the east, called in the fourth century Bethbeten; seems to be *El B'aneh*.

Baalmeon (Num. xxxii, 38). "Still a large village near Baaru in Arabia, where the ground produces natural hot springs," 9 miles from Heshbon. Now *M'ain*, Baaru being (see "Reland," pp. 487, 611, 881) Machærus, and the hot springs those of the Zerka M'ain.

Bezec (Judges i, 4). "There are still two villages named Bezec near each other, 17 miles from Neapolis, going down to Scythopolis." The ruin *Ibzik* occurs in the required position.

Bethsur (Joshua xv, 58). Rightly placed (20 miles) south of Jerusalem on the Hebron road, with a spring at the foot of the hills. (*Beit Sâr*), another place so named, a mile from Eleutheropolis, has not been found (perhaps the cave called *Sh'arah* might be meant).

Bethfogor (Joshua xiii, 20), 6 miles above Livias (near Nebo; see Abarim).

Bethdagon (Joshua xv, 41). Correctly placed between Jammia and Lydda, now *Beit Dejan*.

Bethabara (John i, 88), placed at the traditional site east of Jericho, where baptisms still occurred.

Bethagla (Βηθαλαῖμ). One village is noticed 10 miles from Eleutheropolis on the way to Gaza (now 'Ajlân), and another, Bethagla Maritima, 8 miles from Gaza. Probably the second is the important ruin *Tell 'Ajjâl*, south of Gaza; the distance is only 5 miles direct.

Bethana (Joshua xix, 38). "There is a town, Batanæa, 15 miles from Cæsarea, where the baths are said to be salubrious" (see back, Aniel), apparently now 'Anin.

Bethania (John xi, 1, 18), on Olivet, 2 miles from Jerusalem. A church was there shown—the present cave chapel at Bethany (*El 'Azeir*).

Betharam or Livias, now *Tell er Râmekh*.

Bethsimuth (Joshua xii, 3). "There is still a village, Jsimuth, over against Jericho, 10 miles from it to the south, on the shore of the Dead Sea." Now the ruin *Suweimeh*.

Bethaun (Joshua xviii, 12), "some regard as Bethel."

Bethesda (John v, 2), placed at the "Twin Pools" in Jerusalem.

Bethoron (Joshua x, 10; 1 Kings ix, 17), correctly placed at *Beit 'Ûr*, 12 miles from Jerusalem, on the Nicopolis road.

Bethleem, the city of David. The tower Eder was shown a mile from the town.

Bethmacha (2 Sam. xx, 15). Under this head is noticed a place *Machamim*, 8 miles from Eleutheropolis, on the road going up to Jerusalem. Perhaps the ruin now called *Makhbiyeh*.

Bethamnaram (Num. xxxii, 36), 5 miles north of Livias, now *Tell Nimrîn*, correctly fixed.

Bethsames (Joshua xxi, 16). "Shown to those who go from Eleutheropolis to Nicopolis in the tenth mile towards the east," now 'Ain Shems.

Bethsan (Joshua xvii, 11), "now called Scythopolis," is now *Beisân*.

Bethaphu (Βηθαφον) (Joshua xv, 53). Said to be found 14 miles south of Raphaim (*Refâh*), on the way to Egypt and on the border of Palestine.

Bera (Judges ix, 21), north of Eleutheropolis 8 miles. Now *Bireh*.

Bersabee (Beersheba). "Still a large village 20 miles from Hebron, towards the south, in which is a Roman garrison." The ruins of the Christian town still remain at *Bir es Seb'a*.

Beroth (Deut. x, 6), of the Sons of Jacim, was shown 10 miles from Petra on the top of a mountain. This site is unknown, but agrees with the traditional Jewish view that Petra was Kadesh Barnea.

Beroth (Joshua ix, 17), on the way from Jerusalem to Neapolis (otherwise "Nicopolis"), "under the hill of Gibeon" at the seventh mile. Apparently *Bireh* is intended.

Bosor (Joshua xx, 8) is fixed at Bostra—incorrectly; and Bosor of Edom (Isaiah lxiii, 1) correctly at *Buseirah* in Edom.

Bunos (Joshua v, 3), at Gilgal, 2 miles from Jericho. A stone was still shown said to come from the Jordan. The site is now *Jiljâlich*.

Byblos (Ezekiel xxvii, 9). Gebal.

Gaas (Joshua xxiv, 30). The tomb of Joshua is said to have been still shown "near Thamna." Probably at *Kefr Hâris*.

Gabaath (Joshua xxiv, 33). A Gibeah 12 miles from Eletheropolis is noticed, with the tomb of Habakkuk. Probably *Jeb'a*, south-west of Jerusalem, is intended, near which is the ruin *Habeik*.

Gabathon (Joshua xix, 44). Under this head are mentioned: (1) Gabe, 16 miles from Cæsarea—now *Jeb'a*; (2) *Gabatha*, near the plain of Legio—now *Jebâta*, north of the plain of Esdraelon; (3) *Gabaa*, and (4) *Gabatha*, villages east of Daroma, which are doubtful sites; (5) *Gabatha*, in Benjamin, *Jeb'a*, north of Jerusalem; (6) *Gabatha* of Judah; the ruin *Jeb'a*, south-west of Jerusalem, is intended.

Gabaon (Joshua ix, 3, xi, 19), near Ramah and Rimmon, 4 miles west of Bethel; now *El Jib*.

Gadara (Matt. viii, 28), with its hot baths, now *Umm Keis*.

Gadda (Joshua xv, 27), of Judah, "now a town in the extreme limits of Daroma, to the east above the Dead Sea." 'Ain *Jidy* is intended.

Gadera (Joshua xv, 36), wrongly placed at *Jedûr*, "near the terebinth" (of Abraham).

Gaza, "where the Cappadocians dwelt, when the first inhabitants had been slain." The Philistines are apparently here called Cappadocians, according to a theory of their origin found elsewhere. "Still a famous city of Palestine."

Gazer (Joshua x, 33), 4 miles from Nicopolis; now *Tell Jezer*.

Gai (for Ai, Num. xxxiii, 44). Under this head *Gaia*, near Petra, is noticed. Probably now *El Ji*.

Gai (for Ai, Joshua xii, 2) is said to be "now only a ruin" near Bethan (Bethaven) and Bethel.

Gehennom (Joshua xv, 8), "near the wall of Jerusalem to the east," is apparently identified with the Kidron Valley.

Galgala (Joshua iv, 19, v, 2). "Still a ruin 2 miles east of Jericho" (*Jiljâlich*), and another near Bethel (*Jiljilia*).

Gallim (1 Sam. xxv, 44, Isaiah x, 30). "There is said to be a village near Ekron called Gallaa." Evidently *Jilia*, about 5 miles south of 'Akir.

Gasion Gaber (Num. xxxiii, 35, Dent. ii, 8), identified with Esiam ('Ασίαν), near Elath and the Red Sea. Probably the true site, 'Ain *Ghudiân*, is intended, or else 'Akabah, called 'A*siân* by Arab writers.

Gaulon (Deut. iv, 43), "a large village in Batanæa," is apparently *Sâhem el Jaulân*.

Gebal. Eusebius and Jerome deny that Ebal and Gerizim were at Shechem, and place them near Jericho.

Gahedur (Joshua xv, 58), wrongly placed at Gedrus, "a large village 10 miles from Diospolis going to Eletheropolis"—now *Jedîreh*.

Geth (Joshua xi, 22). "Five miles from Eleutheropolis on the way to Diospolis." Apparently *Tell es Sâfi*.

Getha (1 Sam. v, 8), placed between Antipatris and Jamnia, "but there is another village called Geththim." The latter may be *Jett* in Samaria; the former is unknown.

Getremmon (Joshua xix, 45). Placed 12 miles from Diospolis, on the way to Eleutheropolis—apparently the same as *Geth*. Now *Tell es Sâfi*.

Gethsemani (Matt. xxvi, 36). At the foot of Olivet, said to have a church. Probably the present Greek site.

Gelboe (1 Sam. xxviii, 4). Under this head the village Gelbus is noticed, 6 miles from Scythopolis. Now *Jelbôn*.

Gelgel (Joshua xii, 23). Placed 6 miles north of Antipatris. Apparently at *Kalkilieh*.

Gerara (Gen. xx, 1). Twenty miles south of Eleutheropolis. Now *Umm el Jerâr*.

Gargasi (Gergasenes) is placed by Eusebius and Jerome at Gerasa, or else at Gadara, but distinguished from Gergesa (Mark vii, 31), said to be "a little village near the Lake of Tiberias"—probably *Khersa*.

Gebin (Joshua x, 31). Placed at Geba, 5 miles from Guphna, on the way to Neapolis. Now *Jebîa*.

Golgotha is placed north of Sion.

Golgol (Deut. xi, 30), "near which were—as written—the mountains Gerizim and Ebal," is placed near Jericho (*Jiljâlîeh*), and the Samaritans are said to be wrong in placing these mountains near Shechem.

Dabira (Joshua xii, 13). On Mount Tabor. Now *Debârieh*.

Debon (Num. xxi, 30, xxxii, 34; Joshua xv, 2; Jer. xlvi, 18–22) is distinguished wrongly from Dibon near Arnon. Now *Dhibân*.

Dedan (Jer. xlix, 8) in Idumæa is placed 4 miles north of Feno.

Dan (Gen. xiv, 14). Four miles from Paneas towards Tyre. Now *Tell el Kâdy*.

Dannaba (Gen. xxxvi, 32). Said still to exist 8 miles from Areopolis towards the Arnon. The distance appears to be incorrect.

Another *Dannaba* is placed on Mount Phogor, 7 miles from Heshbon. The site is unknown, but seems to show that Phogor was supposed to be near Nebo.

Decapolis (Matt. iv, 25). The region round Hippos, Pella, and Gadara.

Dumah (Joshua xv, 52). A large village in Daroma, 17 miles from Eleutheropolis. Now *Dômeh*.

Drys (Abraham's oak at *Râmet el Khalîl*) is said to have been then much worshipped by the natives.

Dodanim (Joshua xxi, 13) is said to be near Areopolis.

Dothaim (Gen. xxxvii, 17; 2 Kings vi, 13). North of Sebaste 12 miles, now *Tell Dothân*.

Dornapheth (Joshua xi, 2), said to be 9 miles from Cæsarea Palestina on the way to Tyre. Now *Tantârah*.

Engaddi (Joshua xv, 62 ; 1 Sam. xxiv, i), now 'Ain Jidy, is said to produce opobalsamum.

Eglon, also *Odollam*. Placed 12 miles east of Eleutheropolis. Now 'Aid el Mia.

Edomia (Joshua xviii, 17). Under this head is noticed Eduma in Acrabattene, nearly 12 miles from Neapolis to the east. Now *Ed Dôme*.

Edrei (Num. xxi, 32 ; Deut. i, 4), placed at Adra, 24 miles from Bostra in Arabia. Now *Edh Dhri'a*.

Ether (Joshua xix, 7). "Now the large village *Jeththira*, in the interior of Daroma, near Malatha." The present 'Attir. (See *Jether*.)

Eleale (Num. xxxii, 3, 37 ; Isaiah xv, 4, xvi, 9). A mile from Heshbon. Now *El 'Al*.

Ethice (Joshua xix, 44). Placed at Tekoa, 9 miles south of Jerusalem. Now *Tekû'a*. The tomb of Amos was shown at this site.

Elul (Joshua xv, 58). Placed near Hebron, at *Halkâl*.

Emmaus (Luke xxiv, 13). Identified by Eusebius and Jerome with Nicopolis (now 'Amwâs).

Eremmon (for En Rimmon). Placed 16 miles from Eleutheropolis to the south in Daroma. Now *Umm er Rumamîn*.

Ereb (Joshua xv, 52). Said to be in Daroma to the south, and called Eremiththa. Unknown.

Ermon (Hermon). (See back, Aermom.)

Esthaol (Joshua xix, 41). Placed 10 miles from Eleutheropolis, on the way to Nicopolis. Now *Eshû'a*.

Esthemo (Joshua xv, 50). "A very large village" in Daroma. Now *Es Semû'a*. (See *Astemoe*.)

Ephratha (Bethlehem). The tomb of Rachel is here said to be called "the hippodrome" in the LXX version (see *Reland*, "Pal." p. 704). The Alexandrine text is followed, κατὰ τὸν 'ἰππόδρομον Χαβρθὰ τῆς γῆς, for *בעוד כברת ארץ*, "a little way." The site is called *Cabra* and *Cabratha* for the same reason (Gen. xxxv, 16, 19).

Ephron (Joshua xv, 9). Placed 20 miles north of Jerusalem.

Echela (1 Sam. xxiii, 19). Correctly placed at *Kilah*, 7 miles from Eleutheropolis. The tomb of Habakkuk is said to have been shown here (and the tomb of Micah according to others. "Mem." III, p. 316.)

Zannohua (Joshua xv, 34). Placed at a village near Eleutheropolis towards Jerusalem. Now *Zanû'a*.

Ziph (1 Sam. xxiii, 14, 15). Placed at *Tell ez Zif*.

Zib. Placed 8 miles east of Hebron ; appears to be the same with the preceding.

Zogora (Jeremiah xlvi, 34). "Now called *Zoara* or *Segor*." Apparently *Tell esh Shaghâr*.

Elath. Ten miles east of Petra. Apparently *Aila*, on the Red Sea, though the direction is scarcely correct.

Enadda (Joshua xix, 21). Under this head is noticed a town *Ennadab*, 10 miles from Eleutheropolis on the way to Jerusalem. Possibly *Beit Nettif* is intended.

Enaim (Joshua xv, 34). Placed at Bethemin, near the Terebinth. Probably *Beit 'Ainân*. The identification is incorrect.

Engaddi (as above, Gadda), at *'Ain Jidy*.

Enganni (Joshua xix, 21). Under this head a town called Enganna, near Gerasa, is noticed, evidently *'Ain Jenneh*, north-west of Gerasa.

Engannim (Joshua xv, 34). Wrongly placed near Bethel. Perhaps *'Ain Sinia* is meant.

Endor (Joshua xvii, 11), see Aendor.

*Thaanach*¹ (Joshua xvii, 11), near Legio, a large village, 3 miles away. Now the small village *et Taanuk*.

Thabor is placed 10 miles east of Diocesarea (Seffûrieh). Now *Jebel et Târ*.

Theman (Gen. xxxvi, 11). "Still a village 5 miles from Petra." Unknown.

Thalcha (Joshua xix, 7; LXX, trans.), in Simeon. A place 16 miles south of Eleutheropolis called Thella is noticed as a large village. Perhaps *Tell Abu Dillikh*.

Thamna (Gen. xxxviii, 12; Joshua xv, 57), rightly placed at *Tibneh*, in the Lydda region on the way to Jerusalem (the southern site so called).

Thamnath Sara (Joshua xxiv, 30), where Joshua's tomb was shown (see Gaas); apparently *Kefr Hârîs* is the site intended.

Tharsis (Tarshish). Said to be identified by Josephus with Tarsus (see Ant, ix, 1-4) and by the LXX with Carthage. Some had suggested India.

Thersila (2 Kings xv, 14, Tirzah), a Samaritan village in Batanæa, so called, is mentioned.

Topheth (Jer. vii, 32). The name is said still to have survived in the fourth century near Aeldama.

Thafsa (Joshua xii, 17; xv, 34), see Bethtaphu.

Thebes (Judges ix, 50-53). Placed on the way from Neapolis to Scythopolis at 13th mile. Now *Tubâs*.

Thenath (Joshua xvi, 6), east of Neapolis 10 miles. Now *T'ana*.

Jarimuth (Joshua x, 3). Placed 4 miles from Eleutheropolis, near Esthaol (see Jermus). Now *el Yernâk*.

Jabis Galaad (Judges xxi, 8). Placed 6 miles from Pella on the mountain towards Gerasa. The name survives in *Wâdy Yâbis*; the site is doubtful.

Jaboc River (Gen. xxxii, 23), now *Nahr es Zerka*.

Jazer (Num. xxi, 32). Placed 15 miles from Heshbon, "where a great stream bursts out received by Jordan." Apparently *Êâr* (see Azor).

Jannel (Joshua xix, 33), placed at *Yebnah*.

Janum (Joshua xv, 53). A village, Janua, is noticed 3 miles south of Legio, now *Yamân*.

Jano (Joshua xvi, 6; 2 Kings xv, 29). "A village, Jano, is still shown in Acrabattene, 12 miles east of Neapolis." Now *Yanân*.

¹ Mentioned again as Thanæ, or Thaanach, and placed "in the fourth mile from Legio."

Jafthie (Joshua xix, 12), "still called Joppa"—now *Yâfa*, near Nazareth. Under this head *Epha* (*Haiifa*) is noticed as identical with *Sycaminum* (*Tell es Semak*).

Jedna, 6 miles from Eleutheropolis towards Hebron—now *Idhnah*.

Jezeel (Joshua xix, 18), "still a very large village between Scythopolis and Legio." Now *Zerî'n*.

Jether (Joshua xv, 48). Placed at the "very large village Jethira," 20 miles from Eleutheropolis: "all its inhabitants also are Christians." Now *'Attîr* (see *Ether*).

Jericho. Three successive towns are noticed, one still standing, with ruins of the others.

Jermus (Joshua xv, 35), see *Jarinuth*. Under this head the later name is correctly given as *Jermucha* (*el Yermûk*), but it is here placed 10, instead of 4, miles from Eleutheropolis, which is more correct.

Jassa (Num. xxi, 23) "is still shown between Madeba and Dibon." Unknown.

Jetan (Joshua xv, 55). "A very large village of Jews," 18 miles from Eleutheropolis southwards in Daroma. *Yuttah* seems to be intended.

Iturea and *Trachonitis*; under this head *Trachonitis* is said to be the land near the desert of Bostra.

Cades (Num. xxxiv, 4). The tomb of Miriam is said still to have been shown here. It is placed in the desert near Petra as by Jewish tradition.

Camon (Judges x, 5), supposed to be *Cimona*, 6 miles from Legio to the north, towards Ptolemaïs. Now *Tell Keimân*.

Canâ, near Sidon (Joshua xix, 28), now *Kâna*.

Canath (Num. xxxii, 42), "now Canatha." *Kanawât* in Bashan.

Cariathiarim (Joshua xv, 10), 9 miles from Jerusalem on the way to Diospolis. The position is doubtful, as well as the identification.

Cariathaim (Joshua xiii, 19), "a Christian village very flourishing, near Medaba." Now the ruin *Kureiyât*.

Carcar (Judges viii, 10), a day's distance from Petra.

Carmelus (Joshua xv, 55), 10 miles from Hebron, now *Kurmul*; and another *Carmel* (Mount) dividing Phœnicia from Palestine, now *Jebel Kurmul*.

Carnaim, *Ashtoreth* (Gen. xiv, 5), "in a corner of Batanæa, a village called Carnæa," "where they say was the house of Job" (now shown at *Sheikh S'ad*). The writer mentions another *Carnæa*, 9 miles from Jerusalem, but in what direction is not stated.

Capharnaum (Matt. iv, 13), "by the Lake of Gennezar." It is placed (*s.v.* *Chorazaim*), 2 miles from *Kerâzeh*, and in the fourth century was placed (but perhaps wrongly) at *Tell Hâm*.

Cedes of Naphtali (Joshua xxi, 32), "now called Cydissus, 20 miles from Tyre, near Paneas." Probably *Kades* in Upper Galilee. There is, however, another site in this region called *Kadeisa*.

Cedron (2 Sam. xv, 23), east of Jerusalem. Now *Wâdy en Nâr*.

Ceila (Joshua xv, 44), "nearly 8 miles east of Eleutheropolis, where is

shown the grave of the prophet Habaccuc." Now *Kilah*. The site of the tomb now called *Neby N'amân* ("Memoirs," III, 316) is the tomb of Micah, 28 stadia from Keilah. The tomb of Habaccuc has been noticed as near Gabaath, north-east of Keilah.

Cison (Judges iv, 13), near Tabor. The true head of the present *Nahr el Mukutta'*.

Lebna (Joshua x, 29), "now a village in the region of Eleutheropolis." Probably *Beit el Bân*, but whether this is Libnah is doubtful.

Laisa (Judges xviii, 7, 29), "near Paneas," probably now *Tell el Kâdy*.

Luith (Isaiah xv, 5), "still a village between Areopolis and Zoar, called Luitha." The name seems to survive in *Tal'at el Heith* on Nebo.

Lusa (Joshua xvi, 2), "near Shechem, 3 miles from Neapolis," apparently *Lôzeh* on Gerizim.

Lusa (Gen. xxviii, 19), east of the road from Neapolis to Jerusalem, is placed apparently at Bethel.

Lochis (Λαχίς, Joshua x, 3), "now a *villa* 7 miles from Eleutheropolis going to Daroma." *Tell el Hesy*, which was still an inhabited site in 4th century A.D.

Magdiel (Joshua xix, 38), "a small village 5 miles from Dora, on the way to Ptolemais." Unknown.

Matthane (Num. xxi, 18), "now called Masechana, 12 miles east of Medaba, on the Arnon."

Maceda (Joshua x, 10), "8 miles east of Eleutheropolis." The position is unsuitable.

Muon (Joshua xv, 55), "east of Daroma." Now *M'âin*.

Maresa (Joshua xv, 44). "Two miles from Eleutheropolis." Now *Mer'ash*.

Masapha (Joshua xiii, 26). "There is now another Maspha in the region of Eleutheropolis, to the north." Unknown.

Machmas (1 Sam. xiii, 2, 5), "still a large village, 9 miles from Jerusalem, near Rama." Now *Mukhmâs*.

Medaba (Num. xxi, 30), near Heshbon. Now *Mâdeba*.

Mennith (Judges xi, 33), "4 miles from Esbus, going to Philadelphia." Unknown. It may be the present *Minyeh* further south.

Merrom (Joshua xi, 5). "There is another Merrus, 12 miles from Sebaste, near Dothan."

Medemena (Joshua xv, 31). Placed at "Menois, a town near the city Gaza." Apparently *El Minch*, the port of Gaza, but wrongly identified. The name seems to survive at *Umm Deimneh*, north of Beersheba.

Mephaath (Joshua xxi, 37), wrongly said to be in Benjamin. "But there is another beyond Jordan, where is a garrison of Roman soldiers, near the desert." This might be the real site, but is unknown.

Modim of the Maccabees, "near Diospolis." Now *el Medyeh*.

Morasthi (Micah i, 14), apparently Maresa, placed "east of Eleutheropolis."

Naaratha (Joshua xvi, 7), "now Naorath, a village of Jews, 5 miles from Jericho." Appears to be the ruin now called *El 'Aujeh*.

Nabau (Nebo, Deut. xxxii, 49), "6 miles from Heshbon, in the east region." Now *Jebel Neba*. Under the next heading, *Nabo*, it is said to be a "deserted place," 8 miles south of Heshbon.

Nazareth, "15 miles from Legio, near Tabor, towards the east." Now *en Nâsirah*.

Naim (Luke vii, 11), "2 miles from Tabor to the south, near Endor." Now *Nein*.

Nepheddor (Joshua xi, 2; xii, 23). "Dor is a town, now deserted, 9 miles from Cæsarea going to Ptolemaïs"; apparently *Tantâra* is meant, but the identification causes confusion in the Bible topography.

Nemerim (Isaiah xv, 6), "Now a village called Bennamarim, north of Zoar." Tell *Nimrîn*.

Nemra of Reuben (Num. xxxii, 3), wrongly placed at Namara, in Batanæa.

Neela of Zebulon (Judges i, 30). "There is still a village Neila in Batanæa." This has no connection.

Neesib (Joshua xv, 43). "Now Nasibi, 7 miles from Eleutheropolis on the way to Hebron." *Beit Nusib*.

Ulammas. "There is a certain village called Uлама, 12 miles from Diocæsarea to the east. Now *'Aulam*.

Petra is identified with Jectael (2 Kings xiv, 7) and said to be called *Recem* by the Syrians (see *Arcem*).

Rabbath (2 Sam. xi, 1). "Now Philadelphia." The present ruin *'Ammân*.

Rabboth (Joshua xix, 21). "There is still another *villa* Rebbu in the region of Eleutheropolis to the east." Now the ruin *Rubba*.

Rama (Joshua xviii, 25). "To the north over against Bethel." Now *Er Râm*.

Rammoth of Gad (Joshua xx, 8). "Now a village 15 miles from Philadelphia towards the east." *Remthek* seems intended.

Rephaim Valley (Joshua xvii, 5). "South of Jerusalem."

Reblathah (2 Kings xxv, 6). Wrongly placed at Antioch. It is now *Ribleh*.

Remma (2 Kings v, 18). "There is also a village Remmus in Daroma." Now *Umm er Rumamîn*.

Remmoth Galaad, "near the River Jaboc" (Joshua xxi, 38). Apparently the village *Reimân*—the true site.

Remmon (Joshua xv, 32). "There is still a village Remmon near Jerusalem to the north 15 miles distant." Now *Rummôn*.

Rhinocorura (Isaiah xxvii, 12). "Added by the Septuagint interpreters." Now *El 'Arish*.

Ruma (Judges ix, 41). "Now Remphis, in the region of Diospolis, and by many called Arimathea." Now *Rentis* or *Rantieh* (see *Armathem Sophim*).

Roob (Num. xiii, 21). "There is still a village Roob 4 miles from Scythopolis." Now *Tell er Rehâb*.

Rohoboth (Gen. xxxvi, 37). "Still a garrison in Gabalena, and a large village." *Ruheibeh*, south of Beersheba, seems intended.

Saalim (1 Sam. ix, 4) is placed "in the region of Eleutheropolis to the west 7 miles distant." Perhaps *Summeil*.

Salabim (Joshua xix, 42). "A large village in the region of Sebaste named Salaba."

Salem, "which is Shechem." Two places are noted: (1) near Jerusalem to the west; (2) 8 miles from Scythopolis, in the plain called Salumias. Perhaps *Deir Sellâm*.

Samaria. "Now called Sebaste." *Sebustieh*.

Saara (Joshua xv, 33). "About 10 miles north of Eleutheropolis going to Nicopolis." Now *Sur'ah*.

Sarefta (1 Kings xvii, 9). "On the high road." Now *Sarafend*, near Sidon.

Saron (Isaiah xxxiii, 9). "The region between Mount Tabor and the Lake of Tiberias is still called Sarona." The ruin *Sarôna* here exists (Biblical Lasharon), but is not the Bible Sharon.

Saphir, "between Eleutheropolis and Ascalon." Now *Es Suwâfir*.

Senna (Num. xxxiv, 4). "There is still a Magdal Senna, 7 miles north of Jericho." Unknown.

Sephela (Isaiah xxxii, 19). "All the region near Eleutheropolis, plain and field, to the north and west." The Hebrew word still survives here in the name of the village '*Allâr es Sijleh*, "the lower 'Allâr."

Selo (Joshua xviii, 1). It is 10 miles from Neapolis in Acrabattene." Now *Seilân*.

Sicelag (Joshua xv, 31). "In Daroma," perhaps '*Aslûj* is meant.

Seon (Joshua xix, 19). "Still is shown, a *villa* near Mount Tabor." Now '*Ayân Sh'ain*.

Sior (Joshua xv, 54). Wrongly placed between Jerusalem and Eleutheropolis.

Soccho (Joshua xv, 35). "Two villages, one in the mountain, one in the plain, are called Socoth, 9 miles from Eleutheropolis going to Jerusalem, on the high road." Now *Shuweikeh*.

Someron (Joshua xi, 1). "They say is Sebaste where the relics of St. John Baptist are kept." This confuses the site with that in 1 Kings xvi, 24, for the city Samaria was not built till late in history.

Sunem (Joshua xix, 18) "is still a village called Sulem 5 miles from Tabor to the south." Now *Sâlem*.

Sichar (John iv, 5). "Near the field which Jacob gave his son Joseph," "where there is now a church." The true site at '*Askar* may be intended. The church would be that at Jacob's Well. The church is not noticed in the Greek, which gives an approximate date for its erection. Shechem, "now deserted," is placed in the next article at this same spot, not at Neapolis itself, but this appears incorrect.

Sonam (Joshua xix, 8). "There is a village in the region of Sebaste in the Acrabattene district called Sanim." Perhaps *Sâlim*.

Sorech (Judges xvi, 4). Near Estaol. Now *Surik*.

Trachonitis, "or Ituræa," is placed between Bostra and Damascus, including the modern *Lejah* region.¹

Fathura (Num. xxii, 5 ; Deut. xxiii, 5). "There is near Eleutheropolis a certain *villa* called Fathura on the Gaza road."

Faran (Gen. xiv, 6). "Now a town across Arabia in the desert where the Saracens wander. . . . Three days from Aila to the east" (the Greek says "west"). Apparently *Wâdy Feirân* is intended, which was identified with Paran in 390 A.D. (*See* Choreb.)

Fenon (Num. xxxiii, 42). "Now a little village in the desert, where the convicts dig for copper, between Petra and Zoar." Unknown.

Fogor (Num. xxiii, 28). "There is another villa Fogor not far from Bethlehem." Now *Beit Faghâr*.

Chasalon (Joshua xv, 10). "A large village in the Jerusalem region." Now *Kesla*.

Charran (Gen. xi, 31), "now Charra," the present *Harrân* beyond the Euphrates, near Edessa.

Charchamis (Isaiah x, 9), "beside the Euphrates." Now *Jerâblus*.

Chasbi (Gen. xxxviii, 5), "now a ruined place near Odollam." This I place at *'Ain Kezbeh*.

Chasalath (Joshua xix, 12), near Tabor. Now *Iksâl*.

Chennereth (Deut. iii, 17), identified with Tiberias.

Chetthiim (Gen. x, 4). Identified with Kition in Cyprus.

Chobaa (Gen. xiv, 15). This is identified with a village, Chobaa, inhabited by Ebionite Christians, who observed all the Law. Probably the Cocaba (Euseb., H.E.I., vii, 15), now *Kaukaba* in the Jaulân, where the Ebionites lived, is intended. The Ebionites are here said to have been Jewish converts, and Jerome says that this heresy is condemned in the Epistle to the Galatians.

Chorazain (Matt. xi, 21), "now a ruin 2 miles from Capharnaum." *Kerâzeh* is intended.

Choreb (Exodus iii, 1). In this article Pharan is placed near Sinai.

Or (Mount Hor, Num. xx, 25). "At the city Petra, where still is shown the rock whence Moses, striking it, gave the people water." This is because Kadesh was identified at Petra. It accounts for the modern name, *Wâdy Musa*, "the Valley of Moses," and the stream flowing from a narrow gorge is supposed to have been that which Moses produced.

This list of 300 sites known to the authors of the "Onomasticon" shows a very complete knowledge of the topography of the Holy Land as it existed in their time; and the large majority of the sites have been recovered, many being identified for the first time during the course of the Survey, 1872-1882. It is however to be remarked that the distances as a rule, except along Roman roads with milestones, are approximate only; and in some cases there are errors in copying, as is shown by the

¹ *Lejah* is generally translated "crevices": but I find that among the north Syrians the word is used for "basalt." It thus answers to the foreign term "*Trachonitis*."

fact that the Greek and Latin do not agree. The "Onomasticon" cannot be received as authority for identification, because its suggestions in many cases are irreconcilable with the Bible. In many cases, however, Jerome appears to accept Jewish traditions, which are sometimes correct. The work is interesting, as indicating the Roman garrisons; the mixed population—Jewish, Christian, and Pagan; the convict miners; the survival of temples in remote places; the native superstitions; and the early date of churches like those of Bethel and at Jacob's Well; with other points which have been noted. The greatest value lies, however, in its witness to the survival of the Hebrew nomenclature of the country in the fourth century, even more perfectly preserved than now.

SOUTHAMPTON.

THE DATE OF THE EXODUS.

I.—By Captain A. E. HAYNES, R.E.

WITH the great progress that we have made in the knowledge of the history and condition of the peoples of the Old Testament, it is necessary occasionally to pick up and group our results and see whither they have led us. This operation, though very necessary, is not altogether an easy one for the casual student: for as the range of facts widens it is more difficult to take anything but a partial view of them; and in many cases, it is feared, our assumed facts are but fictions. However, the process is fascinating enough; and, though one must endeavour to control within reasonable limits the tendency to outrun our facts in the deductions we make, yet some boldness may perhaps be forgiven and even welcomed, as summoning a greater and wider interest, and thus leading to the correction of its errors by increased research.

Amongst the most useful advances in our knowledge of ancient history are the chronologies of the dynasties and kings of Egypt which Professor Petrie has put into the final chapter of his "History of Egypt from the Earliest Times to the XVI Dynasty." The following table gives the dates of the first nineteen dynasties; and in studying it and using it, we must remember—what Professor Petrie stoutly insists on—that he does not vouch for it any absolute accuracy, but that for the earlier parts of the scale only he claims an approximation within a century of the actual date. This, however, matters little, while his scientific comparison of the accumulated data gives warrant for a confidence in the tables that has not hitherto been obtainable in the very varying chronologies of older works:—

Duration of Dynasties in Years.		Dynastic Periods in Years.	
		B.C.	
Dynasty	I. 263	..	.. 4777-4514
„	II. 302	..	.. 4514-4212
„	III. 214	..	.. 4212-3998
„	IV. 277	..	.. 3998-3721
„	V. 218	..	.. 3721-3503
„	VI. 180	..	.. 3503-3322
„	VII. 70	..	.. 3322-3252
„	VIII. 146	..	.. 3252-3106
„	IX. 100	..	.. 3106-3006
„	X. 185	..	.. 3006-2821
„	XI. 43	..	.. 2821-2778
„	XII. 213	..	.. 2778-2565
„	XIII. 453	..	.. 2565-2112
„	XIV. 184	..	.. 2112-1928
„	XV. 260 (Hyksos Dynasty)	..	.. 1998-1738
„	XVI. 190	..	.. 1928-1738
„	XVII. 151	..	.. 1738-1587
„	XVIII. 260	..	.. 1587-1327
„	XIX.	..	.. 1327

The salient points of Egyptian ancient history as covered by the above dynasties are tolerably clear to us. The ruling class of native Egyptians appear to have come from the far south—from Punt—and to be kin with the Phœnicians of Syria (*vide* Petrie's "History of Egypt," pp. 12-14); and in the periodical revivals of the native power the motive force always comes from the south, even as it would now were the protection of Europe withdrawn from the Egyptian Government. From the first to the sixth Dynasties we see the native rulers moving from Thinis on the Upper Nile, where the seat of government is first fixed, to Memphis where this period reaches its highest development during the IV Dynasty. It was then that the Pyramids were built, and art took the grandest form it has ever achieved and essayed a rivalry with nature itself. A gradual declension followed, and during the VII-X Dynasties the seat of government moves southwards to Herakleopolis, and we see through the mists of an imperfect record signs of foreigners ruling in Lower Egypt. The sway of the chief Khyau—about 3100 B.C., a contemporary of the IX Dynasty, whose statue (the lower half of it) was found at Bubastis—extended to Bagdad, and probably controlled the countries between Euphrates and the Nile. In the IX Dynasty we see a revival of the native rulers extending their dominion and pushing the seat of government northwards, to culminate in the blaze of energetic splendour which marks the XII Dynasty centred at Beni-Hassan. This period is again followed by a retreat up the Nile before the invading power of the Hyksos; and for 500 years the native kings of Egypt exist mainly by sufferance and as viceroys of their conquerors. The close of the XVII Dynasty brings a revival, and again we

see the power of the Egyptian kings at its zenith during the XVIII Dynasty; when the arms of the Pharaohs penetrated far into Asia, and for a time the dwellers on the Nile had no rivals in the known world.

Throughout the ages Lower Egypt appears to us as the very hotch-potch of races, and we have evidence of the settlement of Arabian and Arab-Semitic peoples in the Delta side by side with the Phœnicians and Egyptians. This mixture of race seems to have led to the oft recurring influx of aliens, and to the ease with which they established themselves there to the temporary exclusion or subjection of the inhabitants proper.

The coincidence of the period of Hyksos dominion in Egypt, with the approximate date of the migration of Joseph and his kindred into Egypt as given by our biblical chronology, and the fitness of the times for an influx of Semitic people into the Delta, have resulted in a general agreement amongst students that these events were contemporary.¹ But while it is universally accepted that the migration of the Hebrews to Egypt, and their sojourn there, took place during the rule of the Hyksos and their immediate successors of the XVIII Dynasty—under which successors the Oppression took place—there is much uncertainty and disagreement about the date of the Exodus. This is but natural when one considers the much greater certainty with which a period of some hundreds of years can be identified in the history of two neighbouring kingdoms, the records of which have been preserved, than the determination of any actual synchronism of a date, the events of which have apparently missed all record by one of those nations. While deprecating any idea that one can point to the exact year in Egyptian chronology for the date of the Exodus, it is possible to show that the evidence daily accruing points with peculiar and increasing persistency to one period of Egyptian chronology as the period in question, in preference to the other (the times of the XIX Dynasty), which has had strong advocates from the times of Manetho² to that of Brugsch. Taking the chronological data of the Variorum Bible as our guide, we are able “with much confidence to accept” the explicit statement of 1 Kings xv, 1—that Solomon’s temple was begun in the 480th year after the Exodus. Professor Sayce has shown in “The Higher Criticism and the Monuments,” chap. vi, that the chronology of the Book of Kings is some 50 years in excess, and that the (p. 322) date of the beginning of King Solomon’s reign may not be put earlier than 962 B.C. Since King Solomon’s temple was commenced

¹ The record of a seven years’ famine in Egypt during the XVII Dynasty has been found on the tomb of a certain Baba in Upper Egypt, and has been used to support the suitability of the time of the Hyksos for the migration of Israel to Egypt.

² The account given by Manetho is not free from ambiguity, and although it appears to indicate that the Exodus took place in the XIX Dynasty, yet many of his genealogical notes are so imperfect and opposed to the other records which have come down to our time, that it is not safe to put much reliance in this single-instance testimony, although it has controlled the opinions of many Egyptologists for the last 100 years.

in the third year of his reign, from the foregoing data we get the approximate date of the Exodus as 1440 B.C., which, it is the object of this paper to show, agrees with the ruling conditions of that event as far as they are known.

This date throws the Exodus into the XVIII Dynasty, about 150 years subsequent to the expulsion of the Hyksos. Such an interval agrees with the Biblical statement, for we are told that Moses was 80 years old at the time of the Exodus—which gives an interval of 70 years between the expulsion of the Hyksos and Moses' birth. It is scarcely probable that the Oppression of the Israelites commenced immediately after the expulsion of the Hyksos; it would rather have been the policy of the Pharaohs to establish their newly-fledged power by a period of moderation, after which, the Empire being consolidated, and the new order confirmed, rein might be given to their desire of revenge against the "miserable" Asiatics and their compatriots the Hebrews, who had ruled over them for four or five hundred years. That the period referred to in the first chapter of Exodus is not a short one, is clear from the account of the building of the store-cities, and the statement in verse 20 that "the people multiplied, and waxed very mighty." Thus the interval of 150 years between the expulsion of the Hyksos and the Exodus, would appear to be in agreement with the Scriptural narrative.

When we come to the detailed history of the XVIII Dynasty, we are met with an absence of all clear reference to any such occurrences as are given in the Bible concerning the events which accompanied the Exodus. The following table gives the dates of the kings of the XVIII Dynasty as calculated by Professor Petrie. Though there is some obscurity as to the latter four kings, the date of the remainder may be taken as probably correct, to a margin of error of five or ten years.¹

				B.C.	B.C.
Aahmes I..	..	..	..	1587-1562	1557
Amenhotep I	..	..	..	1562-1541	1532
Tahutmes I	..	..	..	1541-1516	1511
Tahutmes II	..	..	..	1516-1503	1490
Hatshepsut	..	..	..	1503-1481	1478
Tahutmes III	..	..	..	1481-1449	1456
Amenhotep II	..	..	..	1449-1423	1424
Tahutmes IV	..	..	..	1423-1414	1406
Amenhotep III	..	..	..	1414-1383	1397
Amenhotep IV (Khu-en-aton)	..	..	..	1383-1365	1360
Rasmenkhka	..	..	..	1365-1353	1348
Tutankhamen	..	..	..	1353-1344	1339

¹ The corrections necessitated in Professor Petrie's chronology by astronomical considerations are given side by side in the text, with his dates of the various kings. *Vide* "Some Considerations regarding Professor Petrie's Egyptian Chronology," D. R. Fotheringham, in "Proceedings of the Society of Biblical Archæology," March, 1896, pp. 99-102.

					B.C.	B.C.
Ay	..	..	..	..	1344-1332	1327
Horemheb	..	..	..	..	1332-1328	1315
Ramessu I	..	..	..	..	..	1310
Sety	..	..	..	..	..	1308
Ramessu II	..	..	..	..	..	1257
Merenptah	..	..	..	..	..	1190

The date of 1440 B.C. falls during the reign of Amenhotep II, successor of the brilliant Tahutmes III, the Alexander the Great of Egyptian history. If Amenhotep was the Pharaoh of the Exodus, then Tahutmes III and his immediate predecessors were the Pharaohs of the Oppression. There are recorded fifteen expeditions into Asia during the reign of Tahutmes III; and the triumphs which appear to have attended each, doubtless resulted in the transportation to Egypt of vast numbers of captives, amongst whom would be many of Semitic race. These captives (as we learn in Brugsch's "Egypt under the Pharaohs," p. 172) were employed in public works, and principally in the great imperial edifices, such as the Temple of Amen: they were forced to labour under the superintendence of overseers (Rois) who had to carry out the orders and directions of the king's chief architect. After the death of Tahutmes III a spirit of independence seems to have risen up in Asia, and Amenhotep¹ II conducted an expedition into the country. This expedition was carried on as a war of vengeance in the fullest sense of the term, and the Pharaoh appears to have acted with cowardice and barbarity. The power of the king and government appears during this reign to have suffered considerable diminution, and the monuments that remain are neither many nor important; and it is during such a period that we might expect that the departure of the Israelites would be effected.

Taking the birth of Moses 80 years before the Exodus, as in 1520 B.C., we see that this would have occurred in the reign of Tahutmes I. We know that during the later part of this reign the king's daughter Hatshepsut had a share in the government; and she seems to have gathered the reins of power into her hands completely during the reign of the next monarch, her brother and husband. Whether or no this, the Amazon Queen, were the princess who saved the child Moses from the waters of the Nile, and brought him up in the king's palace, it is, of course, impossible to say; but it seems probable, and her name, Thermutis—as Josephus has it—may be identified with Tahutmes (Tahuti's² child), the family name of King Aahmes, his Queen Aah-hotep, and their descendants of the XVIII Dynasty. The circum-

¹ Amenhotep is the name of the Pharaoh under whom—according to the historian Manetho—the Exodus took place; but there are several Pharaohs of that name in the Egyptian Dynastic lists.

² Tahuti was the God of Science, Art, and Astronomy, who dwelt in the moon.

stantial account given by Josephus of the campaign against the Ethiopians, in which Moses led the Egyptian armies, might suitably be connected with the joint reigns of Hatshepsut and Tahutmes II, or of Hatshepsut and Tahutmes III. The account of Moses marrying the Ethiopian Princess receives some support from the reference to his Ethiopian wife in Numbers xii; and the verse 22, Acts vii, seems also to testify to his prowess and attainments in the departments of science presided over by the god Tahuti.

The records of Karnak show that in one of the expeditions of Tahutmes III, he penetrated into the hill country of Palestine, and found the tribes of Jacob-el and Joseph-el domiciled there. These, with the other inhabitants, were subjected to the Egyptian arms, and the country was secured by garrisoning the principal towns with Egyptian troops under Egyptian or other loyal governors. That such tribes—for apparently these must be connected with the Abrahamic peoples—were domiciled in the land of Canaan before the Exodus, is at first sight difficult of explanation; but in the light of modern criticism it is not impossible to find a solution. In the "Nineteenth Century," April, 1894, Professor Cheyne stated—and the statement has the support of Kittel and Kuenen—that Isaac, Jacob, Israel, and Joseph are tribal names, the legends concerning which embody, to some extent, tribal reminiscences. If this is correct, and the names Jacob and Joseph, &c., apply not merely to individuals, but to tribes which may be scattered in various parts—as, for instance, are the Zulus of South Africa, and the Terebin Bedouin of Egypt and Syria—the difficulty created by their presence in two places at the same time is at once dispelled. The Scriptural history of the times of Joseph shows us that Israel was then cleaved into two distinct and antagonistic parties—Joseph, and the sons of Jacob—the two divisions that Tahutmes III found in Palestine. Again, it is not improbable that the migration into Egypt was but a partial one, and, as in the case of Abraham's departure from Haran, to which he afterwards had to send his son to choose a wife *of his own kin*, representatives of the race were left behind in Canaan. Indeed, the Scriptural narrative would lead us to believe that such were the case; for we know that the burial ground at Hebron continued to be used by the Egyptian Colony of Israel; and the Bible records that Jacob (and, according to Josephus, all his sons except Joseph) was buried there; which evidently implies that throughout this period Hebron continued in the hands of the descendants of Abraham, *i.e.*, of representatives of Joseph and of the sons of Jacob. Hence, whether or no we accept Professor Cheyne's statement, *the probability that there were settled in Canaan representatives of the tribes of Joseph and Jacob while Israel was in Egypt is well established.* In this connection, the records of Manetho and Cheremon, as transcribed by Josephus, are interesting. They show that the Egyptian Jews at the Exodus received assistance from their brethren in Canaan. Manetho says the army that came to their relief and occupied Pelusium (Sin or Avaris) consisted of 200,000 men, and Cheremon puts it at 380,000.

Though the numbers, in light of ancient records of the strength of armies in those days, appear hopelessly exaggerated, yet the record of this contingent to assist in securing the retreat of the Israelites from Egypt is remarkable, and possibly finds confirmation in the Bible, in the record of the assistance rendered to Moses by the Abrahamic people of Midian, and the Kenites, &c.

For further testimony in support of the date that chronology gives us for the Exodus, we must now look at the clay tablets of Tell Amarna, in which is to be found much information concerning the condition of the East about the time of the Exodus. These tablets or letters, to the number of 320, have, as is well known to the readers of the *Quarterly Statement*, been translated and published in a collected edition by Major Conder. They belong to the reigns of Amenhotep III and Amenhotep IV (Khu-en-atn) (1414-1365 B.C. or 1397-1348 B.C.), *i.e.*, from about 50 to 100 years after the Exodus. They describe the country of Syria as prey to internecine war. In the north the Amorites and Hittites were making war on Egypt's allies, the Phœnicians. In southern Palestine, in the reign of Amenhotep IV (Khu-en-atn), the garrisons which had been established in the hill-country of Judea in the reign of Tahutmes III—*i.e.*, before the Exodus—were being withdrawn, and the strongholds left to defend themselves as best they could : and at the very moment the district was being invaded by a people, styled in the tablets Abiri (identified by Colonel Conder with the Hebrews), who appear to have been received by the inhabitants with welcome, and who possessed themselves of Jerusalem and the neighbouring strongholds, even invading the low country of Philistia where Egypt's chariots secured the supremacy of that power. At this time the Empire of the East was divided between the ruling powers of Egypt, Assyria, Babylonia, and Mitanni, which were amicably disposed towards each other, and seem to have paid but little attention to the quarrels and petty strife of their subject peoples. It was much as it is in Africa at the present day ; and though the whole continent is divided between the Great Powers, we take such little part in the government and maintenance of order, as hardly to take cognizance of the internal tribal warfare always going on.

The "Abiri" are mentioned as desert people—people of the "blood" or tribe of the Abiri, and of the land of the Abiri—showing, as Colonel Conder says, that the term is derived from Abarim, the mountains east of Jordan, whence the Israelites descended into the Promised Land. Amongst the letters are several from King Adonizedek of Jerusalem addressed to the suzerain power of Egypt. They detail how the Abiri are fighting against the walled towns left by the Egyptian armies in the hands of governors loyal to the Pharaohs. The invaders are described as "capturing the fortresses of the king. Not a single governor remains. . . ." Ajalon is destroyed. Lachish, Askelon, and Geser, are all taken ; and finally Jerusalem is abandoned to the invaders.

The parallel, between the account given in the clay-tablets and the operations of Joshua, is so striking that one cannot but conclude with

Colonel Conder that the Abiri are the Hebrews, and that the records of the cuneiform characters are another version from another point of view of the operations of the Israelites after crossing the Jordan.

Professor Sayce connects the Abiri with Hebron,¹ but inclines to the opinion that they were Amorites. The grounds upon which he bases his view are not very clear as far as the identification with the Amorites is concerned; but in the connection with Hebron he finds support in the names of places in that vicinity which were captured by them, such as Hareth and Tabu (*vide* pp. 123 and 150 of Major Conder's "Tell Amarna Tablets"); and if the Abiri really represent the Hebrews we can readily understand that they would naturally be connected with Hebron, although they had but lately come across Jordan, for Hebron was the site of their tribal burying-ground, at Hebron they possessed property, and, as we have already shown, doubtless many of the Israelites were already domiciled there—in fact, the connection of the Abiri of the fourteenth century B.C., with such a place of itself supplies a strong ground for their identification with the Hebrews. Although the description of the operations of Judah and Simeon in the first chapter of Judges closely accords with the notices of the Abiri given in the Tell Amarna Tablets, yet the history of the conquering of the Promised Land given in the books of Joshua bears a character distinct from the irregular operations of the Abiri. There is, however, one feature common to these two accounts. The action of both invasions seems to have aimed principally at obtaining possession of the walled towns. These as we know had been established after the Egyptian conquest, and in the operations of Joshua we see the occupation of the country developing as the towns are taken possession of—in contrast to the later operations of Israel against the Philistines, Hittites, and Amalekites, &c., when regular campaigns and pitched battles took the place of the siege and the assault.

As the proposed identification of Amenhotep II as the Pharaoh of the Exodus, and of Amenhotep IV as the Pharaoh during the time that the children of Israel were establishing themselves in the Holy Land, leaves an interval of 40 years between the reigns of these two Pharaohs, we must examine this period and see what it has to tell us of the time of the Wanderings in the desert. As during the time of Amenhotep II Egypt was undergoing a period of exhaustion, after the splendour and energy of the previous reign, so in the time of Amenhotep IV Egypt was in a state of open rebellion, which doubtless caused the withdrawal of the garrisons from Canaan, and gave the opportunity for Israel to get possession of its inheritance. In this interval of 40 years two kings reigned, Tahutmes IV and Amenhotep III, both of whom were active warriors. In the evidence of their activity we may see the policy of the 40 years' wandering, during which the Israelites had to satisfy them-

¹ Professor Sayce translates the name of this people as Khabiri; but the Kh appears to be a prefix which can be neglected at will, *vide* the identification of Khetam with Etham, of Yahukhaze with Jehoahaz, of Kheziquyahu with Hezekiah, of Khumri with Omri, &c., &c.

selves with the mountains of Idumea and the country beyond Jordan, districts which scarcely ever, as far as we know, felt the weight of the Egyptian arms.

Perusal of the early books of the Old Testament suggests an element in the Biblical account of the rise of the Israelites to a position of dominance in the Holy Land very difficult to explain, *i.e.*, the total absence of any reference to the part that Egypt played in the matter subsequent to the overthrow of Pharaoh in the Red Sea. Throughout the XVIII and XIX Dynasties, *i.e.*, from 1587-1180¹ B.C., we know that the armies of Egypt were constantly campaigning in Asia, and Syria was their advanced base of operations for the greater portion of the time. Expeditions were indeed made into the hill-country of Judea to establish the authority of Egypt in this part, and the results of these expeditions of Tahutmes III, 1470¹ B.C., Ramessu II, 1250¹ B.C., and Ramessu III, 1160¹ B.C., are recorded on the monuments of Egypt, triumph being claimed for the Egyptian arms. During the greater part of the XVIII Dynasty the dominance of Egypt in Syria is undoubted. The cities were occupied by Egyptian soldiers and the country regularly administered; but this occupation scarcely ever reached across the Jordan, and left Edom almost untouched. The Egyptian expeditions generally aimed farther afield than Palestine, and the route they followed was up the coast by the plain of Sharon to Kadesh of the Hittites; thus the hill-country of Judea, as long as it was not in the hands of an actively hostile people, was of little account. Although neither people mention the other in their records we find that by each is recorded struggles with the same nations. The enemies of the one nation are the enemies of the other: the Kheta of the one are the Hittites of the other; the Nairi are the people of Aram-Naharaim; the Shasu are the Amalekites and kindred peoples; the Pulista are the Philistines; the Amu are the Amorites. Although it is certain that both peoples had to do with Syria at the same time,²—one as the suzerain power, the other struggling for a foothold—we have no certain record that they came in contact. To whatever cause this circumstance is due it is impossible yet to satisfactorily determine; and although, as far as the Scriptures are concerned, the fact that they were compiled as late as the sixth century B.C., when Egypt had sunk to a period of insignificance amongst the nations, has been urged to account for this seeming omission, such reasoning cannot but be profoundly inconclusive.

A more satisfactory argument may be found to lie in the probability that the Egyptian arms were represented in Asia by contingents to tributary monarchs, except when great expeditions directed against their more formidable foes were required. Thus the struggling Hebrews, suffering periodic enslavements at the hands of the petty peoples that occupied with them the Land of Promise and its confines, were beneath the

¹ This date is only approximate.

² Even in the tenth century B.C. Solomon received as a dower with his Egyptian bride the Syrian city of Gezer within the borders of Philistia.

notice of the Pharaohs, and could safely be left for the local rulers to deal with. The Philistines, who were a kindred people to the Egyptians—as the cast of countenance shows (*vide* Petrie's "History of Egypt," chap. i)—acted as the outposts of Egypt across the Desert of Arabia Petraea; and in fighting them the Israelites were actually fighting Egypt, much as the Mahdi, in his struggles against Egyptian officialdom, has really been fighting the British Empire. As the power of Egypt decreased, the Philistines gradually got the worst of the struggle, so that, from David's time, they ceased to give the Hebrews any trouble. On the development of Israel into a powerful kingdom and on the overthrow of the Philistines, we find the Egyptians prompt to form an alliance with the House of David, as they did with the rival Hittite Power some two centuries or less earlier; and we read that the town of Gezer formed the dower of Pharaoh's daughter when she was given in marriage to Solomon. Gezer was, and always had been, in the heart of the Philistine country; and the fact that it was disposable by Egypt shows that the Philistine power was in some way subject to Egypt.¹ Similarly, in the power of Jabin, king of Hazor, and his chariots and horses, we may see the contingents of Egypt: although success attended the struggles of the Israelites at first against this king, it was followed by a long period of subjection under the forces of Sisera. This latter name has a great affinity to Egyptian nomenclature (possibly the name is SES-RA, servant of Ra, *vide* p. 6, "Tell Amarna"), and it is possible that in his force of 900 chariots of iron may be seen the contingent of the suzerain power.

On Egyptian monuments we first hear of the Philistines as a separate, nationality in the time of Ramessu III, about 100-150 years before Saul was made King of Israel, and this exemplifies another very curious and remarkable element in the books of the Old Testament. They are written for the people of the age when they were compiled, viz., about the sixth or seventh century B.C., and the local colouring is adapted so to appeal more readily to the people then living. Thus it is certain that if the Pulista existed as a distinct people in Philistia long before the invasion of Egypt in the time of Ramessu III, they would have been frequently mentioned on the monuments, since they occupied the ground on the threshold of Egypt's road into Asia. But in the troublous years that preceded Ramessu III's accession, when Egypt was passing through a period of civil war, the fortress-gate of Asia, whether seized upon by aliens or not, apparently started business on its own account, and from being the outpost of Egypt joined the invaders in endeavouring to spoil the Egyptians. The Pulista were thrown back with the others, but henceforth they appear as a separate people, although then probably as

¹ In Judges i, 19, we have a mention of a power in the plains (probably plains of Philistia), with chariots of iron, against which the Israelites could not stand. The presence of the chariots indicates the arms of the suzerain power, which, in the wars of Egypt of that age, played much the same part that Maxim guns do for us, when fighting against savages.

much part of the Egyptian Empire as Basutoland is part of the British Empire. Thus the references to the Philistines in Genesis are probably mere references to the people who, in the time of the Patriarchs, occupied that country which was occupied by the Philistines in the time of the Judges and Kings. Similarly the tenth chapter of Genesis is written from the horizon of the time of Ezekiel. This proleptical peculiarity is an element of great importance to the study of the Bible. It may thus have been—though this explanation does not satisfactorily explain all the circumstances of the omissions referred to—that the references to Egypt are coloured by the very inferior position occupied by that nation at the time that these books took their present form. Egypt was then the broken reed, the obsequious vassal of the Persian Empire; and it would have been little, to forward the nationalizing instincts of the compilers of the Bible, to have laid any stress upon the fact that a people so prostrate could ever have been the arbiters of the East, and under whose supreme authority the people of Israel maintained a position of subordinate humility. The dismissal of Egypt in the dramatic *denouement* at the Red Sea may thus have more to do with the contemporary purposes of the Jewish reformers than our modern historians would consider justifiable.

II.—By Lieut.-Colonel CONDER, D.C.L., R.E.

The discovery of a new text of Merenptah in Egypt casts new light on the relations of Israel and Egypt, and appears to discountenance Bunsen's theory that the Exodus occurred in the time of this king (Mineptah).

As given by Dr. Petrie ("Contemporary Review," May, 1896) the inscription, after recording the defeat of the Libyan invaders in the fifth year, continues:—

"Vanquished are the Tahennu (N. Africans); the Khita (Hittites) are quieted; ravaged is Pa Kanana (near Tyre) with all violence; taken is Askadni (perhaps for Asealon); seized is Kazmel; Yenu of the Amu (perhaps Janohah) is made as though it had not existed; the people of Isiraal is spoiled; it hath no seed; Ruten (Syria) has become as widows of the land of Egypt; all lands together are in peace."

The allusion, as Dr. Petrie argues, is probably to Israel and not to Jezreel; and the text shows clearly that the people so ravaged were in Palestine, not in Egypt. Pa Kanana cannot properly be placed, as he suggests, at Deir Kanûn ("the monastery of Canons"), since that name is probably modern. It has long been identified with Kanah near Tyre. Kazmel may be connected with the ruin *Kasimiyeh*, north of Tyre, and the route followed in this raid was the old sea coast route of Thothmes III and Rameses II.

Dr. Petrie, who adheres to the view of Bunsen, and of Brugsch, which places the Exodus so late, seeks to explain this reference by supposing

that either some of the family of Israel remained in Palestine, or that some of them preceded the main body before the Exodus. But we know nothing of Hebrew history outside the Bible for this period, and the Bible discountenances such suppositions. The new text agrees with the mention of the *Abiri* in the Tell Amarna Tablets, as showing that the Hebrew conquest occurred earlier than Bunsen supposed.

Dr. Renouf has recently stated that Egyptian history throws no light on the date of the Exodus, and Sir G. Wilkinson placed that event as early as the reign of Thothmes III. The theory which places it under Mineptah rests on the supposed explanation of passages preserved from Manetho; but it is remarkable that Manetho does not say that it occurred in the time of Mineptah. He gives (*see* Josephus, "Agst. Apion," i, 15-26) two distinct accounts. According to one of these, a certain Thothmes ruled after the expulsion of the "Shepherds," who left Egypt and founded Jerusalem; while according to the other the Jews left Egypt in the time of a certain Amenophis, who followed Rameses II. This Amenophis, Josephus rightly calls a "fictitious king," but it has been supposed that Meren-ptah has been corrupted into Amen-hotep, *i.e.*, Mineptah for Amenophis.

It is equally probable, perhaps, that the succession of the kings has been confused, and that the Exodus occurred under Thothmes IV, and the settlement at Jerusalem under Amenophis IV, which is more in accord with Old Testament chronology, and with monumental statements.

It should be noted that the dates proposed by Mahler, and accepted by Dr. Petrie, for the ages of the eighteenth and nineteenth dynasties, are 150 to 100 years later than those given by Brugsch. They are not quite correctly calculated, even on the proposed datum, and are brought down yet later by the correction for the motion of Sirius (*see* "Proc. Bib. Arch. Socy.," March, 1896, p. 99). The differences are as follows:—

				Brugsch.	Mahler (corrected).
				B.C.	B.C.
Ahmes	....	....	....	1700	1557
Thothmes III	....	....	....	1600	1456
Amenophis III	....	....	....	1500	1397
Mineptah	....	....	....	1300	1190

Brugsch's dates rest on the coincidence of the vague Egyptian and Greek year, according to the Rosetta stone; and this also agrees with Clement of Alexandria's note as to the coincidence of the Passover in 30 A.D. with the Egyptian month (15th Nisan = 25th Phamenoth). Mahler's dates rest on a statement by Censorinus (239 A.D.) as to the incidence of the years a century earlier than his own time.

In the face of this discrepancy it is remarkable that the light shed on the subject by Babylonian chronology seems to be overlooked. Egyptian data are most imperfect, but the canon of Babylonian kings discovered by Mr. T. G. Pinches gives us much more reliable data. Assyriologists have deduced from the monuments the date of Burnaburias of Babylon, who

reigned about 1450 B.C. The Tell Amarna letters show us that he was the contemporary of Amenophis IV of Egypt. This agrees with Brugsch's chronology, but not with Mahler's, according to which (when corrected) Amenophis IV would reign about 1360 B.C., or a century after Burnaburias. For this and other reasons, Brugsch's dates are evidently more reliable than those recently proposed. Josephus believed that Joseph was in Egypt in the time of Apophis ("Agst. Apiou," i, 14); and Eusebius and George the Syncellus (ninth century A.D.) follow this view. But in this case Israel would, according to Bunsen's views, have remained 650 years in Egypt instead of 430 (Exodus xii, 40), and every other chronological statement in the Bible must be equally disregarded.

Dr. Petrie objects, with some force, that there is no record in the Bible of any Egyptian invasion after the conquest of Palestine by Joshua; and that the latter event must, therefore, have occurred after Mineptah's raid. Against this we must set, however, what seems to be a clear indication, in the new text, that Israel was already in Palestine in that reign. It is only by a passing allusion that we learn that Egypt attacked Philistia in Solomon's time, when Gezer was burned; nor does the Bible tell us of the Hittite attack on Bashan, recorded in the Tell Amarna letters. The Book of Judges does not give us any history of events in Philistia till Samson's age, and such negative evidence must always be weak. Mineptah may, like other Pharaohs, have used the native Canaanite levies; and his raids may appear in the Book of Judges as those of Philistines or other Canaanites. As far as monumental evidence has yet cast light on the subject, the presence of Hebrews in Palestine early in the fifteenth century, B.C., and about 1300 B.C., is indicated in accordance with the Old Testament chronology.

Dr. Petrie, in the same paper, states that the name of the God Amen, erased by Amenophis IV, was restored on an inscription by Seti I; but he does not give the grounds for this important statement. It bears on the question of the "heretic king" Klu-en-Aten, supposed to be Amenophis IV, and to have introduced a new religion into Egypt. This question is one which requires to be carefully investigated, because the Tell Amarna Tablets throw new light on the subject. King Dusratta addresses Amenophis IV, as well as Amenophis III, as a worshipper of Amen. No Egyptian texts appear to exist which speak of any religious revolution in his reign, such as is recorded of the Hyksos Apepi. Asiatic religious systems were known in Egypt, through early inter-marriage with Babylonian princesses, before the time of Amenophis III, and of his consort Queen Teie, and Armenian wife Gilukhepa. The term *Aten* for the "Sun disk" occurs in the 15th, 64th, 129th, and 133rd chapters of the "Book of the Dead"; and the 64th chapter traces back to the time of the 11th Dynasty. Amenophis III, like Seti I later, is represented in connection with the sun disk, and Amenophis IV himself quotes the ancient ritual of the "Book of the Dead." It is thus very interesting to ask whether the theory of the "heretic king" is really founded on fact, and whether the destruction of the name of Amen is to be really

referred to Amenophis IV. It is, of course, quite possible that he may have accepted the Asiatic gods of his mother, during part of his reign, under the influence of his Armenian bride Tadukhepa: for the Armenians worshipped Ashtoreth, as shown by Dusratta's letters; but the evidence on the opposite side of the question must not be overlooked.

The result of the new discovery of Mineptah's inscription seems, at present, to confirm the view that the Abiri of the Tell Amarna Tablets were really the Hebrews.

WEYMOUTH, 2nd May, 1896.

NOTES ON THE APRIL "QUARTERLY STATEMENT."

I.—By Lieut.-Colonel CONDER, R.E., D.C.L.

P. 114.—I have no doubt that Dr. Bliss is right in assigning the wall east of the Cœnaculum to the Crusaders or Saracens. In the curious map of Jerusalem published with the works of Marino Sanuto (1322 A.D.), the wall is shown to include the Cœnaculum, and to run much on the line now discovered. But this was not the line in the fourth century A.D.

P. 133. *Serapis*.—Neither Canon Dalton nor Mr. Davis mention the fact that Serapis occurs on coins of the Roman emperors found at Jerusalem (*see* details in "Syrian Stone Lore"), nor do they allude to other representations of this deity. Serapis was an infernal god, equivalent to Pluto and Hades. He is represented as accompanied by a Cerberus, or infernal dog, and has on his head the modius, or basket, and in some cases this is replaced by a human head. This emblem, which recalls the birth of Athene from the head of Zeus, is found in other mythologies, as in India where the Gunga or Ganges Goddess springs from Siva's head. It seems to me unlikely that the name Serapis was connected with Osiris-Apis. The name of Osiris in Egyptian was *Ausar*. There was no doubt a parallelism between the characters of Serapis and Osiris, and the popular explanation may have connected them in Egypt. But Serapis was not connected with a bull. His infernal dog may have been likened to Anubis, but it was nearer to the classic Cerberus, and resembled also the dog of Yama, the infernal deity of India. King connects the name with *Sripa*, the "blood-drinker," a title of Yama. The importation of oriental deities to the west is not confined to Serapis. Pompey's soldiers brought back to Rome the worship of the Persian Mithra, as Serapis was brought from Sinope in Pontus to Alexandria. The discoveries of Puchstein at Tell Nimrud, on the Upper Euphrates, show us that in Commagene, in Pompey's age, a curious mixed Greco-Persian religion gave birth to sculptures semi-Greek and semi-Persian, representing Ormuzd and Mithra, with their Greek equivalents in the accompanying Greek texts. It seems to me probable that Serapis was an Aryan deity of Armenia,

representing the ruler of Hades, and that the true origin of the name, and symbolism of his figures, is to be sought in the East and not in Egypt.¹

P. 163. 'Arâk *Ism'ain* ("Ishmael's Cavern") is marked on the survey map and noticed in the "Memoirs."

P. 178. *Sinai*.—Captain Haynes refers to "an attempt" to identify the route of the Exodus in my new volume, "The Bible and the East," and I may be allowed to say that the short account there given (pp. 44-50) is the result of several years of study, and is based on the distances between the various stations, and on the position of Hazeroth, Jotbath, Ezion Geber, Shapher, &c., as well as on the water supply. The proposal to identify *Elloo* with Elim cannot be considered until the Arabic spelling of the former very unusual word is ascertained. If it is spelt with a double *l*, it is not likely to represent Elim, which in Arabic would be *Aïla* or *Aïlin*. I have carefully considered the arguments of Mr. Greene, Professor Sayce, Dr. Trumbull, and others, but have found in them nothing which suffices to upset the usually accepted views as to Kadesh Barnea, Horeb, and Hor.

II.—By M. CLERMONT-GANNEAU.

P. 118. *Λυχνάρια καλά*—"pretty lamps."—The first discovered specimen of such Christian lamps from Palestine, bearing this inscription, was described by me in my "Recueil d'Archéologie Orientale" (1888, vol. i, p. 171), and I there showed that the proper designation to be used henceforth for these tiny remains of the Byzantine period, of which we now possess some thousands, would be the hybrid word "lychnarion."

P. 164. 'Arâk *Ism'ain* and *Alâli el Benât*.—See what I have said about these localities in my "Archæological Researches," just published by the Palestine Exploration Fund, vol. ii, pp. 219-220, and upon the possible identification of the former of these great caves with the Rock Etam; an identification I suggested as long ago as 1874.

P. 165. *Arsâf* and the *Town of Reseph*.—"The beautiful female statue, about 3 feet high," mentioned by Mr. Hanauer, was really that of a colossal hawk, with a medallion, upon which was inscribed a Greek monogram, suspended from its neck. I have fully described it in my "Rapports sur une mission en Palestine et en Phénicie entreprise en 1881" (planche ii, H; *cp.* p. 134, No. 121 A and B).

¹ A more important omission than any mentioned above by Colonel Conder in my notice of the Serapis inscription in last *Quarterly Statement* was that the discovery of the Serapeum last year at Alexandria was not described. I had read and referred at length to all Mr. King had written about Serapis. It appears to me that Colonel Conder fails to distinguish three wholly separate points:—

1. What and who the deity was in his original state at Sinope.
2. What and who the deity was in Egypt with whom he was identified.
3. The subsequent and highly popular deity resultant from the combination.—J.N.D.

My theory there set forth of the origin, up to that time unknown, of the town of Arsûf was, in brief, this :—

1. Arsûf was by its position a town in the territory of Ephraim. Although the list of the towns of this tribe is wanting in the Book of Joshua, nevertheless the genealogy of Ephraim's descendants as given in the First Book of Chronicles, vii, 20-29, enables us to fill up the required gap. There, in accordance with old Semitic fashion, many of the names of towns are enumerated under the form of eponymous personages: Reseph, רֶשֶׁף, is one of these (1 Chron. vii, 25), and represents, letter for letter, Arsûf (ا,ر,س,و,ف).

In further proof of this, observe—

2. The town received, under the Seleucides, the name Apollonias, that is to say, "the town of Apollo." Now, the bilingual inscriptions from Cyprus have clearly proved that the official equivalent for the Greek Apollo in the Phœnician Pantheon was a god called Reseph, רֶשֶׁף, and we further find, in an inscription from Carthage, the form of this god's name given as אַרְשֶׁף, Arseph. Both forms, it is clear, would bear the vowel points, so as to be pronounced Resuph and Arsuph.

We obtain thus a strictly exact equation :—

Arsûf—present name of the Arab town,
= Apollonias—name of the Greek town,
= Reseph—name of the Phœnician Apollo,
= Reseph—of the genealogy of Ephraim's descendants.

The ancient Ephraimite town of Arsûf would be one of the principal centres of the worship of the Phœnician Apollo (which appears in the inscriptions of Zenjirli). The tradition of such a sanctuary is preserved in the extraordinary veneration shown there by Moslems for the Haram of the famous Sîdna 'Aly ben 'Aleîl, the true heir of Reseph.

As to the Hawk Statue, it is well known that this bird was the symbol of Horus, who in the Egyptian Pantheon corresponded to Apollo in the Greek, just as Apollo did to the Phœnician Reseph.

P. 171. The land of Suhete or Soethe of the Crusaders appears to me ought to be identified, not with Ard-es-Suweidch, as Colonel Conder states, but with the district of Soueit (صويت), already mentioned by Dimashky.

P. 171. The supposed sun-god Aumo, referred to by Colonel Conder, does not exist in the Pantheon of the Nabataean Arabs any more than does the supposed god, Maleikhathu. They are both shown to be non-existent, and mere figments, for the same reason. The inscriptions alluded to by the author (*i.e.*, M. Waddington, No. 2392-2395, &c.) speak simply "of the god" (Zeus Helios) adored by a person of the name of Aumos. A very different thing!

P. 174. *The Kolonieh Inscriptions*.—Professor Wright's corrections of the evidently faulty copies made by Herr Schick of these inscriptions

had already been proposed by me in 1888 in my "Recueil d'Archéologie Orientale" (vol. i, p. 169, foll.) I have since guarded myself as far as the conjectural emendation of **ΦΩC ΖΩΗ** is concerned, in my "Etudes d'Archéologie Orientale" (vol. ii, p. 33, note).

III.—By Rev. W. F. BIRCH, M.A.

"Had Judah that day joined, or one whole tribe,
They had by this possess'd the tow'rs of Gath."—*Milton*.

P. 162. The Arak Ismain proposed by Mr. Hanauer as the Rock of Etam is a very attractive position for Samson's hiding-place.

The site well merits consideration, as it seems to be undoubtedly a *sela* (or cliff) and is situate in Judah, being about 2½ miles from Zorah. I agree with Mr. Hanauer that it is needless to seek for a *sela* at a distance if one near at hand is to be found and would do just as well. Arak Ismain is certainly near at hand, while Khureitun is 17 miles distant from Zorah, but whether this near position does just as well is the very point to be settled. Samson was a long-distance champion. He goes to Askelon, 23 miles from Timnath, to Gaza, 35 miles from Zorah, and carries its gates another 35 miles to the hill before Hebron. The 17 miles to Khureitun would have presented no difficulty to him. Still, I admit he would have chosen 3 before 17, all other points being equal.

Perhaps Mr. Hanauer will point out how Arak Ismain suits the seven *ups* and *downs* in the story in Judges xv, 8-14, and further deal with the following difficulty:—

The Philistines were rulers over Judah. If Samson had been at Arak Ismain, must they not have spread themselves in Wady Surar, west of it, just within the border of Judah? Why should the Philistines come to a stop just across the border of Judah, with Samson almost within view, when many a (Danite) man would have been ready to betray him for a less bribe than 1,100 pieces of silver? If Judges xv, 10, had stated that the men of Beth-shemesh said: Why are ye come up against us—the invasion might seem to have been merely a local and trifling affair, but as we read that the men of *Judah* said so, the business apparently was of a much more extensive character. Why should not the Philistines seize Samson at once if he were at Arak Ismain, and not wait at the door until their slaves, the tribe of Judah, came to remonstrate? The Khureitun site for the Rock of Etam does not seem to me open to these objections. The term "men of Judah" apparently means the tribe (generally) in 2 Samuel ii, 4 (*see also* xxiv, 9; xix, 41, 43). In Judges xv the LXX render the words *πᾶς ἀνήρ Ἰούδα*, and Josephus adopts the word "tribe." The "Dictionary of Bible" (Etam) observes: "The general tenour of the narrative seems to indicate that this natural stronghold was in Judah, and that the Philistines had advanced into the heart of the territory of that tribe . . . (Wady Urtas) was sufficiently distant from

Timnah to have seemed a safe refuge from the wrath of the Philistines . . . not too far for them to advance in search of him." Samson's surrender I take to have been the act of the tribe of Judah. The gates of Gaza, afterwards standing in sight of Hebron, showed them the chance they had lost. As Mr. Hanauer is nearer to the spot, perhaps he will give his view on the "tribe" and the *ups* and *downs*.

To Samson, with his seven locks unshaven, the two posts had no firm hold of the ground at Gaza, while they and the doors of the gate, bar, and all had lost their weight. Though he could as easily have shivered as shouldered his load, still his habitual playfulness towards the Philistines may partly account for his carrying it up all the way to the top of the *mountain* (Heb. *Har*) before Hebron, more than 3,000 feet in height, and at least 35 miles distant in the bee-line: let the Gazites, if they really want the doors back, take the trouble themselves of fetching them; deep footprints will guide them right across the great undulating plain, until the trophy is distinctly made out on the highest point (? Kh. Serasir) between Gaza and Hebron.

The common opinion would spare Samson his "terrible feat" by locating the hill at Tell el Muntar, a mile from Gaza. Hebrew usage, in Judges xvi, 3, forbids, I believe, this mercy.

To waive the point that עֲלֵכֶנִי (*before*) really, I believe, requires a site within sight of Hebron, the one word *har* (*mountain* R.V.) is sufficient to settle the question. I can find no instance of *har* describing an insignificant eminence like 'Aly el Muntar, only 272 feet above the sea, and 100 feet above Gaza. Till such is produced Samson's long march must stand, hitherto obscured by the *hill* of A. Version.

The Sp. Comm., after noticing the site near Gaza, adds: "But it may be doubted whether one of the hills overlooking Hebron is not rather meant, as Milton has it:—

Then by main force pull'd up, and on his shoulders bore
The gates of Azza, post and massy bar,
Up to the hill by Hebron, seat of giants old,
No journey of a Sabbath day, and loaded so."

IV.—By Rev. GEO. ST. CLAIR, F.G.S.

Pages 172-3. My book on "Buried Cities," published in 1891, contains my matured opinion on the wall of Nehemiah, with its gates and other notes of locality. Professor T. F. Wright, Ph.D. (in *Quarterly Statement*, April, 1896), quotes an earlier suggestion of mine, from the *Quarterly Statement*, January, 1888; but probably no man has studied this puzzling question without finding reason to discard his earliest guesses. Professor Wright quotes three writers who agree with me in placing the Valley Gate at or near the present Jaffa Gate. As he does this for the purpose of showing that we are all wrong, I should have been glad if he had also

arraigned the best authorities, such as Lewin, with whom we are in accord on this point.

Having put my best opinion into my book, I declined Rev. W. F. Birch's invitation to further discussion, and said we must await the results of excavation. Dr. Bliss is now using the spade, and has already discovered a new gate, south-east of the English burial-ground; and, a good way east of this, two other gates, one of them a small one. On the strength of these facts Professor Wright declares that "all the geographers have greatly erred." He himself has no difficulty in identifying the first of these new gates as the Valley Gate, and the other two as the Dung Gate and the Gate of the Fountain; and he suggests for our advantage that "the whole account of the re-building in Chapter III is now quite plain."

We are all watching Dr. Bliss's work with the greatest interest; and if it should disprove any of our conjectures we shall gladly accept the logic of facts. But it may be better to wait till the excavations have proceeded further before we declare that everything is quite plain. The conclusions of Professor Wright seem to me premature and doubtful, for the following reasons:—

1. The date of Dr. Bliss's wall is not settled, and it is unsafe to assume that all three gates are as old as Nehemiah's time.

2. If the first gate (the most western) is so old, it is possible that it may be Nehemiah's Dung Gate, and not his Valley Gate. It may be observed that a drain passes out under it. Lewin ("Sketch of Jerusalem," p. 60) points out that "Josephus also, in tracing the western wall of the High Town, writes that it ran from Hippicus to the Gate of the Essenes at Bethso, the Hebrew word for a dung place. The Essene Gate and the Dung Gate would therefore appear to be identical, and situated at the south-west corner of the High Town."

3. The statement made twice over by Dr. Wright, that "the Dung Gate is said in Neh. iii, 13, to have been about 1,000 cubits east of the Valley Gate," has no foundation in Scripture, either in the English version or the Hebrew text. The word "east" does not occur, and the direction is not stated. Nor does it appear that the distance between the two gates in question, since Dr. Bliss uncovered them, has been measured and found to be 1,000 cubits. Why does Dr. Wright say "about" 1,000 cubits!

4. Dr. Bliss is showing us that the south wall followed different directions at different times. This was to be expected; and it may be vain to look for Nehemiah's gates in the wall of Eudocia. In "Buried Cities" I have tried to trace Nehemiah's wall, as going round the brow of the south-western hill and then making a bend up the Tyropœon Valley. In this I am in substantial agreement with Lewin; and at present I do not see reason, from the excavations, to alter my opinion.

CARDIFF, *May 13th*, 1896.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1892.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest, as usual, are in the winter, and the lowest in the summer months; the maximum for the year was 27·617 inches, in December, and the next in order, 27·604 inches, in January. The highest reading in the preceding 31 years, viz., 1861 to 1891 inclusive, was 27·816 inches, in December, 1879.

In column 2 the lowest reading in each month is shown; the minimum for the year was 27·100 inches, in February, and the next in order, 27·125 inches, in July. The lowest reading in the preceding 31 years was 26·972 inches, in April, 1863, and February, 1865.

The range of readings in the year was 0·517 inch. The largest range in the preceding 31 years was 0·742 inch, in 1876; and the smallest, 0·491 inch, in 1883.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·131 inch, was in August, the next in order, 0·192 inch, in July; and the largest, 0·491 inch, in December; and the next in order, 0·472 inch, in January. The mean monthly range for the year was 0·303 inch. The mean for the preceding 31 years was 0·309 inch.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest was 27·463 inches, in December, and the next in order, 27·432 inches, in January; the lowest was 27·250 inches, in July, and the next in order, 27·280 inches, in August. The mean yearly pressure was 27·358 inches. The highest mean yearly pressure in the preceding 31 years was 27·443 inches, in 1861, and the lowest, 27·359 inches, in 1890. The mean for the 31 years was 27·392 inches.

The temperature of the air reached 90° on May 14th, and was the only day in May of a temperature so high as 90° (in the preceding 10 years, the earliest day in the year the temperature was 90° was March 25th in the year 1888); in June it reached or exceeded 90° on 4 days; in July, 4 days; in August, 6 days; and in September, 8 days, the 24th being the last day in the year of a temperature as high as 90°. In the preceding 10 years the latest day in the year this temperature reached 90° was October 23rd in 1887. The temperature reached or exceeded 90° on 23 days during the year. In the years 1882 and 1891 the number of days of this high temperature was 28, and in 1887 was 73; the average of the 10 years was 43. The highest temperature in the year was 101° on September 17th. The highest in the preceding 10 years, 1882 to 1891, was 106°, in July, 1888.

The temperature of the air was as low as 36° on 3 nights, viz., January 26th, and December 19th and 20th. In January it was as low or



lower than 40° on 9 nights ; in February on 4 nights ; in March on 1 night ; and in December on 5 nights. Thus the temperature was as low or lower than 40° on 19 nights during the year. In the year 1885 the number of nights of this low temperature was 23, and in 1886 was 97 ; the average for the 10 years was 52. The lowest temperature in the preceding 10 years was $26^{\circ}5$, in January, 1890.

The highest temperature of the air in each month is shown in column 5. In January it was 62° , being $1^{\circ}5$ above the mean of the ten high day temperatures in January. The high day temperature was above its average in February, April, September, and December, and below in all other months. The mean for the year was $82^{\circ}8$, being $1^{\circ}3$ below the average of 10 years. The highest in the year was $101^{\circ}0$, in September.

The lowest temperature of the air in each month is shown in column 6. In both January and December it was $36^{\circ}0$, being $4^{\circ}2$ and $2^{\circ}3$ respectively above their averages. The nights were warm throughout the year and above their averages. The mean for the year was $47^{\circ}5$, being $3^{\circ}0$ above the average of 10 years.

The range of temperature in each month is shown in column 7 ; the numbers vary from $26^{\circ}0$ in January to 43° in May. In the months of March, August, and November the ranges were small, owing to the low high day and high night temperatures, being $10^{\circ}2$, $11^{\circ}1$, and $8^{\circ}4$ respectively less than their averages. The mean range for the year was $35^{\circ}3$, being $4^{\circ}2$ less than the average of 10 years.

The range of temperature in the year was $65^{\circ}0$. The largest in the preceding 10 years was $76^{\circ}5$, in each of the years 1884, 1886, and 1888, and the smallest, $63^{\circ}5$, in the year 1885.

The mean of all the high day temperatures in each month is shown in column 8. The lowest was $52^{\circ}4$ in January, being $1^{\circ}8$ higher than the average. The highest was 88° , in September, being $2^{\circ}5$ above the average, and the next in order $87^{\circ}1$, in August. The mean for the year was $72^{\circ}4$, being $0^{\circ}1$ above the average of 10 years.

The mean of all the low night temperatures is shown in column 9. The lowest was $41^{\circ}3$, in January, being $3^{\circ}0$ higher than the average. The highest was $65^{\circ}9$, in September, being $5^{\circ}0$ higher than the average. The mean for the year was $54^{\circ}5$, or $2^{\circ}0$ above the average of 10 years.

In column 10 the mean daily range of temperature in each month is shown ; the smallest was $11^{\circ}1$, in January, and the next in order, $11^{\circ}7$, in December ; the greatest was $22^{\circ}5$, in August, and the next in order $22^{\circ}1$, in September. The mean for the year was $17^{\circ}9$, being $1^{\circ}9$ less than the average. The smallest ranges in the preceding 10 years were $9^{\circ}3$, in January, 1883, and $9^{\circ}7$, in December, 1890 ; the greatest were $33^{\circ}8$, in August, 1886, and $30^{\circ}1$, in the same month of 1887. The smallest mean for the year was $17^{\circ}8$ in 1883, and the greatest, $24^{\circ}3$, in 1886.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 11 ; the lowest was $46^{\circ}8$, in January ; and the next in order $50^{\circ}0$, in February ; the highest was $77^{\circ}0$, in September, and the next in order $75^{\circ}8$, in

August. The mean for the year was $63^{\circ}5$, exceeding the average of 10 years by $1^{\circ}1$. The lowest mean temperatures in the preceding 10 years were $39^{\circ}8$, in January, 1890, and $42^{\circ}0$, in December, 1886; the highest were $81^{\circ}2$, in August, 1890; and $81^{\circ}1$, in July, 1888. The highest mean for the year was $63^{\circ}7$, in 1885, and the lowest, $60^{\circ}1$, in 1886.

January was the coldest month of the year, by reference to columns 5 and 6 it will be seen that, though the coldest month, it was above its average both by day and night; and the nights were warm and above their average throughout the year, particularly so in the months of January, March, and September.

The numbers in column 12 are the mean readings of a dry-bulb thermometer. If those in column 12 be compared with those in column 11, it will be seen that those in column 12 are a little higher in every month, the difference of the means for the year being $3^{\circ}1$. The mean difference between the mean temperature of the air and that at 9 a.m. for the 10 years was $3^{\circ}2$.

For a few days in the winter months the dry and wet-bulb thermometers read alike, or nearly so, but in the months from May to October the difference between the readings often exceeded 20° , and was as large as $31^{\circ}6$ on September 16th.

In column 13 the mean monthly readings of the wet-bulb are shown; the smallest differences between these and those of the dry-bulb were $3^{\circ}2$, in January, and $4^{\circ}4$, in December; the largest were $15^{\circ}1$, in September, and $13^{\circ}7$, in June. The mean for the year was $57^{\circ}1$, and that of the dry was $66^{\circ}6$; the mean difference was $9^{\circ}5$.

The numbers in column 14 are the temperature of the dew-point, or that of the temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest differences between these numbers and those in column 12, were $6^{\circ}6$, in January, and $9^{\circ}0$ in December; the largest were $25^{\circ}3$, in September, and $23^{\circ}2$ in June. The mean temperature of the dew-point for the year was $49^{\circ}9$; the mean for the 10 years was $50^{\circ}1$.

The numbers in column 15 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0.253 inch, in February, and the largest, 0.508 inch, in August. The mean for the year was 0.369 inch; the average of 10 years was 0.375 inch.

In column 16 the weight in grains of the water in a cubic foot of air is shown; it was as small as 2.9 grains in February, and as large as 5.4 grains in August. The mean for the year was 4.1 grains; the average of 10 years was 4.1 grains.

In column 17 the additional quantity of water required to saturate a cubic foot of air is shown; it was less than one grain in January, and more than $6\frac{1}{2}$ grains in September. The mean for the year was 3.6 grains; the average of 10 years was 3.4 grains.

The numbers in column 18 show the degree of humidity of the air,

saturation being represented by 100 ; the largest numbers appear in January, February, March, November, and December ; and the smallest from April to October ; the smallest of all was 41 in September. The mean for the year was 57 ; that of the 10 years was 59.

The numbers in column 19 show the weight in grains of a cubic foot of air, under its mean atmospheric pressure, temperature, and humidity. The largest number was in January, decreasing month by month to the smallest in August, and then increasing to December. The mean for the year was 481 grains ; that of the 10 years was 482 grains.

The most prevalent winds in January were W. and N.W., and the least prevalent winds were N., E., and S. ; in February the most prevalent were N.W. and N.E., and the least were N. and S.E. ; in both March and April the most prevalent was N.W., and the least were N. and S. ; in May the most prevalent was N.W., and the least was N. ; in June the most prevalent was N.W., and the least was S. ; in both July and August the most prevalent were W. and N.W., and the least were N.E., E., and S. ; in September the most prevalent was N.W., and the least were S.E. and S. ; in October the most prevalent was N.W., and the least was S.E. ; in November the most prevalent were S.W., W., and N.W., and the least were S.E. and S. ; and in December the most prevalent winds were N.W. and S.W., and the least prevalent wind was S. The most prevalent wind for the year was N.W., which occurred on 127 times, of which 15 were in June, 13 in September, and 12 in August ; and the least prevalent wind was S., which occurred on only 5 times during the year.

The total number of times of each wind are shown in the last line of columns 20 to 27 ; those winds less in number than the average of the preceding 10 years were—

N.	by	10
E.	„	11
S.E.	„	10
S.	„	6

and those winds greater in number than the average of 10 years were—

N.E.	by	2
S.W.	„	5
W.	„	11
N.W.	„	21

The numbers in column 28 show the mean amount of cloud in each month ; the month with the smallest amount is June, and the largest, February. Of the cumulus or fine weather cloud there were 5 instances ; of the nimbus or rain cloud 28 instances, of which 7 were in February, and 6 in January, and only 4 instances from April to October ; of the cirrus there were 10 instances ; of the cirro cumulus 69 instances ; of the cumulus stratus 61 instances ; of the cirro stratus 16 instances ;

and 177 instances of cloudless skies, of which 27 were in June, and 23 in both July and August, and 6 only in both February and March.

The largest fall of rain for the month in the year was 8·70 inches in December, of which 4·70 inches fell on the 1st, and 2·18 inches on the 2nd. The next largest fall for the month was 7·42 inches, in January, of which 1·10 inch fell on both the 1st and 31st, 1·09 inch on the 23rd, and 1·03 inch on the 19th. No rain fell from May 19th till October 31st, making a period of 164 consecutive days without rain. The total fall of rain for the year was 31·23 inches, being 6·00 inches above the average for 32 years, viz., 1861 to 1892. The number of days on which rain fell was 63, being 8 more than the average.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT TIBERIAS IN THE YEAR 1892.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; the highest appear in the winter, and the lowest in the summer months; the maximum for the year was 31·118 inches, in January, and the next in order 31·070 inches, in February.

In column 2 the lowest reading in each month is shown; the minimum for the year was 30·318 inches, in May; and the next in order 30·321 inches, in July.

The range of readings in the year was 0·800 inch, being 0·283 inch greater than the range at Jerusalem.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest was 0·189 inch, in August, and the next in order 0·216 inch, in July. The largest was 0·687 inch, in January, and the next in order 0·645 inch, in February.

The numbers in columns 4 and 5 show the mean monthly reading of the barometer at 8 a.m. and 4 p.m.; and those in column 6 the lower reading at 4 p.m. than at 8 a.m.: the smallest difference between these two readings was 0·032 inch, in November, and the next in order 0·043 inch, in February; the largest is 0·107 inch, in October, and the next in order 0·104 inch, in June. In England in January the readings at 8 a.m. and 4 p.m. are practically the same; in all other months the reading at 4 p.m. is lower than at 8 a.m.; the greatest difference is in June, 0·025 inch. The mean for the year at Tiberias was 0·08 inch, being four times greater than in England.

The numbers in the 7th column show the mean monthly pressure of the atmosphere; the highest was 30·823 inches, in December, and the next in order 30·812 inches, in January; the lowest was 30·404 inches, in

July, and the next in order 30·442 inches, in August. The mean for the year was 30·619 inches.

The highest temperature of the air in each month is shown in column 8. The first day in the year the temperature reached 90° was on March 9th ; in April the temperature reached or exceeded 90° on 6 days ; in May on 17 days ; in June, July, August, and September it reached or exceeded 90° on every day ; and in October on 28 days ; thus the temperature reached or exceeded 90° on 174 days during the year. At Jerusalem the temperature did not reach 90° till May 14th, and there were only 23 days in the year on which the temperature was as high as 90°. At Tiberias the temperature was as high as 101° on May 6th, and reached or exceeded 100° on 2 other days in this month ; in June it reached or exceeded 100° on 10 days ; in July on 20 days ; in August on 21 days ; and in September on 13 days ; thus on 67 days in the year the temperature reached or exceeded 100° ; at Jerusalem the temperature reached or exceeded 100° on only one day. The highest temperature in the year at Tiberias was 111°, on September 15th and 16th ; at Jerusalem the highest in the year was 101°, on September 17th.

The lowest temperature of the air in each month is shown in column 9. The lowest in the year was 43°·0, on December 19th. The next lowest was 44°, on January 26th, February 29th, and March 1st, and there was no temperature so low as 44° on any other night, the nearest approach was 45° on January 24th. At Jerusalem the lowest in the year was 36° on 3 nights, viz., January 26th, and December 19th and 20th ; and there were 19 nights in the year when the temperature was as low or lower than 40°.

The yearly range of temperature was 68° ; at Jerusalem it was 65°.

The range of temperature in each month is shown in column 10 ; and these numbers vary from 30° in January, to 48° in March. At Jerusalem the range varied from 26° in January to 43° in April.

In column 11 the mean of all the high day temperatures in each month is shown. The lowest was 69°·4 in January, being 17° higher than at Jerusalem ; the next in order were 70°·8 in December, and 71°·2 in February ; the highest was 103°·7 in July, and the next in order were 100°·4 in August, and 99°·8 in September. At Jerusalem the lowest were 52°·4 in January, 56°·0 in December, and 56°·7 in February ; the highest were 88° in September, 87°·1 in August, and 85°·6 in July. The mean for the year at Tiberias was 86°·1 ; at Jerusalem it was 72°·4.

In column 12 the mean of all the low night temperatures in each month is shown ; the lowest was 48°·9 in January, and the next in order 50°·6, in both February and December ; the highest was 75°·7 in August ; the next in order were 74°·3 in July, and 73°·8 in September. At Jerusalem the lowest were 41°·3 in January, 43°·2 in February, and 44°·3 in December ; the highest were 65°·9 in September, 64°·6 in August, and 63°·7 in July. At Tiberias the yearly value was 62°·6 ; at Jerusalem it was 54°·5.

In column 13 the mean daily range of temperature is shown in each

month ; the smallest was $19^{\circ}2$ in November, and the next in order were $20^{\circ}2$ in December, and $20^{\circ}5$ in January ; the greatest was $26^{\circ}7$ in June, and the next in order $26^{\circ}4$ in July, and $26^{\circ}0$ in September. At Jerusalem the smallest were $11^{\circ}1$ in January, $11^{\circ}7$ in December, and $12^{\circ}8$ in November ; the greatest were $22^{\circ}5$ in August ; $22^{\circ}1$ in September, and $22^{\circ}0$ in June. The mean daily range for the year at Tiberias was $23^{\circ}5$; at Jerusalem it was $17^{\circ}9$.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 14. The lowest was $59^{\circ}1$ in January, and the next in order were $60^{\circ}7$ in December, and $60^{\circ}9$ in February ; the highest was 88° in August, the next in order were $87^{\circ}5$ in July, and $86^{\circ}8$ in September. At Jerusalem the lowest were $46^{\circ}8$ in January, $50^{\circ}0$ in February, and $50^{\circ}2$ in December ; the highest were $77^{\circ}0$ in September, $75^{\circ}8$ in August, and $74^{\circ}7$ in July. At Tiberias the mean temperature increased month by month from the minimum in January to the maximum in August, then decreased month by month to the end of the year. At Tiberias the yearly value was $74^{\circ}4$; at Jerusalem it was $63^{\circ}5$.

The numbers in the 15th and 16th columns are the mean readings of a dry and wet-bulb thermometer, taken daily at 8 a.m. If those in column 15 be compared with these in column 14, it will be seen that those in column 15 were a little lower in January, February, November, and December, and a little higher in all other months. The mean for the year was $74^{\circ}8$, differing by $0^{\circ}4$ from the mean of the year as determined by the use of the maximum and minimum thermometers ; should this be the case in future years, the mean temperature may be approximately determined by a single reading of the thermometers taken daily at 8 a.m.

The numbers in column 17 are the temperature of the dew-point, or that temperature at which the air would be saturated by the quantity of vapour mixed with it ; the smallest difference between these numbers and those in column 15 was $6^{\circ}4$ in January ; from April to November the smallest difference was $10^{\circ}5$ in November, and the largest, $21^{\circ}5$, in July.

The numbers in column 18 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour ; the smallest was 0.353 inch, in January, and the largest, 0.741 inch, in August.

In column 19 the weight in grains of the water in a cubic foot of air is shown ; it was as small as 4 grains in both January and February, and as large as $7\frac{3}{4}$ grains in August.

In column 20 the additional quantity of water required to saturate a cubic foot of air is shown ; it was as small as one grain in January, and as large as $7\frac{1}{2}$ grains in July.

The numbers in column 21 show the degree of humidity of the air, saturation being represented by 100 ; the largest numbers appear from November to March, and the smallest from April to October, the smallest of all was 49 in September.

The numbers in column 22 show the weight in grains of a cubic foot of air, under the mean atmospheric pressure, temperature, and humidity of the air; the largest number was in January, decreasing to the smallest in July, then increasing to December.

In column 31 are given the numbers of days of rain in each month; the largest was 12 in November, and the next in order 11 in January. The total number in the year was 56. At Jerusalem rain fell on 63 days.

In column 32 the monthly fall of rain is given. The heaviest fall of rain on one day in the months from January to April was 1·45 inch, on January 1st; the next in order were 0·90 inch and 0·72 inch on March 22nd and 23rd respectively. No rain fell from May 3rd till October 29th, making a period of 178 consecutive days without rain; the fall of rain on November 26th was 1·62 inch, and on November 30th and December 1st 1·30 inch and 1·42 inch fell respectively. The heaviest monthly fall in the year was 6·67 inches, in November, and the next in order 3·93 inches, in January. The total fall for the year was 19·42 inches. At Jerusalem the total fall for the year was 31·23 inches.

A NEW TREATISE ON THE GEOLOGY OF THE HOLY LAND AND THE DEAD SEA.¹

By EDWARD HULL, LL.D., F.R.S., F.G.S.

WE welcome the treatise of Dr. Blanckenkorn on a subject which can never fail to interest those who make a study of the physical features of the globe, especially when represented by a region confessedly unique in its geological structure, and one which must necessarily afford fresh objects of investigation, and new methods of treatment, from successive observers. The Palestine Exploration Society of this country has its counterpart in Germany; and with both societies the investigation of the geological structure of the Holy Land, and the mode of formation of the Dead Sea and of the Jordan-Arabah depression, has been undertaken as an essential part of the objects for which each society was founded.

The treatise of Dr. Blanckenkorn deals with those physical changes of which the Dead Sea depression, and the deeply furrowed ridge of Western Palestine, together with the tablelands of Edom and Moab are the outcome. Those who are familiar with the work of previous observers will not find in the essay of Dr. Blanckenkorn much that is new; but it is gratifying to know that there is very little in which he

¹ "Entstehung und Geschichte des Todten Meeres," Von D. M. Blanckenkorn; "Zeit. d. Deutsch. Palästina-Vereins," ed. by Professor D. Hermann Guthe (Leipzig, 1896).

is not in agreement with them; and his essay will doubtless have the result of inducing German geologists and men of science to take a greater interest in the geology of Palestine and the origin of its physical features. We do not, however, forget that Germany, in the persons of Burckhardt, Fraas, Niebuhr, and Russiger, has taken its fair share in the exploration of Palestine.

The author treats the subject historically, commencing with the old foundation rocks (archaischen Grundgebirge) of supposed Archæan age which crop out along the base of the Moabite and Edomite range on the eastern margin of the Jordan-Arabah depression, and of which the Sinaitic mountains are also mainly composed. He then proceeds to describe the Permo-carboniferous sedimentary beds of Labrusch (Lebrusch), first discovered by the Geological Expedition of the P. E. F. (1883-4),¹ and the succeeding strata of Cretaceous age, beginning with the "Nubian Sandstone" (Russegger), and continuing onwards through the Cenomanian and Senonian stages of the series; the latter being characterised by numerous bands of flint. The author does not admit the presence of Eocene strata along the low grounds bordering the Mediterranean, and considers "the calcareous sandstone of Phillistia" as post-tertiary or diluvial. The terraces of the Jordan-Arabah depression are described at length; and an attempt is made to synchronise them with the stages of the Glacial period in Europe. To the earliest stage (Die erste Eiszeit oder Regenepoche), represented in Europe by the epoch of extreme cold and extension of existing glaciers, the author refers the formation of the highest terraces, of which those in the Arabah Valley, discovered by the members of the Expedition of 1883-4 at the springs of Abu Werideh, are the most remarkable examples; being at a level of nearly 1,400 English feet above the present surface of the Dead Sea. The numerous semi-fossil shells of the genera *Melania* and *Melinopsis*, which these terraces of marl and sand contain, leave no room for doubt but that the waters of the inland sea once stood at this level. Dr. Blanckenorn throws out the suggestion that it is owing to the almost rainless character of the climate in this region that these strata have been preserved, while their representatives in the more northerly districts of the Jordan Valley, subjected as they have been to rains and torrential action, have been swept away, during the long period through which they have been exposed to the action of atmospheric agencies.

To the first Interglacial epoch, or period of drought (Trokenepoche), the author refers the formation of the salt-rock terrace of Jebel Usdum and the Lisan; and to the second Glacial stage the formation of the more conspicuous terraces, so well described by Tristram, which rise from 300 to 600 or 700 feet above the surface of the Dead Sea. The second Interglacial stage was characterised by the eruption of lava-streams and sheets of basalt, of the Yarmuck Valley, Moab, and the

¹ "Mount Seir," p. 120. Memoir on "The Physical Geology of Arabia Petraea, Palestine, and Adjoining Districts," p. 46 (1889).

region east of the Upper Jordan ; while, lastly, the lower terraces of the plain of Jericho are referable to the third ice-epoch (die Dritte Eiszeit) of Europe. According to this view, it will be seen that the quaternary formations of the Jordan-Arabah are representative of physical changes of wide geographical extension, not of purely local origin ; a view which must commend itself to all geographers. And it should here be stated that the author accepts for the whole Quaternary period in Palestine the term "Pluvial," applied to it in the memoir on "The Geology of Arabia Petraea and Palestine," as generally representative of the Glacial, or Post-pliocene, period of the European continent.

The account of the mode of formation of the great Jordan-Arabah depression given by the author does not materially differ from the views stated in the memoir above referred to, except that the author makes a slight mistake in stating that the great upheaval of the land and sinking of the Jordan depression along one or more lines of faulting took place at the close of the Tertiary period (Mit dem Schluss der Tertiärperiode), meaning the close of the Eocene period.

No fresh light is thrown in this essay on the geological structure of the Badiet-et-Tih, that great tract which stretches southwards from Southern Judæa to the border of the Sinaitic mountains. This district is less known physically than any other part of Palestine or Arabia, and much requires to be done in order to extend our, at present very limited, knowledge concerning its physical structure. The distant glimpses obtained from time to time along its margin during the progress of the Expedition of 1883-4 led to the belief that numerous points of structural interest remain to be worked out. The Badiet-et-Tih is not a featureless tableland of glistening limestone, as might be supposed on looking at the maps. The views referred to included well-defined ridges and terraces, sharp clefts and passes, all of which mean structural changes in the rocks. There remains also the determination of the approximate line of boundary between the Cretaceous and Eocene formations, which has never been attempted with any degree of accuracy. The fact is, that the Badiet-et-Tih is one of the most uninviting regions in the whole of Palestine and Arabia Petraea, and travellers whose time is necessarily limited are glad to escape from it into the more promising districts surrounding the Jordan and Dead Sea. But the rewards awaiting exploration may be greater than anticipated ; and the difficulties and discomforts which might attend the enterprise should not deter geologists in these days of adventure and discovery—while, with proper precautions, no danger would arise from hostility on the part of the Bedawin inhabitants.

THE
PALESTINE EXPLORATION FUND

NOTES AND NEWS.

THE Annual General Meeting of the Fund was held on Tuesday, July 14th, when the large room of the Royal Institution, Albemarle Street, kindly lent for the occasion, was well filled by subscribers and their friends. A full report of the meeting will be found in the present number.

The Committee desire most earnestly to draw attention to the present financial position of the Fund. As will be seen by reference to the Treasurer's Report then presented there are outstanding liabilities amounting to nearly £1,000, and besides these, the excavations now in progress at Jerusalem cost about £100 a month.

The majority of members subscribe half a guinea a year. For this they receive the *Quarterly Statement* free by post. The cost of this is little more than covered by their subscription. Hence it results that the majority of the subscribers at the present moment cannot be said to be more than nominally contributing towards the active work of the Fund in Palestine.

The Committee venture to think that this fact can scarcely be fully appreciated by subscribers.

The importance of the excavations now in progress, to all who take an intelligent interest in ancient Jerusalem, cannot be exaggerated. The success that has hitherto attended the devoted labours of Dr. Bliss and Mr. Dickie is incontestable. They are now at work in the Tyropæon Valley. For the Committee to be compelled for financial reasons to suspend or delay the completion of these excavations would be most lamentable from every point of view.

The Committee would therefore, in order to avert such a catastrophe, respectfully ask the majority of subscribers to the Palestine Exploration Fund to consider whether they will not endeavour to increase their subscriptions, at all events while these important excavations are in hand.

If the majority of those who now subscribe half a guinea would make it a whole guinea the anxiety of the Committee, as regards the financial position of the Fund, would be greatly relieved.

At the same time any further contributions that the guinea subscribers might be liberal enough to make in response to the present urgent needs of the Fund would also be devoted to the acceleration of the excavations.

Dr. Bliss's excavations in the Tyropœon Valley have brought to light a very remarkable stone stairway, forming part of a road leading down from the city past the Pool of Siloam. This stairway is 24 feet broad, and on its eastern side is a parapet, apparently constructed to prevent passengers falling over the scarp which exists there. The steps are 34 in number, so far as discovered. They are about 7 inches in height, and are arranged in a system of wide and narrow treads alternately, the wide treads measuring between 4 and 5 feet in breadth, and the narrow ones about one foot and a quarter. The stones composing these stairs are well jointed, and finely polished by footwear.

It is impossible not to be reminded by this most important discovery of the statement in Nehemiah iii, 15, that Shallun repaired the gate of the fountain, the wall of the Pool of Siloam, by the King's Garden, "and unto the stairs that go down from the City of David." It is not suggested that these newly discovered stairs are identical with those mentioned by Nehemiah, but possibly they may be on the same site.

As will be seen on the plan accompanying Dr. Bliss's report, this stairway is less than 30 feet west of the western wall of the (present) Pool of Siloam.

Also another paved roadway leading down from the city has been discovered near the top of the hill, a little east of David's Tomb, and apparently continuous with the long street which runs through the city from the Damascus Gate, and traverses the present Jewish quarter.

In its width, in its kerb on either side, in the size and appearance of its slabs, and in its inclination, this street resembles the one found in the Tyropœon Valley.

Students of Jerusalem topography have long been of opinion that such a roadway existed in this situation. The main thoroughfares of a city are apt to remain in the same spots from age to age, and it has always been thought probable that the great central street of the Holy City was continued further south than the present wall.

Of quite special interest is the rock tomb near the Tombs of the Kings described by Mr. Dickie. It is the only rock tomb with a vertical shaft which has yet been discovered in South Palestine.

The income of the Society, from June 23rd to September 19th, 1896, was—from annual subscriptions and donations, including Local Societies, £234 6s. 10d.; from all sources—£551 Os. 4d. The expenditure during the same period was £629 1s. 3d. On September 21st the balance in the Bank was £148 1s. 2d.

In the "Mittheilungen" of the German Palestine Society Herr von Schick reports that in his latest examination of the Church of the Holy Sepulchre he has become convinced that under the present Golgotha there is really *rock*, and has found the crevice of which former Pilgrims speak, in which a man could lie down. Also north-west of the Holy Sepulchre, under the Greek Patriarchate, he has discovered the cave in which a hermit formerly dwelt.

Herr von Schick reports discovery of some tombs outside Jerusalem, about 500 feet north of the new gate. They are partly cut in the rock, partly built of masonry. They still contain bones. Herr von Schick considers them to be Christian.

Herr von Schick's elaborate report on the Church of the Ascension will be found in the present number. It is illustrated with plans.

Dr. Post's "Flora of Syria, Palestine, and Sinai," is now ready, and may be obtained on application to the author at Beirût. (See advertisement.)

The work embraces 126 orders, 850 genera, and 3,416 species, many of the latter, as well as numerous varieties, being new to science. It is illustrated by 445 woodcuts, and a coloured map, showing the botanical regions of the district covered. It contains a general analytical key to all the orders, and special keys to the larger tribes and genera. Much labour has been expended on these keys, and it is hoped that, by their means, the usefulness of the book will be greatly increased, especially for students and travellers.

We have received from Mr. Gray Hill an account of a visit lately made by him to Petra, which, it is hoped, will appear in the next number of the *Quarterly Statement*.

Mr. G. H. Skipwith, in a letter addressed to the "Academy," writes:—"My object in writing . . . about Jeremiah is chiefly to inquire of those interested in the exploration of Palestine, whether valuable results might not possibly be obtained by a careful examination of the site of Anathoth. The images of Anath, from which the place is said to have derived its name, cannot have outlasted the reformation of Josiah (Robertson Smith, 'Rel. Sem.,' 2nd ed., p. 211). But here, as early as the reign of Solomon, was situated the estate and place of exile of the deposed high priest Abiathar (1 Kings ii, 26, 27). . . . Even the legend in 2 Macc. ii, is not without instruction for the explorer. The site of Anathoth is known. Is it possible that it may yield monuments of its ancient importance?"

The Rev. J. J. C. Valpy, of Elsing Rectory, writes:—"In the *Quarterly Statement* for July, p. 232, I read: 'Area Atad . . . beyond Jordan . . . difficult,' *i.e.*, across the Jordan. Does beyond Jordan mean across? I will endeavour to show to the contrary. The ancients knew only of Jordan as the river flowing from lake to sea. To writers of central west Palestine what was north of the northern end of Jordan was 'beyond Jordan.' 'Beyond Jordan, Galilee of the Gentiles,' means beyond the northern end of Jordan. Similarly, in Gen. 1, 11, beyond Jordan will mean, not across Jordan, but south of the southern end of Jordan. As in one case, so in the other, beyond is not = across."

The first portion of M. Clermont-Ganneau's work, "Archæological Researches in Palestine," is now ready, and being sent to subscribers.

Memo. for Subscribers to the Survey of Palestine.—In the original programme it was intended that the "Archæological Researches" of M. Clermont-Ganneau should be published in one volume, but the work increased so much since its commencement that the Committee found it necessary to arrange for the publication of the whole in two volumes. Vol. II has been published in advance for the reasons stated in the prefatory note.

Vol. I, which treats of Jerusalem and its neighbourhood, is well forward, and, when ready, will be sent out to the first 250 Subscribers without any increase in their subscriptions for the full set.

There are only a few copies of the sets left at the price of £7 7s. When these have been cleared out the price will be raised to £12 12s. (*See* advertisement in fore-part of Journal.)

A third and revised edition of "Syrian Stone Lore," by Lieut.-Colonel Conder, R.E., is now ready.

An important work by Lieut.-Colonel Conder, R.E., entitled, "The Latin Kingdom of Jerusalem"—1099^a to 1292 A.D.—and describing the condition of Palestine under the Crusaders, is in the press, and will be ready in January. It is based on the chronicles and contemporary accounts, both Christian and Moslem, and on the information collected during the progress of the Survey, with descriptions of the scenes of the important events, and other information not to be found in previous histories of the Crusades. The whole will form an octavo volume of about 400 pages, with two maps, giving the Crusading names and boundaries of the "Fiefs" throughout Palestine.

The following works have recently been issued by the Palestine Pilgrims' Text Society:—

Part 14 of Book III of Marino Sanuto's "Secrets for True Crusaders to Help Them to Recover the Holy Land, A.D. 1321." Translated by Aubrey Stewart, M.A. Geographical notes by Lieut.-Colonel Conder, R.E., with three maps.

“Burehard of Mount Sion (1280 A.D.)” Translated from the original Latin by Aubrey Stewart, M.A. With geographical notes by Lieut.-Colonel Conder.

“Jacques de Vitry (1180 A.D.)” Part of the Abbreviated History of Jerusalem. Translated from the original Latin by Aubrey Stewart, M.A.

To be followed by Bohaeddin’s “Life of Saladin,” which is now in the press.

A complete set of the Palestine Pilgrims’ Text Translations in 12 volumes, with Index, bound in cloth; price, £10 10s.

Branch Associations of the Bible Society, all Sunday Schools within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The Committee have to acknowledge with thanks the following donation to the Library of the Fund :—

“Travel-Pictures from Palestine.” By James Wells, D.D. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. A catalogue of Books in the Library is published in the July *Quarterly Statement*, 1893.

Mr. George Armstrong’s Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

The third edition of the new Collotype Print or Photo-relief from a specially prepared copy of the Raised Map of Palestine is now ready. Price to subscribers, 2s. 3d.; non-subscribers, 3s. 3d., post free.

The print is on thin paper, measuring 20 inches by 28½ inches.

It having again been reported to the Executive Committee of the Palestine Exploration Fund that book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers of any sort or kind in their employ, and that
 NONE OF THEIR WORKS ARE SOLD BY ANY ITINERANT AGENTS.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1s. each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1s. each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1s. each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesi, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2s. 6d. each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2s. 6d. each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1s. each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to those who are entitled to receive it, but changes of address and other causes occasionally give rise to omissions.

The authorised lecturers for the Society are—

AMERICA.

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

- (1) *The Building of Jerusalem.*
- (2) *The Overthrow of Jerusalem.*
- (3) *The Progress of the Palestine Exploration.*

ENGLAND.

The Rev. Thomas Harrison, F.R.G.S., The Vicarage, Appledore, Ashford, Kent. His subjects are as follows:—

- (1) *Research and Discovery in the Holy Land.*
- (2) *Bible Scenes in the Light of Modern Science.*
- (3) *The Surrey of Eastern Palestine.*
- (4) *In the Track of the Israelites from Egypt to Canaan.*
- (5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
- (6) *The Recovery of Jerusalem—(Excavations in 1894).*
- (7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
- (8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. Charles Harris, M.A., F.R.G.S., Appledore, Ashford, Kent. (All Lectures illustrated by lantern slides.) His subjects are as follows:—

- (1) *Modern Discoveries in Palestine.*
- (2) *Stories in Stone; or, New Light on the Old Testament.*
- (3) *Underground Jerusalem; or, With the Explorer in 1895.*
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
- (4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
- (5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
- (6) C. *The Story of Joshua; or, The Buried City of Lachish.*
- (7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
- (8) E. *The Story of the Hittites; or, A Lost Nation Found.*

SCOTLAND.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

- (1) *Excavations in Jerusalem, 1868-70, 1894-5.*
- (2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
- (3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
- (4) *Exploration in Judea.*
- (5) *Galilee and Samaria.*
- (6) *Palestine in the Footsteps of our Lord.*
- (7) *Mount Sinai and the Desert of the Wanderings.*
- (8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

ANNUAL MEETING.

THE Annual General Meeting of the Members of the Fund was held on July 14th, at the Royal Institution, Albemarle Street. In the absence of Lord Amherst of Hackney through illness, Mr. JAMES GLAISHER (Chairman of the Executive Committee) presided. Lord Amherst wrote:—

“Will you kindly express to the meeting my very great regret that I am unable to keep my engagement to preside at the anniversary of the Palestine Exploration Fund this year. It is quite impossible for me to do so, as I am only just recovering from a second return of the malarial fever, of which I had so severe an attack in Jerusalem last year. I had previously, however, the great pleasure of going with Dr. Bliss, who himself was taken most seriously ill only a few weeks later, over the line of his excavations, and of seeing some of the most interesting discoveries which he had then recently made. I should like to bear testimony to the great skill with which he has carried out this work for us, and especially to the tact he has shown in avoiding frictions with the various owners and occupiers of the plots of ground through which his excavations have been carried. I am indeed glad to learn that we have obtained an extension of the Firman, so that I hope this most interesting work may now be continued. I should like to say one word about a member of our Committee who has done so much work for us, and to the result of whose work at the present moment the thoughts of every one are daily and anxiously turned. I need hardly say I mean the Sirdar of the Egyptian Army, Sir Herbert Kitchener. We must, of course, take full advantage of our Firman, and, therefore, I doubt if there will be much money over for any other undertaking; but I hope the members will bear in mind that there is a most interesting portion of the country south of the Dead Sea yet unsurveyed, which is bounded on the east by the already surveyed ‘Arabah,’ on the west by the Mediterranean, and on the south by the River of Egypt; and perhaps if an opportunity offered to get this done, a special subscription for that purpose might be raised.”

The Archbishop of Canterbury, the Bishops of Lichfield and Exeter, Viscount Sidmouth, Major-General Sir Charles Warren, Sir Walter Besant, Mr. Walter Morrison, M.P., Lieut.-Colonel Conder, Professors Kirkpatrick and Petrie, Dr. Rogers, Revs. W. F. Birch and C. Lloyd Engstrom, D. MacDonald, Esq., Henry Harper, Esq., I. Spielman, Esq., and others wrote expressing regret that they were unable to be present.

Lieut.-Colonel WATSON, C.M.G., R.E., read the Report.

LADIES AND GENTLEMEN,

In resigning the office to which they were appointed at your last Annual Meeting, the Executive Committee beg to lay before you the following Report:—

They have held 22 meetings for business.

The chief work of the year has been the excavations at Jerusalem, which have been carried on with much energy, skill, and tact by Dr. Frederick Bliss, assisted by Mr. Archibald Dickie.

The following summary of the results of the excavations from May, 1894 to May, 1896, has been forwarded to us by Dr. Bliss :—

“The progress of the excavations during the last two years has been illustrated by the plans and reports of Mr. Archibald Dickie and myself in the *Quarterly Statements*.

However, a brief summary, statistical rather than theoretical, will be of advantage, in grouping together the results which are more or less scattered in the pages of the Journal.

Our point of commencement, as well as our point of departure, was the great rock scarp under the Protestant School, and in the Protestant cemetery south-west of the Cœnaculum. It was our point of commencement because, picking up the line of scarp outside the cemetery, we found a tower connecting it with the exposed scarp pointing north-east. Around this tower and scarp was a deep fosse. The scarp was also our point of departure, for the wall subsequently found by us and traced to Siloam begins at the top of this fosse, which thus separates it from the tower and scarp, and after running south-east turns to the east for some distance, when it again runs south-east to a point just outside and south of the lower pool of Siloam.

The distance between fosse and pool along the line of wall is 2,420 feet, or a little under half a mile. The sum of the lengths of the pieces of wall actually excavated along this line amounts to 1,175 feet, or almost a quarter of a mile. The reasons for our not seeing it along the whole line were two : first, its utter destruction proved at various points ; second, the fact that it passed under a Jewish cemetery for the length of over 100 yards. From the fosse to this cemetery 77 per cent. of its length was actually seen and measured ; from the other end of this cemetery to the pool 31 per cent. was seen. But the bit of wall entering the cemetery and the bit of wall emerging from it were identical in masonry, character, and direction. Moreover, beyond the cemetery, though the wall itself has disappeared for some distance, yet a line of exposed cliffs shows where it must have been for 100 yards. Between the fosse and the pool the base of the wall dips 420 feet, or about 1 in 5.

I never ride down the valley of Hinnom without glancing up the hill, and noting with satisfaction that the points through which the wall was found to run are always at the top of the steepest part of the slope, just where General Sir Forestier Walker, speaking simply as a military man, said that a wall ought to run, when he visited me a few days after the work had begun. In other words, it occupies the extreme possible southern position. At its south-west angle it is 370 yards south of the present city wall ; at its south-east angle it is 670 yards south of the Hâkûrat-el-Khâtûniyeh, near the present Dung Gate.

Between the fosse and the Jewish cemetery the wall is double, that is to say was built in two periods. For 100 yards these periods are so distinct that we may say there are two walls. The upper or later wall rests on several feet of *débris* which buries the older wall, whose foundations are in the rock. [From considerations of masonry, &c., the wall emerging from the cemetery and running down to Siloam appears to be the older or lower wall.] On the upper wall were found five towers; on the lower, four, two of them very beautifully built.

Two gates were found at the south-west and south-east angles of the city respectively. Both gates have superimposed door-sills, indicating three periods; the sockets, bolt holes, and in the case of the lower gate, door jamb, are clearly seen. Under both gates large drains pass.

The wall was found at greatly varying depths.

At one point its ruined top was so near the surface that the fellah had often struck his plough against it, while the rock is only 6 feet below the surface.

At another point the rock is 48 feet below the surface, and towering above it the wall was found still standing to a height of 45 feet.

At many points we had to dig deep before we found the top of the wall. Sometimes the ruin was so great that only a single rude foundation course remained. Sometimes we would be pleased to find several fine courses continuing, only to be disappointed at their suddenly ceasing where the wall had been robbed for stones.

The masonry ranged from the rudest foundation rubble to exquisitely jointed and finished work.

Theory was to be avoided in this sketch, but I may be permitted to remark that there are good reasons to suppose that the lower wall is Jewish:—

Firstly.—The *débris* separating it from the upper wall indicates a time when no city wall ran along this line, and points to an interruption in the city's history like that which occurred after the destruction by Titus. The upper wall would then be Roman or Christian.

Secondly.—The pottery found along the base of the lower wall is almost exclusively Jewish, while that at higher levels is Roman.

I have shown that the lengths of the pieces of this wall actually traced amount to a quarter of a mile.

The united lengths of our shafts, tunnels, and trenches amount to over a mile and a quarter.

This, however, by no means indicates lost labour. Indeed the work that was without some good result is a very small percentage of the whole; for negative results take as much labour as positive.

To prove where the line was destroyed required many a tunnel and trench.

Our mile and a quarter of digging represents other labour as well.

We followed a paved road for 100 yards leading to the south-west gate.

For another 100 yards we worked around a scarp defending the wall.

From the line of wall west of the cemetery we drove a tunnel north for 100 yards to see whether some other wall crossed its path east and west.

The investigation of remains—a huge, apparently isolated tower, a beautiful mosaic pavement, &c.—struck in the line of this tunnel—added another 100 yards to our labours.—And at the end of this tunnel, towards the north, we found another city wall enclosing the summit of the Western Hill, which has been examined at various points for a distance of 250 yards. This wall, which appears to be very late, also has its tower, which was investigated.

Near Siloam, outside the city wall, interesting Roman baths were discovered. Drains have been examined at various places.

Branching off from the main line of wall near the pool, another wall was found running north excluding the pool from the city, and this we are still investigating.

Our work has gone very smoothly. A buried wall is no respecter of persons, and runs through the lands of a Greek patriarch, a Moslem effendi, a Latin father, or a Siloam fellah, with all of whom the excavators must come to some understanding, financial or otherwise. But I am glad to say that this understanding has always been friendly. Unfortunately most of our work has been covered up; a barley field has revealed its secrets, and once again is in superficial appearance a mere barley field. The two gates still remain open, and when we come to lay down in red lines the final results of the work, I hope that the map of the south of modern Jerusalem will present at a glance an intelligible idea of the topography of the ancient city."

The Executive Committee desire to convey their best thanks to Dr. F. Bliss and Mr. Archibald Dickie for the admirable manner in which they have carried out their duties in the conduct of the exploration, and also to express their appreciation of the services of the late lamented Yusif Abu Selim and the workmen.

They deeply regret the death of Ibrahim Effendi El Khaldi, the Turkish Commissioner, who always carried out his duties with the greatest tact as regards the explorations while carefully attending to the interests of the Turkish Government.

The excavations are not the only work which has been carried on at Jerusalem under the auspices of the Fund. The veteran explorer Herr von Schick, indefatigable as ever, has pursued investigations of a very interesting character within the city. His examination of mediæval churches and convents in Jerusalem, and of the quarter known as Bab Hytta, throw a flood of light on the conditions of the Holy City during the period covered by the Crusaders' occupation of it.

During the past year the Fund has sent out no expedition except that to Jerusalem, but an important tomb at Sur Bâhir has been reported and described by Mr. Dickie, and a report of the adventurous journey

of Mr. Gray Hill east of Jordan has been placed at our disposal, and published in the *Quarterly Statement*.

The Executive Committee have also to thank many other scholars and explorers for contributions to the *Statement*, which for some years has formed a repertory of Palestine discovery, and the opinions held respecting various points of interest.

Lieut.-Col. Conder, R.E., has contributed papers on "The Syrian Language" and "On the Onomasticon," besides notes on Dr. Bliss's excavations and various other topics.

To the Rev. Canon Dalton, C.M.G., we have been indebted for a paper on the Latin Inscription at Bab Neby Daûd, and Mr. Ebenezer Davis has also supplied another on the same subject.

M. Clermont-Ganneau also, though very busy completing his work on "Archæological Researches in Palestine," has not forgotten to look into the *Quarterly*, and has forwarded some valuable notes on the Corea of Josephus, the Stoppage of the Jordan, and a number of the inscriptions found and copied by the Rev. Mr. Ewing.

Captain Haynes, R.E., has discussed at some length the "Route of the Exodus," "Caleb's Reconnaissance," and "The Date of the Exodus," and Lieut.-Col. Watson, R.E., has contributed a very interesting study of the site of the Jewish Temple.

The Rev. W. F. Birch and Rev. E. H. Hanauer have published their views as to the site of the Cave of Adullam; the Rev. T. E. Dowling, Chaplain to the Anglican Bishop in Jerusalem, has sent a description of some Biblical coins found in Palestine; Mr. John Bellows, a noteworthy paper on "Chisel-drafted Stones at Jerusalem"; and Rev. Theodore F. Wright, of Cambridge, Mass., U.S.A., Prof. R. H. West, of Beirût, H. A. Harper, Esq., and others have sent in useful contributions. Nor must we omit to mention the laborious reports on the Meteorological observations taken for the Fund at Jerusalem and Tiberias, which have been drawn up and contributed by our respected Chairman, Mr. James Glaisher.

The Fund, having made arrangements to take over the publications of the Palestine Pilgrims' Text Society, have issued during the year translations of—

Marino Sanuto's Secrets for True Crusaders ;
Burchard of Mount Zion ; and
Jacques de Vitry.

The Executive Committee desire to express their most sincere thanks to their Honorary Secretaries for personal services rendered so cheerfully, and to all their friends and subscribers.

Since the last Annual Meeting 227 annual subscribers have been added, and 131 have been removed through death and other causes.

Your Committee have to record with regret the death of Lord Leighton, P.R.A., who had been a member of the General Committee since the year 1875.

They have the honour of proposing that the following gentlemen be elected Members of the General Committee :—

The Right Honble. Earl Northbrook.

The Very Rev. the Dean of Windsor.

The Rev. Dr. Ryle, Hulsean Professor of Divinity at Cambridge.
Gray Hill, Esq.

The income of the Fund during the year 1895 was from donations and subscriptions, £1,737 3s. 8d.; from lectures, £6 5s.; from sales of publications, £749 1s. 8d.; total receipts, £2,492 10s. 4d.

The expenditure during the same period was on exploration, £1,002 5s.; on printing the *Quarterly Statement*, new editions of books, maps, photos., &c., £775 11s. 10d. (the *Quarterly Statement*, which is sent free to all subscribers of 10s. 6d. and upwards, alone costing close on £500); on advertising, postage, insurance, stationery, &c., £172 12s. 9d.; the management, including rent of office, £598 9s. 10d.

The balance in the Bank at the end of 1895 was £320 17s. 2d. The liabilities at the same date amounted to £944 4s. 6d.

The balance sheet was published in the April *Quarterly Statement*.

The amount received since January 1st, 1896, up to July 7th, from donations and subscriptions, £1,032 11s. 2d.; sales, £446 13s. 8d.; total, £1,479 4s. 10d. The expenditure during the same period has been £1,608 9s. 4d.

The liabilities on July 7th, 1896, were £1,291 13s. 0d.

The balance in the Bank on the same date £191 12s. 8d.

In order to carry out the objects of the Fund effectively a considerable increase in its income is absolutely and essentially necessary, otherwise the excavations at Jerusalem will have to be suspended. The Firman having been so lately obtained from the Sultan for continuing these operations, which have been prosecuted to the present time with such unequalled success, their cessation or delay would be a matter to be most deeply deplored.

Major-General SIR CHARLES WILSON, K.C.B., R.E.—Mr. Chairman, I have the honour to move the adoption of the Report, but before doing so I should wish to say a few words with regard to the meaning of the

explorations that have just been described. I think that in a few words I can explain to you their general importance. In the first place, we were rather in doubt last year as to whether, at the southern portion of his work, Dr. Bliss had got hold of the old Jewish wall. There was an idea that the wall he had found was that built by the Empress Eudocia about the middle of the fifth century. Dr. Bliss's excavations during the past year have clearly shown that the wall we believed to be Eudocia's was built upon the old city wall of the time of Titus. It is true that there is not much of this old wall left, but at one point it is very clearly defined; that is on the south. At that particular point you have the old wall and above it a large accumulation of rubbish; and built on this rubbish, and still standing, you have the later wall, which is probably that of Eudocia. There is another point, near the Protestant Cemetery, which is not quite cleared up. You see a sort of passage here (*referring to map*). It is not very clear whether that forms part of an inner ditch or whether it is, as in the case of many of the old Greek towns in Asia Minor, a rock-hewn road giving access to the valley below. That is a point which we hope will be cleared up during the course of this season's operations. Then the discovery of the later wall is also very interesting, because that wall probably existed at the time of the Crusades, or shortly afterwards. The present walls of Jerusalem date from the time of Suleiman the Magnificent, the great Sultan of Turkey. Then, coming down to the Valley of Siloam, it is extremely interesting to find a gate at that particular point. It is not quite clear whether it actually stands on the site of the old gate, but that will be cleared up during the excavations this year. The most interesting problems we hope to solve during the present year are the course of the wall in the Tyropœon Valley, and the position of the "Gate between the walls" which is mentioned in the Old Testament and through which the last King of Jerusalem fled (2 Kings xxv, 4; Jeremiah xxxix, 4, lii, 7). I hope we shall be able to solve that question, and also throw some light on the form of the Tyropœon Valley. It is a curious fact that, with all the excavations that have taken place, we still know nothing of the real course or form of the great central valley, except where Sir Charles Warren many years ago carried out his excavations near the Haram. In this valley we may hope to find some objects of old Jewish art. There is a depth of over 100 feet of rubbish, and surely we may hope that something has been washed down into this great mass of rubbish. We have hitherto been unfortunate in not finding architectural or archaeological remains of importance dating from Jewish times. Another interesting point which will be cleared up is whether, as many writers suppose, there was a separate wall enclosing the upper city. Some of Dr. Bliss's recent excavations seem to point to the fact that there was such a wall, for beneath the wall was found a very old cutting in the rock which seems to run in the direction of a well-known scarp within the city. It is possible that these two may be connected, and that we may find some traces of the old Jewish wall which

surrounded the upper city. I should like to say a word with regard to the way in which Dr. Bliss has carried out these excavations. Having myself excavated at Jerusalem, I can appreciate the great difficulty and sometimes danger of his work. I must say that he has carried out his excavations with remarkable success, and, what is a very good thing indeed for the Fund, at a very moderate cost. I think they are the cheapest excavations that have been made anywhere. He seems to get on well with his workmen and to get the most out of them that is possible. Well, all these difficulties and dangers will be very much increased during the ensuing season, because he will have to burrow down into this enormous depth of rubbish. We do not know the character of the rubbish; we can only hope that it is tolerably firm, and that Dr. Bliss will be able to get on as well as he has hitherto done. The work will be very difficult, and I am afraid much more expensive than that hitherto carried out; but I am quite certain that the results will be commensurate with the cost, and we must all wish that Dr. Bliss may have the same success that has hitherto attended his labours. I shall be glad to move the adoption of the Report.

CANON DALTON, C.M.G.—In seconding the adoption of the Report you have heard read as to the work done during the last twelve months, I shall not detain you with any very lengthy remarks. Sir Charles Wilson has told you what has been already accomplished, and what remains to be done. I would beg to draw your attention mainly to the last paragraph of the Report, and I will read it once more:—"In order to carry out the objects of the Fund effectively, a considerable increase in its income is absolutely and essentially necessary, otherwise the excavations at Jerusalem will have to be suspended. The Firman having been so lately obtained from the Sultan for continuing these operations, which have been prosecuted to the present time with such unequalled success, their cessation or delay would be a matter to be most deeply deplored." Our present financial position, however, is simply this. The excavations at Jerusalem, which, as Sir Charles Wilson has told us, are the cheapest he has ever heard of, cost about £100 a month. We have now, at the present moment, a balance at the bankers of only £190. The question, therefore, we have to face to-day is a very urgent one. "Do you wish the excavations to go on or not?" It is manifest they cannot go on without funds. The present is an unique opportunity for prosecuting the work, and I am sure we shall all agree it would be a very great pity to suspend or in any way delay its completion. Let us therefore endeavour by every means in our power to exert ourselves that this untoward event should not occur. Now, there are two points in the annual outlay of the Fund, to which, in case they should have escaped your notice, I would beg to refer, as they account in a great measure for our pecuniary difficulties. The first is that all subscribers of half-a-guinea to the Fund have had sent to them, up to now, a copy of the *Quarterly Statement* free by post. Now, the expense of printing and circulating this *Quarterly Statement* consumes

a very large portion indeed of that half-guinea. None of the writers of the articles and papers that appear in it receive a halfpenny for their contributions. These all are given ungrudgingly and without payment; but each number contains engravings, maps, and plans, without which these interesting articles would lose all their value, and it is the production of these that adds so greatly to the cost of printing. I do not think that any subscriber to the Fund who reads that *Statement* will consider there is any margin for retrenchment here, or would be willing to forego receiving the *Quarterly Statement* as heretofore, free. And the second point concerning which I wish to remind you is the item of "management and rent of rooms." This is necessary for the reason that the Fund possesses a museum of objects found from time to time in Palestine, models, and an extensive library and stock of printed books, which have to be housed and taken care of in some accessible spot in London if they are to be of any service, and, of course, a suitable spot cannot be found without paying rent for it. So, neither here, again, is there any legitimate hope of retrenchment. In short, all the operations of the Fund, I venture to say, are conducted on the most economical principles. But the fact is too palpably clear that if the work is to continue we must strenuously endeavour to supplement our present very moderate and inadequate funds. I would, therefore, venture to appeal to the two bodies who are represented here to-day—the subscribers and the non-subscribers. First, to the subscribers, and especially to the half-guinea subscribers, who form so very large a proportion of our supporters, and ask them whether, as they are already receiving back nearly the full value of their subscription in the shape of the *Quarterly Statement*, and seeing how little then remains out of that subscription to go towards prosecuting the real and substantial work in Palestine, I would ask them to consider the possibility of raising their subscriptions, at any rate whilst the excavations are going on; and besides of endeavouring also to gain more subscribers by making better known amongst their friends and acquaintances the work done and the great need there is of additional support. And, lastly, those who are not already subscribers I would venture to ask to set right at once this hitherto—as I imagine—accidental inadvertence on their part. Should their interest have been kindled to-day by what they have heard, or should they wish for any further information as to the Fund and its work, they will find Mr. Armstrong, if they will call at 24, Hanover Square, ready and most happy to supply it to them. Gentlemen, I beg to second the adoption of the Report, and I leave the matter with every confidence in your hands.

The Chairman then put the Resolution to the meeting, and declared it carried.

The CHAIRMAN. Our next business is the election of the Executive Committee.

Rev. W. J. STRACEY. Mr. Chairman, I have been asked, and I have very great pleasure in proposing the re-election of the Executive Com-

mittee, and in doing so, Sir, I think we must not only congratulate you, but we must congratulate ourselves on the fact that you seem to put your clock back from year to year, and that you go to all this work with the activity and energy of a young man. We are always very glad to see you looking, year after year, as young as ever. What struck me, from what has just been said, is, I think it would be a good plan for the Executive Committee to take into consideration whether it is advisable that £700, or the best part of £700, should be expended upon the distribution of the *Quarterly Report* gratis? I think it would be a very good plan if a certain charge of one shilling or two shillings a number was made. It would add immensely to the funds of the Institution, and it would not be felt by anybody. I venture to make this one suggestion, and I now propose the re-election of the Executive Committee for the ensuing year.

Mr. JAMES MELROSE.—I have much pleasure in seconding the proposal which has just been made, and I trust that the appeal will be well responded to with regard to the increase of the funds of this Society. It cannot be expected that the Executive Committee can make bricks without straw, and it is highly desirable, in the interests of the public, that the work should be carried on. I have much pleasure in seconding the resolution.

The CHAIRMAN.—It has been moved and seconded that the Executive Committee be re-elected. Those in favour will please hold up their hands. (Resolution carried.)

The CHAIRMAN.—I should like now to move a vote of thanks to our workers in Jerusalem. They deserve it, and deserve it well. It has been truly said that no excavations have been carried on for so small a sum of money, and how it is done I can scarcely tell. It is a pleasure to me to know that there is such a feeling among our workers there, that they do everything in their power to keep the expenses down. To Dr. Bliss I need not say how much I feel indebted for his tact, his judgment, and perseverance. To him you will accord a warm vote of thanks, and not less to Mr. Dickie, to whom we are indebted for those beautiful drawings, which so accurately represent the stones so far below the surface of the earth. And I ask you all and everyone to accord not only your thanks, but also your sympathy. It is but a few weeks since that Dr. Bliss and Mr. Dickie were attacked by two men. Dr. Bliss was attacked first, and Mr. Dickie in protecting him was stabbed and his right arm broken, so that we cannot expect any drawings from him for some time. Your sympathy for men working under those circumstances I am sure will be given freely and heartily. (Hear, hear.) Then there are others to whom we must express our gratitude. The Governor of Jerusalem, I am sure, is doing everything he can, and there is his Excellency Hamdi Bey at Constantinople. To those I would ask you to give a warm vote of thanks. And then there are those who work at home—how our office is kept up, and how the work is done for the money I do not know. It is perfectly true that I look after the

expenses in every shape. I do not know of a single sixpence of the money contributed to this Fund that has ever been expended but for the purposes of the Fund—not a glass of wine, or a biscuit, or a cup of tea has been paid for by the Fund, and yet I have known it a good many years now. So that to Mr. Armstrong, our active secretary, we must express our thanks. I said last year I should like to increase his salary, and perhaps that good time may come in the future. Then the editor of our *Statement*—but I will not say a word about him, the *Statement* speaks for itself. To these gentlemen I should like to give a vote of thanks. But here I find that I am imperfect, for I have not included Herr Conrad Schick, who is over seventy, and yet as energetic as a young man. I will ask you, ladies and gentlemen, to accord all these a hearty vote of thanks in recognition of their labours. We are indebted for our meeting to-day to the managers of the Royal Institution. They have for many a year been generous to us, and given us the use of this theatre. May I ask you to give the Managers of this Institution your thanks. (Applause.) I will ask Colonel Watson to second these motions.

Lieut.-Colonel WATSON.—Mr. Chairman, ladies and gentlemen, it is a real pleasure to me to second these votes of thanks. I have had the pleasure of knowing Dr. Bliss very well; I made his acquaintance in Jerusalem, and I have a good knowledge of his capacity and ability which make him so well fitted to be our explorer in Palestine. Probably some of you do not know that Dr. Bliss was born and brought up in Palestine. He knows the languages of the country as well as English. He is an American, the son of the well-known Dr. Bliss, the head of that splendid educational establishment at Beirut, which has done more for the education of Syria, probably, than any other school, or any number of schools put together. If any of you know Beirut, I strongly recommend you to pay a visit to the college. And you will quite understand that a man like Dr. Bliss, born and brought up in such an atmosphere from his very earliest days, should possess qualities which make him now so thoroughly well fitted to do the work of the Palestine Exploration Fund. His knowledge of the languages, his knowledge of the people, enables him to deal with the Turks, the Arabs, the Greeks, the Romans, and all the different religions in Jerusalem, in such a way that we have had no difficulties. We might have had great difficulties, and the fact that we have had so few difficulties is to a great extent due to Dr. Bliss's tact. To Mr. Dickie, of course, we all owe the greatest thanks for the admirable manner in which he plans out the drawings of the various excavations. You see some of his work on the table before you. As the Chairman has stated, not very long ago, unfortunately, Dr. Bliss and Mr. Dickie, in walking back to Jerusalem at night, were attacked by a couple of thieves, with such violence that Mr. Dickie's arm was broken. He suffered a good deal from it, but I have heard from Dr. Bliss, in a letter received yesterday, that Dickie's arm is going on very well, and he hopes soon to be able to return to his work. Well, ladies and gentlemen, there are other people whom we ought not to forget. There is the

Turkish Commissioner, whose recent death we greatly regret, who was appointed to supervise the explorations. You know, in Turkey, if you go exploring, you must always have a Commissioner appointed by the Turkish Government to see that you conduct your explorations in accordance with the laws of the land. Explorers have a way of putting things in their pockets, and the Turkish Government, I think very properly, directs that all interesting finds made on Turkish soils are to go to their excellent museum at Constantinople. That museum is under the charge of a most intelligent Turk. Perhaps some in this room are acquainted with him. I am happy to say that I have met him, and have much enjoyed his society. His name is Hamdi Bey, and he is as good a specimen of a Turkish gentleman, literary and scientific, as you could possibly wish to meet, and to him we owe great thanks for having assisted in getting us the Firman in the first instance, and lately an extension of the Firman. We are very much indebted to His Majesty the Sultan for having been kind enough to allow us to carry out these explorations at Jerusalem. We hear a great deal nowadays about the Turks, but I must say, as far as the Palestine Exploration Fund is concerned, we have nothing but good to say of the Turks, from the Sultan down. We have the Pasha of Jerusalem, Ibrahim Pasha, who has been a good friend to us. He has helped Dr. Bliss through his difficulties, and to him we owe a great deal. I think it is a happy thing to feel that Turks, Jews, Mohammedans, Americans, and English, in fact all nations, have no discord, and no feeling as regards these explorations, but just to acquire knowledge of what has happened in the past. (Applause.) I am sure, ladies and gentlemen, you will all sincerely join in this vote of thanks.

DR. WILLIAM WRIGHT.—Mr Chairman, ladies, and gentlemen, I have had one pleasant moment on this classic ground, and that was at the point at which our good Chairman proposed to close the meeting. I thought I should be saved from making a speech, but still I am pleased to say a word on behalf of those employed by this Society.

I used to live in Syria, and knew the men and their work well, and I think one of the things which has made this Society what it is, is the high character of the men the Committee were fortunate enough to employ in their work.

One afternoon when I was sitting on the top of my house on Mount Hermon, I saw what I considered two Turkish soldiers passing up the valley. They began to pitch a tent, and I was a little struck with the business-like manner in which they were doing their work. A little later one of my men came up to me and told me that two Turkish soldiers had passed, and were much interested to know that I lived there. I hurried down from the top of the house and approached the tent. As I came near I saw that one of the soldiers was a tall man and the other short. They looked what is called "the long and the short of it." The little man came to me and began to talk in Arabic very fluently. When you begin

salutations in Arabic, you ask as many questions as you can—"how is your father, how is your mother, how are all your relations, your aunt, &c.," and when you have got to the end, you begin again. You do not wait for an answer, but you both ask the same questions until you are out of breath. When I got to that point I looked round and saw the big Turkish soldier laughing out of a big English face, such as never adorned the head of a Turk. I turned to my little friend, and said "Perhaps you and I could get on better in English," and then I found I had stumbled on Drake and Palmer returning from the desert of the Tih.

We spent the next few days together, and the following night on the top of Mount Hermon. We passed from place to place, and I had an opportunity of finding out the marvellous faculty Professor Palmer had for learning foreign languages. We passed from one village where the language was spoken in one way to another where it was spoken slightly different, and he seemed to have caught the change of dialect with the change of air. You know who Drake was. You know that he went out to Syria not believing much in the Bible he had gone to illustrate. You know also what his end was, and the loving Christian message he sent to his mother in his last moments. Those two have gone, and I speak freely of them, but Mr. Armstrong is with us, and I hope he will excuse me if I give an illustration of the way of getting through difficulties by P. E. F. men. He and I were once riding together past Kulat El-Jendal. On our journey we met some of the people of the village. They came running to us, and told us that all the people who passed that way were being stripped, and they implored us to go back and not risk passing through the place. We spoke very large. Mr. Armstrong had an instrument for surveying that glanced very much, and I had a geological hammer, and as we came near the place, Armstrong moved his compass so that it would shine as much as possible, and I kept moving my hammer, as if we were loading and priming infernal machines. The result was, we passed without any picturesque incident.

Not only abroad, but at home you have been very lucky in your officials. Very lucky in getting your distinguished Chairman. It was a great piece of luck getting Sir Walter Besant so long for our Secretary, as well as the other men who are here to-day, and Sir Charles Warren, and also one who is absent up the Nile. You will remember the Sirdar was the surveyor of Galilee.

I am here to-day by command. I happen to be on the Executive Committee, but I had no hand in putting myself forward as a speaker. You have a Chairman who says, and it is done. I am here in obedience to his command. I am here because the Society I represent is a great debtor to this Society. Here is one set of English maps we have made from your maps (*producing a copy*). When our eloquent Canon here was urging you to support this Society, I thought it would be a good thing to follow on the *cui bono* lines. What is the benefit? You have

carried on this Society for 31 years, what have you done? I am here to-day as a debtor. There is a specimen of our Bible maps that we have made from your survey. Of course they are not confined wholly to Palestine, because Sir Charles Wilson, Professor Ramsey, and others have been through Asia Minor, and we have taken advantage of their identifications.

Though this is not a religious society, I ask from my point of view, *cui bono*, what good are you doing? You are exploring an Oriental land, and throwing light on the Bible. That book which we all reverence is an Oriental book. It was written by Orientals for Orientals. Every expression in that book had its origin somewhere in Oriental lands, and even the most sacred expressions are moulded and limited by Oriental expressions, and the most fervent aspirations of the men who spoke and wrote in that book only found a tongue in thoughts that had their natural birth in the Holy Land. All the speakers in the original book were Orientals. Even our Lord Himself, as He passed along the highways, pointed to Oriental things that lay along the highways, and made them the signs and symbols of God's dealing with men.

In our English translation we have the entire substance of the Oriental book, but many burning words lose their effect in translation, and not only the artistic form, but much of the light and colour is lost in passing into Western phraseology. Now the business of this Society at the present time is to enable us to get behind what we may call the Western veil that lies on the face of the Oriental Bible, and to study the book among the surroundings, among the customs, and in the very atmosphere in which the book itself was written.

In doing this work you have gone about the business as you proposed in your first meeting, in a scientific manner. Your method from the beginning has been the Baconian, you collect your facts, you publish them to the world, you let men judge and come to decisions on them. There is another way of dealing with the Bible much in vogue. There is the guess-work way, and important conclusions are reached on evidence that would not be accepted in any police-court in London. The method has a much grander name. I have seen the Bible dealt with in this manner, and patriarchs and prophets brought in convicted of ignorance and error on evidence that would not have created a *prima facie* case against a poacher. You go by the Baconian method, you lay hold of facts, you publish them, you do not dogmatise over them, you give them to us and tell us to judge by them. That is the business your Society is doing; that is good business, scientific business—work worth doing and worth paying for.

You know that it is one of the facts of modern times, that all the good work in the world is being done by experts. Wherever you find work being done that is worth doing, it is being done by experts. This Society employs experts. When all good work is being done by experts, surely it would be a mistake to leave this vital work in the hands of inexperienced men. There are some who have not read about your work.

I had two Oxford students lunching with me to-day, and I asked them what they thought of this Palestine Exploration Fund. And they said, "We do not take it in at Oxford."

You have made vast changes in the maps of Bible lands. When I went to Palestine about 30 years ago, the rivers ran up and down hills in the most reckless manner. That is a very short time ago. Those were the days when people believed that the Bible came down from heaven bound in calf. The Bible did not come to us in that fashion. There are a good many other things to be cleared up yet regarding the Bible, but this Society of yours has shown that that Book is substantially what it professes to be, and that, I think, is worth fighting for and worth paying for.

I support the resolution that our best thanks be given to those gentlemen who have been working for us. I knew Dr. Bliss as a baby. I have known him ever since ; I have seen him in his father's home and I know his work, and I am sure he is doing good work. You have had a long succession of good men engaged in your work both at home and abroad, and I do trust that the English public—especially the Bible-reading public—will support you better than they have done. In the Society to which I belong we have published the maps of the Exploration Fund in at least nine languages. Six more will come before us by the end of the week, and I hope, before this Society is many years older, we shall have your Palestine Exploration maps in some two or three hundred languages scattered throughout the world, and showing to the various peoples the localities where the things occurred that are spoken of in the Book.

Dr. Löwy.—Ladies and gentlemen, we have heard most eloquent and interesting and instructive speeches, and everyone who has spoken seems to me to be in competition with his predecessor. Everyone, however honourable, wishes to outdo his predecessor. However eloquent one gentleman may be, the one who follows wants to be more eloquent. Now, it will be my ambition and my endeavour, not by speech but by a few observations, to outdo all my predecessors. (Applause.) You can see in the beloved face of our Chairman that his ardent wish is to benefit to the utmost this Society over which he so honourably and nobly presides. Now, if we really wish to make to him a declaration of love it will not be by compliments, but by carrying out that financial suggestion, that eloquent suggestion, which was made by one speaker, namely, that we who are half-guinea subscribers are to metamorphose ourselves into guinea subscribers. Admonition begins with example ; I will at once change myself into a guinea subscriber, and I do so by way of a bribe. I request you ladies and gentlemen who are half-guinea subscribers not to leave me in the cold. But the excellent suggestion which was made that we should pay a guinea instead of a half stopped short. I should request those who can afford to pay two guineas as well as one, they should also convert themselves. And then there should be a competition among those who subscribe in order to benefit that excellent

and old Society which really promotes the most excellent commentary on the Bible that can possibly be desired. Now I suggest that, if we wish to thank our Chairman properly, those who subscribe with me, before they leave the room, not afterwards, should put down their names as guinea subscribers if they are half-guinea subscribers hitherto, or as two guinea subscribers if they have subscribed one guinea. This is the way to thank our President for the efforts he has made for so many years, and I need not say that we thank him for presiding to-day, or how much we wish he may go on presiding for many years to come. He will always have our cordial thanks for the great work he has done. (Applause.)

The CHAIRMAN.—I thank you very much for your kind expressions towards myself. I certainly am in earnest, and I always have been earnest to assist this Society as far as in my power lay, but I am getting old now and the time will come when I may not be able to attend the meetings. In conclusion I beg to inform you that the medal and diploma awarded to this Society at the Chicago Exhibition arrived to-day, and with them the following remarks on our exhibition :—“The exhibit gives evidence of efficient organisation, and displays a number of very accurate and carefully executed maps ; numerous relics and curiosities of great value and scientific interest ; a large number of photographs showing the methods and work of the organisation and the region of its operation. Also publications of scientific value and interest to Bible students.” I have further the pleasure to mention that Lord Amherst, whose absence we so much regret to-day, has sent us a donation of £25.

The proceedings then terminated.

TENTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. BLISS, Ph.D.

I HAVE never before begun to write a report with the reluctance felt at the present time. And yet the work has never before been pushed as vigorously, nor has been in so encouraging a condition. This paradox is explained by the exigencies of excavation, when the work covers a large area, when interesting clues have been struck, but not as yet followed completely, when connection between bits of walling or pavement can only be suggested by guesses, the correctness of which may be proved or disproved by the pick of the digger, the day after the post has left. The proper moment for rendering a logical account of a given excavation does not always coincide with the date of the appearance of the *Quarterly Statement*. To attempt fully to describe to-day the work done since July 16th, when our excavations were resumed, would be a task as thankless as that of a Chinaman, restricted to the use of his own language, who should visit the grounds of a great exposition in Europe a month before its opening, and should be obliged to rely entirely on his own observation in attempting to describe the grounds and buildings. Incomplete halls still covered with scaffolding, half-finished roads, gardens only partly laid out—these would suggest to him some idea of the order of the exposition, but he would prefer to postpone his description till after the inauguration. So I greatly regret that a report must be written when our work in the Tyropœon Valley is, as yet, so incomplete. Details of a building should be left till the main outlines are traced. Hence the indulgence of the reader is begged for this short report, which must confine itself to showing that we have worked hard, that we have found many important clues, and that these clues give every hope of establishing a coherent topography of this part of the valley, and of its buildings. The next report will cover the same ground, hence the details which it will be necessary to incorporate here had best be minimised. Most of the work done is laid down on the adjoining map, but detailed sections and plans are reserved for another report.

It is over a year since we left the work near the Pool of Siloam to resume our excavations on the Western Hill. At that time we had proved that beyond the gate the wall took a north-easterly direction, including the "Old Pool," as well as the Pool of the Siloam, in the city. Branching off from this, however, was found another wall running in a north-westerly direction up the west bank of the Tyropœon (*see plan in Quarterly Statement for October, 1895*). This wall was called LT, and was traced for some 100 feet to the point R, where it was quite ruined. Beyond this the tunnel was pushed for 15 feet to the point T, but only one single stone was found *in situ*, midway between T and R. The scarp on which this wall rests from its beginning at L ceases at Q, beyond

which the natural rock was seen for only a few feet. In the report describing this wall I closed my notice with these words: "The wall where last seen points in the direction of a scarp exposed at the west of the Old Pool. Later on it will be of paramount importance to learn whether there is any connection between them" (*Quarterly Statement*, 1895, p. 316). Accordingly, this year we began a tunnel at the south end of this exposed scarp, at the point A on the present plan, and drove it back under the road, to within a few feet of the point T, which corresponds to T on the former plan (*Quarterly Statement*, 1895, p. 305), a distance of 118 feet. For 42 feet the scarp continues, but is only 18 inches high for a distance of 34 feet; it then rises to a height of 7 feet, and continuing for 8 feet more comes abruptly to an end. The top is not level, and the irregularities are filled with a rough rubble, similar to the material of the wall, which was traced upon it for the whole distance of 42 feet. From the point where the scarp ceases, the wall was traced on the natural rock for 25 feet 6 inches, the direction having slightly altered. In this section the face was seen for some distance, consisting of rude rubble and chips, with a rough idea of coursing observed. The character of this face not being sufficient to prove it to be a city wall, we broke through it at one point, and were pleased to find the thickness 10 feet, with the rock rising behind. This job of breaking through the wall was exceedingly difficult, as the mortar used in the inside had rendered it very strong. In the rest of the tunnel, a distance of 50 feet 6 inches, the rock was not seen, the wall resting on a concrete bottom, similar to the making up under the part of the wall at Q (plan, *Quarterly Statement*, 1895, p. 305), the latter, however, being somewhat stronger. As the face of the wall had been robbed, except for one single course, for a length of 5 feet, it was impossible to get the precise line, but the general direction could be traced for the whole distance, at the end of which it almost died away. In front of the inferred face there were found confused remains of building similar to those seen in front of R, where the Fellahin had declared that a gate had been destroyed. The lack of face at the end of our tunnel, then, may indicate that a tower and gateway have once existed here. I have said that the wall in the line LT was entirely ruined at R, only a single stone having been seen beyond. We have thus only a hiatus of 15 or 20 feet between the two pieces of wall, each of which, at its point of ruin, is resting on a cement bottom, and is pointing towards the other; hence we may affirm their identity.

In our work this year between A and T (*see* present plan) we did not find any of the finely dressed and squared stones which occurred at M and Q (*see Quarterly Statement*, 1895, p. 314), but it may be remembered that for a long distance we saw no face at all, and that at the points where we did see the face the rough masonry may have been originally underground, and the masonry above, now ruined, may have been originally of a finer type. Similar rough foundation masonry

also occurs under the dressed work in the line LT, as may be seen in the section LN, facing p. 313 of the *Quarterly* for 1895.

I now return to the point A on the accompanying plan, where the scarp is exposed on the west side of the "Old Pool," in order to describe the work to the north-west. For 115 feet little work was needed, as we had only to scrape along the exposed rock, at some points, to prove that it really was scarped. As at B the rock ran underground again, a shaft was sunk and the scarp was found to be 17 feet high, quite perpendicular, and finely worked. Between A and B there is no wall directly on the top of the scarp, and a tunnel driven in at right angles for several feet at one point failed to reveal any wall set back from the scarp. From B we ran a tunnel north-west for 65 feet, not at the base of the scarp but along its top, in order to see whether any wall occurred, but no wall was found. Running almost the whole length of this tunnel there was observed a small channel of concrete, 9 inches square, interrupted by a *birket*, a yard in diameter, into which a second similar channel flowed. We also broke through the walls of a chamber built against the scarp, 15 feet broad, and paved with white tesserae.

Fifteen feet beyond the end of this tunnel we sank another shaft at C, and picked up the scarp again, which we followed in precisely the same direction (N.W. by N) for 91 feet. At first we kept along the top of the scarp, but soon we were obliged to tunnel under the hard concrete bottom of a channel, a proceeding which we had reason to be glad of later on. A few feet before the scarp ends the top was seen again (the channel having altered its course), and a wall was observed on it. This wall continues in about the same direction on the natural rock for 12 feet, when it breaks out for 14 feet, forming at D a strong corner, consisting of large stones, fairly squared. Between D and E, a distance of 17 feet, the wall consists of small rubble set in mud. Turning at E it runs for 25 feet to F, preserving the same rude character, until reaching F, where we have a strong corner similar to D. Eleven courses, averaging 17 inches in height, are preserved. The masonry is set in good lime. The fall of the rock between E and F is 11 feet. This rapid fall led us to suppose that it was to cross the Tyropœon, and as we pushed north from F we hourly expected a turn to the east, but the corner G, which has just been found, gives a turn towards the west. Part of the wall midway between F and G rests not on the rock but on solid loam. Whether G is on the rock or not is still to be determined.

At E we broke through the wall EF to find its thickness. It is bonded into the wall DE at the corner E for 3 or 4 feet, but beyond this a distinct face, evidently a continuation of DE, was found. The exact thickness of EF was not determined, as the inner face was ruined, but it is at least 13 feet. Curiously enough the interior stones are more massive than the facing stones, and are set in good lime. The wall running back of EF has been traced for some distance, but whether it is older than EF, or due to some internal construction, is yet to be determined.

We thus have followed a continuous line between L and G. This line consists of wall on scarp, wall without scarp, and scarp without wall. We have seen points where the wall on the scarp ceases and the scarp runs on; we have seen points where the scarp under the wall ceases and the wall runs on. Though we have along the scarp a distance of almost 300 feet from A north on which no city wall has been proved to exist (though the search has not yet been exhausted), yet on either end of this scarp masonry has been found to exist which runs on for a long distance beyond. We may thus affirm, with at least archæological certainty, that the continuous line from L to G represents a line of wall, bearing off to the north-west from the wall crossing the Tyropœon Valley below the "Old Pool."

While pushing our tunnel from C north, at a distance of 68 feet from C we came across a slab of stone set against the scarp, 6 feet broad, with a step down from it at the north. Later on we examined the south edge of the slab and found steps of masonry descending from it, butting up against the scarp, somewhat off the right angle. We were thus obliged to work back again towards C, deepening our tunnel as the stairway descended until, at a point 19 feet from C, the scarp towers up for 12 feet, forming the west wall of the tunnel. We were thankful that the top consisted of the concrete bed of the channel referred to before. Up to this point we had no idea of the width of the steps, having seen them only for the width of the tunnel, or about 4 feet. At this point the rock was reached, and we found it stepped down, but irregularly, for a few feet towards C. Accordingly we followed eastward along the last masonry step seen to a point 24 feet from the scarp, where it terminates in a wall 3 feet thick, and running at right angles. This wall is set back 2 feet from a scarp, the depth of which has not yet been ascertained. The width of the stairway at this point is thus seen to be 24 feet. About midway in this tunnel we started a tunnel south in order to see whether the masonry steps still continued there. This they were found to do, and we followed them for 40 feet, where the pavement continues level for 20 feet, at which point another step occurs. We had evidently struck the stairway at its top, hence it continues without break for over 90 feet. Whether after the break of 20 feet it continues south or not remains to be seen.

The work along the last-mentioned tunnel was exceedingly ticklish, as the steps were choked with large well-squared stones which may have fallen from the great scarp to the west. The boxing was managed cleanly by the digger in charge, who had to fill up the spaces between the boxes and the roof of the tunnel with the fragments of the huge stones he had broken up. Moreover, a tunnel that runs down hill is much more difficult to manage than one that keeps on the level.

The number of the steps is 34. They vary in height from 7 to $7\frac{1}{2}$ inches, and are arranged in a system of wide and narrow treads alternately, the wide treads varying from 4 feet 4 inches to 4 feet 10 inches in breadth, and the narrow ones from 1 foot 3 inches to 1 foot

4 inches. They are built of hard well-jointed stones, finely polished by foot-wear.

As it seemed best to find the breadth of the stairway at another point, we selected the top step, and pushing along it struck a wall only 7 feet from the scarp. This wall is 4 feet 4 inches wide, and turns out to belong to a building running not quite parallel to the scarp, so that the distance between them diminishes as one goes south. This building has a paved flooring, and two doorways have been found in it, but it is not as yet sufficiently excavated to describe. It appears probable that when it was erected part of the stairway was destroyed, as the steps are broken off irregularly near its west wall, leaving only 4 feet of breadth for the stairway between the building and the scarp. The relation between the two will be clearer when more thorough excavation permits of proper levelling.

The Committee has requested me to make a rock section of the eastern face of the western hill, continuing the line across the Tyropœon Valley and partly up Ophel. As this section is incomplete no drawing can yet be made, and details must be left till later. I may say here that rock has been reached in shafts I, J, K, L, and M. The true bed of the valley was struck at L, where the rock is 65 feet below the surface. From L tunnels have been driven towards M and K, but the connection could not be made as the tunnels had to ascend with the rapidly-rising rock, and at last the candles refused to burn.

In shaft J was found a ruined archway, resting on an old wall, set on the rock. The opening is 8 feet 4 inches, the arch is circular, and the distance from the key of the arch to the floor is 10 feet. Excavation here is rendered difficult by a later *birket* on one side, by evidently later buildings on the other, and by the extremely loose nature of the *débris*. It has been thought best to leave the matter until other clues may point to a solution.

At K a building has been found resting on the rock and standing to a height of 20 feet, the walls being only 3 feet thick, but stepping out as they descend, giving a foundation breadth of 7 feet. This also must be left for future consideration.

Chance favoured us in our shaft at M, for at a depth of 20 feet we came down directly in the street kerb. From the shaft we pushed tunnels both north and south, thus following the street for a distance of 115 feet. From the shaft south the pavement falls $1\frac{1}{4}$ inches in 1 foot; from the shaft north it rises $1\frac{1}{2}$ inches to the foot. Besides this the street drops with a 6-inch step at intervals varying from 18 feet 8 inches to 16 feet. From our shaft south we followed along the kerb till we came to a step, and then followed along the line of the step to get the width of the street, which is 24 feet. We then pushed south along the western kerb. From the shaft north we drove our tunnel along the eastern kerb. The paving stones vary in size, the largest being 6 feet by 4, and 18 inches thick. They are laid on a concrete bed strongly made up of chips and lime, averaging 13 inches deep. The kerb is $5\frac{1}{2}$ inches high, and drops

with the steps. The street is wonderfully well preserved, very few slabs and only occasionally the kerb being missing. Work here was very slow and difficult, as the street is completely buried by stones evidently fallen from houses on either side, for at the shaft the wall of a house was found standing a little back from the kerb, built in finely-dressed courses 18 inches high, set in lime. These stones, *in situ* as well as the fallen stones, have beautifully-dressed comb-pick margins, with centres picked with a very fine tool. On pulling up the pavement to find the rock below, we found that this wall continues under the street level in rough rubble courses, 8 to 15 inches high, set in lime, resting on the rock, which is about 10 feet below. On the other side of the street, directly on the kerb, stands a single course of stones which may represent the wall of another house.

We hope to trace this street further north. Sixty-five feet to the south of the point last seen in the tunnel from M we sunk a shaft at H, coming upon a concrete bed similar to that found under the street. Below this we found a large drain silted up to within about 2 feet of its covers. It is 9 feet high and 2 feet 8 inches broad. The construction is very fine, the walls being built in courses 23 inches high; the stones are well squared and set in lime with $\frac{1}{2}$ -inch joint. The covers are well squared and dressed on soffit; they average 19 inches broad by 21 inches deep. As seen on plan, it was followed for a distance of over 200 feet, at either end of which it was blocked by fallen covers. It has many small inlets and one large branch, 2 feet wide, traced 50 feet to the west. Nineteen feet to the south of H there is a square manhole with bevelled ventilating openings through covers, which probably are the paving stones of the street traced to the north. Beyond this there is a circular manhole; 18 and 36 feet north of H respectively there are two other manholes, the further one circular. Though finer in construction, in many ways this drain resembles the one running under the gate at the south-east corner. From the plan it may be seen that they incline towards each other, and they may be one. As to the street, it is pointing to the steps excavated west of the Pool of Siloam, and between the two we have found a pavement at D. It will be interesting to know whether these three belong to the same long street. In favour of this view is the fact that the level pavement succeeding the steps at the south is, at a distance of some 20 feet from these, itself stepped down, in the same manner as the street at M.

These discoveries have excited much interest among our archaeological visitors, who, in regard to the position of Zion, are divided into two parties, one favouring Ophel, or the Eastern hill, the other holding to the traditional site on the Western hill. Both would see in our stairway "the stairs that go down from the City of David" of Nehemiah iii, 16. The traditionalists point to the fact that it runs at the base of the Western hill. The "Ophelites" insist on the connection between the steps and the paved road, traced in almost the same line to the north, this road being on the west slope of Ophel. As for us, who have the spade

still in our hands, we need not trouble about theories till this implement has shown us all it can.

We have also this season done considerable work on the Western hill, but as this consisted mainly in following out clues (some of which were followed in vain), mentioned in the last report, I shall refer the reader to the plan accompanying the July *Quarterly* of this year. Perhaps the most interesting discovery reported in that number was the pavement which we guessed to belong to an old street. This conjecture has now been verified. Sinking a shaft at a point midway between L and M, we came directly upon the same pavement, finding some 18 feet of breadth, though the kerb, seen at L and P, was gone on either side. The portion of the street at P was found by the Père Germer, and he pointed out to me that at this point it could not run on directly north, as it butts up against the rock, which rises abruptly for 6 feet. Our further excavation proved that it turns to the east to avoid a platform of rock, about 17 feet east and west, by 30 feet north and south, after which it returns to its original direction, thus going around three sides of the platform. Beyond the platform we traced it for a few feet. A shaft sunk 80 feet beyond to the north, revealed in the same line a single paving stone, which may safely be assumed to belong to the street, which at almost every point where it had been struck had been more or less robbed of its paving stones. From this point, in almost a straight line to the point M, a distance of 500 feet, we have thus found, at seven places, similar pieces of pavement. This line points almost directly to the eastern one of the two streets running parallel in the Jewish Quarter, and connected by the Bazaars (in which traces of an ancient street still remain), with the street from the Damascus Gate. As the main thoroughfares of a city are the features that are most apt to remain the same from age to age, it may be safely conjectured that we have here the continuation of a street originally coming from the Damascus Gate. In its width, in its kerb on either side, in the size and appearance of its slabs, and in its inclination, this street resembles the one found in the Tyropœon Valley.

In my last report I spoke of the scarp FP (*see plan in July Quarterly Statement*), which is about 10 feet high. As the upper city is supposed by some to have had a wall of its own, further examination has been given to this scarp. At P a tunnel was driven southwards along the scarp, which beyond F was found to have an insignificant height, and after some irregular turnings to die away. After the expected turn to the east at P it turns north again, growing less and less in height, until after a few slight turnings it also dies away. The conclusion is that, like many similar scarps on this Western hill, it was due to quarrying, and was not hewn as a base for a wall. From contour 2469 we drove in a tunnel west to a point not far from the road.

The depth of soil was slight, and no traces of a wall were found, but we were glad to discover a fine cistern, apparently in excellent preservation, at a point just by the place where our kind hosts, the Augustinians, pitch their mammoth tent at Whitsuntide, when the French pilgrimage visits Jerusalem. The excavations made by the

Augustinians between contour 2469 and the aqueduct have relieved us from searching for the city wall there. Such a wall may have once existed, but the chances are against its recovery, as the line it may have occupied has been built upon over and over again.

As to the late wall, NAI, shown in the July plan of this year, all attempts to trace it beyond I have been vain. I gave reasons to suppose it had turned north at O or J. Accordingly a shaft was sunk a little to the north of J, and from its bottom much tunnelling was done. Several times bits of walling gave us supposed clues, but the walls always turned out to be of slight thickness. A wall was also examined near K, with similar results. As the work in the Tyropœon Valley has become so important we have left the Western hill for the present.

Such, then, are the main outlines and some of the details of the work done this last season. The daily average of workmen employed has been higher than ever before, being about 35. It has been trying to work in that open sewer, the Tyropœon Valley, during a summer whose heat the oldest inhabitant does not find paralleled in his memory. Our health has been, on the whole, good. Mr. Dickie's arm has now quite recovered, and he was able to relieve me entirely for over a fortnight, when I was ordered to rest. Hardly was I fit for work again when a sore throat laid by Mr. Dickie for a time. One day work was suspended, when we attended the Turkish Criminal Court as prosecutors of the men who attacked us. Judgment was in our favour, and they are now in prison. Our Imperial Commissioner, Showkat Effendi, has followed his late father's excellent traditions in every way, and the readers of the *Statement* will know this to be high praise. His valuable assistance to our work is rendered cordially. The diggers have done their work well, and have been ably superintended by their young foreman, Yusif, whose aim is to be worthy of his predecessor, Abu Selim. He is full of enthusiasm for the work, and his fidelity has already been proved during his five years in our general service.

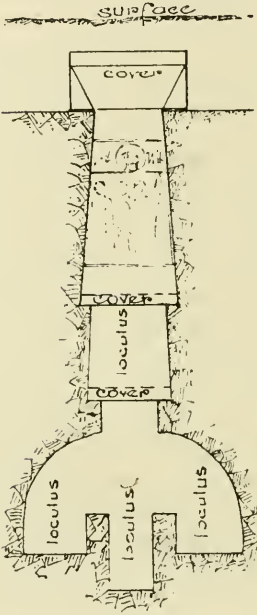
JERUSALEM, *September 14th*, 1896.

REPORT ON TOMB DISCOVERED NEAR "TOMBS OF THE KINGS."

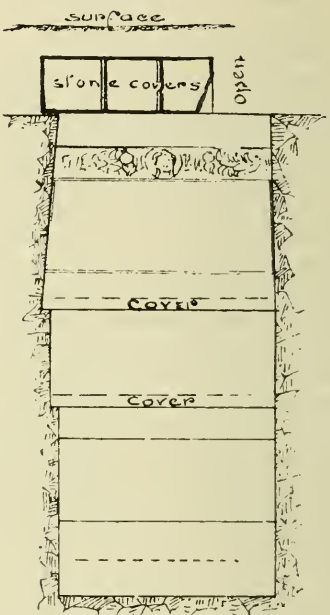
By ARCHIBALD C. DICKIE, A.R.I.B.A.

A FORTNIGHT ago Bishop Blyth kindly asked me to visit a tomb which had been discovered on his property to the north of the city. I did so, and was delighted to find the rather faded remains of a most charming piece of frescoing on the walls of a tiny rock-cut cell, this being the only part excavated at that time. It lies immediately to the west of the "Tombs of the Kings," and is adjacent to the Anglican

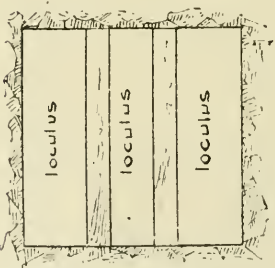
TOMB DISCOVERED NEAR "TOMBS OF THE KINGS."



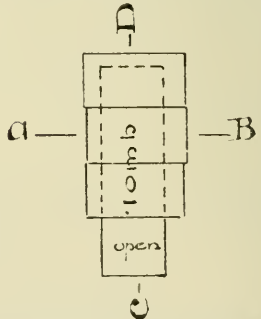
Section A.B.



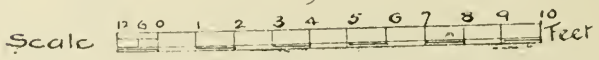
Section C.D.



Plan of lower loculi



Ground Plan



covers set in lime, only 2 feet 6 inches below the surface of the ground, a bevelled opening, 19 inches by 20 inches, being cut through the covers at the east end. The cross section, AB, shows the rather curious formation of a sunk tomb with *loculi*. The lower three *loculi* are placed side by side, the centre one being 5 feet 8 inches long by $13\frac{1}{4}$ inches wide by 2 feet deep, and the two side ones 5 feet 8 inches long by 20 inches wide by 12 inches deep each, all covered roughly with a thin coat of very hard plaster. The rock above is cut back to form rests for the covers, which also serve as the floor of another *loculus* immediately above the centre one, measuring 5 feet 9 inches long by 2 feet 3 inches wide by 2 feet 6 inches deep. Above this the rock is again cut back to receive the covers of this upper *loculus* (which is not plastered), these covers also serving for the floor of the upper cell, which measures 6 feet 1 inch long by 2 feet 6 inches wide at bottom, and diminishes towards the top to



DETAIL OF FRIEZE OF TOMB, NEAR "TOMBS OF THE KINGS."

5 feet 6 inches long by 1 foot 8 inches wide ; the height from top of floor rest to soffit of stone covers is 5 feet 3 inches. The north and south sides and the west end of this cell are plastered and covered with fresco, but the east end has been left unfinished and shows the bare roughly-cut rock. A glance at the sketches will show the scheme of decoration. An irregular band of red colour from 6 inches to 10 inches deep extends round the top of the three plastered sides, under this is a decorative frieze $9\frac{1}{2}$ inches deep, separated from the upper and lower panels by bands of dark red colour $\frac{7}{8}$ inch broad. The lower panels are 26 inches high, and extend the whole length of each side, formed by similar bands of red colour ; under these the ground colour extends undecorated to the floor.

It is unfortunate that the effect of time and exposure has so destroyed the colour that only a part of the design can be recovered, which, however, is sufficient to give a fair idea of its style and period. On the east end the remains of three erect figures are still quite distinct. The centre

male figure is almost entirely obliterated, and its outline can only be very indistinctly traced. To the left is a female figure, the head of which is complete, and the lines of the drapery sufficiently indicate the upright pose. The head of the male figure on the right is all but gone, but the black colour of the hair and part of the beard and a faint indication of the eyes and nose still remain; the flowing red robe, the position of the right knee, slightly raised, and the faint indication of the uplifted left arm, tell the artist's conception. Two colours (red and black) on a yellow ochre ground are used in the painting. The faces are outlined in black, and the drapery of the centre and left figure is in black, that of the right figure is in red. Only the heads and upper parts of the bodies can be traced, the lower parts and feet being entirely gone. The scene depicted I cannot make out. Its general treatment is bold. The graceful queenly pose of the half-turned head and shoulders of the female figure, the tasteful arrangement of the hair, and the stern, yet sorrowful, expression of the eyes, which seem to cast back a semi-scornful glance as she moves slowly away, are rendered with power and feeling. The manly vigour of the male figure on the right is painted with no less power, and the whole piece is drawn with classic truth and force. The south and west sides have also been decorated, but now only indistinct blotches of colour remain, quite insufficient to define any single detail of the design. The frieze on the three sides consists of a simple conventional treatment of a female head, with an arrangement of pomegranates and leaves on either side. On the frieze above the figures is a head with indistinctly painted ornamentation on either side. The sketch will show that this face is completely destroyed and that only a faint outline and the two hanging tresses of hair now remain. I am sorry to say that my carelessness accounts for this, and is an instance of how even the most gentle handling is dangerous in dealing with such frail antiquities. This face when I first saw it was almost complete, part of the forehead and one eye only were wanting, the mouth, nose, and eye being painted with remarkable expression. I unfortunately attempted to finger off some of the dust, with the result that the whole face flaked off and broke into atoms on the floor. Its form and character still remain in my mind, but I dare not attempt a restoration.

The sketch from the frieze on the south side is the most complete, in fact, the only distinct piece that remains, but is sufficient to show the whole design, which is merely a repetition of this part. The delicate pale green halo, which encircles the head, combines well with the conventional treatment of the face and hair, and produces a charming play of colour as a centre piece to the dull grey of the pomegranate leaves which is only broken by the pink-coloured fruit when approaching the middle feature. The colour effect is agreeable and the whole composition exceedingly happy. A Greek inscription has been painted over the heads of the figures on the west end, which I have copied as closely as possible, but on account of chippings, decay, &c., the greater part is undecipherable. The learned Dominican, Père Sejourné, has, however, been able to recover a

part of it, and reconstructs the letters $\Lambda\Lambda\Gamma \Lambda$ over the head of the female figure into $\Lambda\Lambda\Gamma\epsilon\text{I}\text{N}\Lambda$ —"sorrowful." On the assumption that the fresco illustrates a funeral procession, he suggests that the letters $\text{I}\Lambda$ between the second and third figures permit of restoring another word of the same with plural termination, as for example :— $\Lambda\text{N}\Theta\text{P}\acute{\omega}\text{P}\epsilon\text{I}\Lambda$ "human."

The tomb is evidently a family one of four *loculi*, and as far as I can make out the plan is unusual about Jerusalem.

The tomb is nearly in the middle of a space surrounded by a wall of masonry 3 feet thick, which seems to be the remains of a building, which at one time covered the tomb. It is quite evident that the entrance to the cell was not made from the open air, as the bevelled opening shows no evidence of ever having been covered, and the plaster and decoration continue over the bevelled face of the first cover, as if intended to be visible from an interior. No pottery or other objects were found, and only a very few bones; the whole tomb appears to have been entirely robbed of its contents.

The three frescoed figures are so exceedingly classic in character that they seem to illustrate some mythological subject, but the rendering of the frieze is more conventional and lacks this vigorous feeling. In fact it suggests Christian art as readily as the other inclines towards a pagan origin. The work certainly belongs to a period when classic art still flourished in the country, but I will leave someone better acquainted with such antiquities to class it more definitely.

Another tomb was uncovered to the south, as shown on plan—only a simple sunk cell, 5 feet 3 inches long by 1 foot 6 inches wide, and in it are two bodies placed side by side, one with the head to the west and one to the east.

THE CAMP, JERUSALEM,
August 30th, 1896.

REPORTS FROM HERR BAURATH VON SCHICK.

THE CHURCH OF THE ASCENSION ON THE MOUNT OF OLIVES.

(A.)—*Its Present State and Condition.*

ON account of excavations on the Mount of Olives, I went, towards the end of last year, several times there. Once when there, it came into my mind to make also a visit to the present Church of the Ascension, which is situated in a courtyard in the centre of the village Et Tur, sometimes called Kefr et Tur. About 30 or 40 years ago I had often visited the place, and hence knew it then well, but now, on coming into the court, I

was struck with several things, as my observation had in this period of time become sharpened. At once I noticed the great irregularity of the court in respect of the lines of the surrounding wall, which must have some meaning, and not be simply the result of careless working when the wall was built. On coming home I searched in my books for a plan of it. The best I found was of the English Ordnance Survey, Plate V. on a scale $\frac{1}{500}$, of which I enclose here a copy to simplify references. As will be seen, the court is neither round nor square nor eight-sided, or if it may be reckoned as such, the sides are of very different lengths,¹ and on some sides, especially the north western, a curve is plainly observed. I measured the court in all its details, and on making a plan on a scale $\frac{1}{100}$, I found this curve to be a part of the line of the original round wall, as marked in dotted lines on the Ordnance Survey Plan; but it proves also that the present Chapel of the Ascension is not exactly in the centre but a little pushed to the south. There are on the southern part of the wall still two old bases of pillars *in situ*, and also two on the northern part, but at different distances, as the plan shows. These pillars stood in the corners of the eight sides, in groups of three, or even more. In the north-eastern base there are indications that there may have been five in each group. Or was it in this one only for some special reason? In some of the existing plans are inserted two bases of an inner row of pillars. I found them not as such, but as remains of a former pavement, which is now removed, except this piece, and a strip from the entrance door of the court to the Chapel of the Ascension. Under the court are two not very deep cisterns; their mouths are marked on the plan. Along the eastern side there are, attached to the wall, stone benches, forming altars for the various Christian denominations: the northern belongs to the Armenians, the next to the Copts, and the southern of the three similar ones to the Syrians. More south is the Latin altar of a different shape, and between it and the chapel is the Greek altar of a rather interesting form, for, as all the others are of common masonry of squared stones, this one is formed in its chief part of the top piece of a pillar shaft more than 3 feet in diameter. It is nearly 4 feet high from the surface of the ground, and enclosed to its full height with hewn stones cut in radius lines, so that the whole makes a round building 6 feet in diameter, to which on the west side are fitted a few stone steps. But the chief object in this court is the Ascension Chapel, which is so well known and so often photographed that it is not necessary to describe it here, only to say what was interesting to

¹ "Survey of Western Palestine," Jerusalem Vol., p. 393: "An enclosure of irregular polygonal form, measuring about 40 feet (it is 95) north and south by 30 (it is 78 feet) east and west." Tobler, "Siloah and Oelberg," St. Gallen, 1853, p. 100: "It is rather a square court"; and the same author in "Dritte Wanderung," Gotha, 1859, p. 355, says: "The wall forms an eight-sided court, but very irregular." And Sepp, "Jerusalem und das Heilige Land," Schaffhausen, 1873, p. 689, says: "The eight sides are very different. It is a very rough imitation of the old."

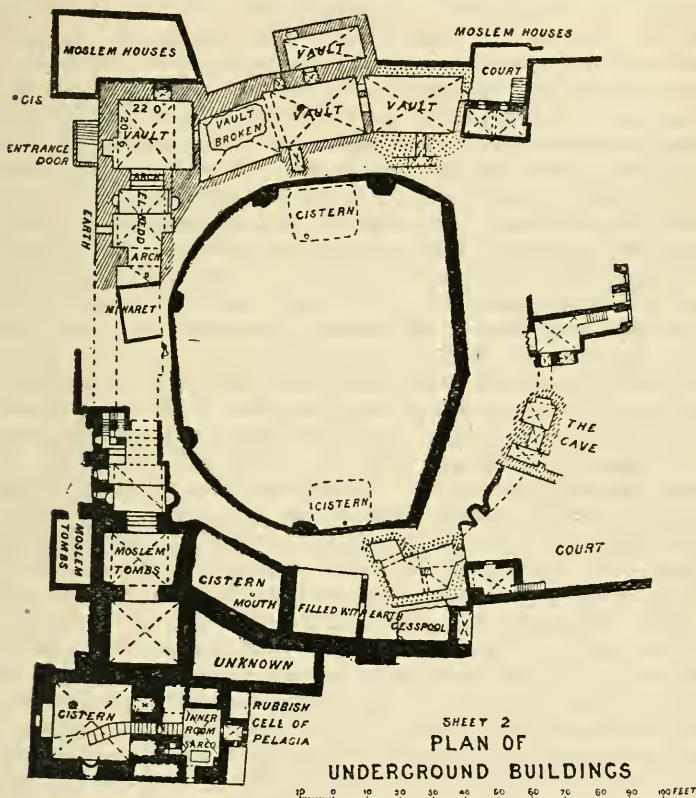
me. The 16 pillars at its corners (two at each) are very fine ones, bearing arches, and over the latter a ring of projecting *consoles* bearing the tambour; the latter and many of the *consoles* are a later restoration, but the old ones are nicer, and the whole formed originally an open hall. The filling of the side openings with masonry was done later, and the one towards the west furnished with a door with wooden wings, so the chapel is generally locked up, but will be gladly opened by the guardian for a small bakshish. Inside the floor is paved, and at the southern part is a small space of a square form and surrounded with stones projecting a little. The bottom of this space is formed by a rock-like stone on which people see the footprints of our Lord! It is a reddish stone, and the print is natural, not chiselled, and shows, not very perfectly, the sole of a human foot or feet—for some people make two feet of it, as was done in former times. More interesting (in respect of archæology) was to me the large and very ancient-looking flagstone on the side of the footprint space (if it may be called so), which is 9 feet long and 4 feet broad, having at its northern part, just east of the footprint, a bowl-like hole about $1\frac{1}{2}$ inches deep in the middle, where (as the old Sheikh told me) the Prophet Moses had put his staff when consulting with Jesus! South of it is the small *mihrab* or prayer niche in the wall without special decoration. The stone slab is cracked into many pieces, as if from fire. A similar flagstone of the same size is found west of the entrance gate to the enclosure. So one may suggest that the old pavement consisted of such throughout. The enclosure wall shows marks of having been erected or restored at various periods. The curved portions are in their lower layers the most ancient, consisting of comparatively small, squared stones, the straight parts are also in their lower layers old, having rather larger stones, but the rest and the whole eastern part are comparatively modern. Higher up, in many parts, repeated restorations are visible. This wall is higher in some parts than in others, as the buildings on its outside demanded. Its average height is about 21 feet from the present level of the ground. The entrance is on the west side, and there outside stands a minaret, with a square solid base 16 feet wide each way, and about 18 feet high, above which the minaret becomes hollow and has a winding stair inside. On the outside it is eight-sided. It must have been once destroyed, as even on the basement a restoration is visible. I think the basement was originally built by the Crusaders for a bell tower, and am convinced that the straight sides of the court were also made by the Crusaders, whilst the curved parts are Byzantine. To the south, opposite the minaret, is a rather well-built Mohammedan building. Going towards it from the paved court, one sees in the corner old masonry looking out from the ground, and, passing the entrance gate, one comes first into a porch or hall, and further on to an open paved court of some 25 feet each way, with a long stone bench on its western side, where the wall is high, and has two windows. From this court one can go in three directions: southwards into the mosque, which is 32 feet long and 24 feet wide inside, covered with a semicircular dome, and having

(B.)—*Examination of the Village and the Parts Underground.*

When studying the subject of the ancient Church of the Ascension I found there was a celebrated cave, and several vaults round the inner rotunda, so I came to the conclusion that one at least, but probably two, of these vaults must be looked for outside the present court wall, and the cave underground. As I had observed windows lower down than the flooring of the porch and the large court north of the mosque, it was clear that there must be some underground vaults there; and as there is a flight of steps west of the village and north of the minaret leading down to a locked door, apparently there were underground vaults there also, and these I wished to see, but the people told me that this latter is Armenian property, and I could not go in without leave. It was strange for me to hear this, but I went one day to the Armenian Convent and explained my wishes to the Secretary. He was rather glad about my intentions, and on the condition that I should afterwards give him a copy of the plan I intended to make, he ordered the man having the charge of their property on Mount Olivet to show me everything there. This man was for many years engaged in the Armenian Convent as a *cavass*, and by Ibrahim Pasha, more than 50 years ago, when he was still a young man, was made the sheikh of the village Et Tur. So a few days afterwards, when showing the houses, &c., of the village to me, he carried his official sword, and with a loud voice commanded the people to open their doors and to let me in and examine and measure the places. I had two assistants with me; they measured and I made the notes. We began west of the village, and going down the steps there, and through the opened gate, came into a large vaulted room, dark, and with stores of wood, &c., in it (*see* plan, Sheet II). From it southwards five broad steps brought me down into another vault, which they called *El Bedd*, *i.e.*, an oilpress. Here I found a regular oil-press, its long beam going through a former window. But, what was of much more interest to me, there were two small apses, one in the east and one in the west wall, built of very nicely cut stones, but now to some degree decayed. This place was on the south shut up by the underground masonry (or foundations) of the basement of the minaret, which, as well as parts of the eastern wall there, are of quite another kind of masonry, and I think are Crusaders' work, whereas the rest (*i.e.*, the main parts) are Byzantine. In the arching, near the base of the minaret, is a skyhole for ventilation.

As the door east of the first vault was blocked up we had to go back, so I measured round the houses along the road to and with the first lane (*see* plan, Sheet I), and then the room A, which is used as a passage and as a stable. Going up by a few steps from this we reached a large free space, a kind of terrace, in the middle of which is a large opening into a vault beneath. Turning to the right hand we came to two rooms inhabited by Mohammedans, who pay rent to the Armenian Convent. These rooms were originally one, but are now divided into two by a thin wall; the rest there are ruins. We next went eastwards, and measuring

over the terraces came to the second lane, and through a door southwards in a court surrounded by rooms; three, and a kind of stable, belonging to the Armenians, and one to the Roman Catholics. All these rooms were apparently situated on vaultings below, which I afterwards found to be the case. The two southern rooms in this court are attached to the wall of the court of the Chapel of the Ascension, and over the northern two stand upper rooms—the western belonging to the Armenians, the



eastern to Moslems. There are steps leading up to them. When done here we had to go out into the second lane and to the main road, going along the northern edge of the village, and so eastward until we came to the third lane or main street of the village. There are many new and nice-looking houses, which I did not measure, as they have no bearing on the old church. At the door B we went in, measuring westwards through a court till to the second court, and the rooms on both sides of it. Meanwhile, the door C (see Sheets I and II) was opened, and on entering

we had to light our candles, as this vault was entirely dark and filled with *netsh* (a kind of brushwood). Yet I was able to take the measurements with rods, and the bearings with the compass. On the south there is a kind of opening or recess in a thick wall, which seems to consist of two walls, as there is a joint in the middle of it, and inside a narrow passage blocked up on both sides. I cannot tell what it has been for, I was thinking of a staircase, but saw no steps. This vault, and a room already mentioned, which is over it, belong to the Latins. When finished here we measured the adjoining room, and then up the steps and the rooms of the upper story. What is under the room D I cannot tell, as I found no entrance to it, nor to the adjoining place marked in plan, Sheet I, as "unknown." We next went up to the roofs of all these rooms, measuring them, and the outside of the court wall of the chapel, which rises about 7 feet higher than these roof-terraces. Then we had to go down and back into the main street of the village, measuring court E and room F, and to the lane G, measuring there all round about. On the room H stands another room as second story, belonging also to the Armenians. Interesting in this court are the three doors, one near to the other, leading to long and curious-shaped vaults, all quite dark, and forming partly two stories, *i.e.*, one vault above the other. The rooms behind (on Sheet I), and attached to the court wall of the Chapel of the Ascension, are situated somewhat higher, and it seems there is now nothing underneath them, except earth. There are next towards the south some inferior rooms and courts belonging to the Greek Convent, and the cave, as they called it, old walls very strong and still arched. Then comes the fourth lane, from which a door leads into a large open court, apparently part of the former Augustinian Convent, to which several of the rooms already described also belonged. On the west side of this court there are several rooms, in two stories, belonging to the Latins, who have put the Jerusalem cross over the doors. Then we had to go back again into the road, and thence into the field, or garden, in order to measure the outside of the walls and the south side of the place as far as the gate of the "Pelagia" chapel. When this was done we examined the latter inside, and then continued along the outside of the walls northwards to the minaret and the steps beyond where we had begun some days before. I wished now to see and measure the underground vaults on the south side under the mosque and its court, &c. But I could not effect it, as there are tombs of Mohammedan saints there, and it is not lawful to let any Christian go in. But they showed me the door and the stairs leading down to the tombs as I have put them in the plan, Sheet II. They said the vaults are exactly like those on the northern side¹ (or *El Bedd*), and not extensive, only under the court of the mosque, and not fully reaching to the wall of the latter, and that all further vaultings, if there are any, are walled up, which I think is true, as there are in the walls no windows or other opening visible. A large

¹ Hence I have entered them so in the plan.

piece of vault is converted into a cistern, and others are filled with earth, and trees growing in it.

I wish especially to remark that in these measurings and examinations I *did not meet with the rock*—not even at the deepest points. All is masonry, so I think the rock with the footprint, which is the highest spot of ground, is not rock, but a stone, and that there is so much accumulation of earth and *débris* at the Ascension Chapel, the village, and all around, that the present floor of the church court is about 15 feet higher than the original surface of the ground.

(C.)—*The site of the Ascension of Our Lord.*

In St. Luke xxiv, 50, we read : “ And he (Jesus) led them out as far as to Bethany, and he lifted up his hands and blessed them . . . and he was parted from them and carried up into Heaven.” Accordingly some think the Ascension took place in the neighbourhood of Bethany ; but in Acts i, 9-12, the same Evangelist mentions the Mount of Olives as the site, and has certainly not contradicted himself. It is also remarkable that in the earliest Christian time, at least in the fourth century, the top of the Mount of Olives was considered by the Christians to be the spot whence Jesus went up to Heaven, and so through all ages until now. And it is at the same time the most probable spot. At the foot of the mountain, He underwent the deepest humiliation and agony, and from its top went into Glory. St. Luke says also in one of the passages quoted, that the moment of the Ascension was, when he was blessing the disciples ; in the other : “ when he had spoken these things ” (narrated in Acts i, 4-8) “ he was taken up and a cloud received him out of their sight.” Taking this and all other circumstances together, I picture to myself this event as follows : Jesus, when staying at Jerusalem, went often out to Bethany and to the Mount of Olives, and looking carefully to all the passages telling this, one Evangelist says Bethany (Matt. xxi, 17), the other the Mount of Olives (Luke xxi, 37), so that both are synonymous ; and so apparently were taken by St. Luke. On the last walk of our Lord with His disciples, he went the way towards Bethany, not over the top of the mountain, but by the road going round the southern slope, which was broader, so that the disciples could walk round their Master, whereas on the road over the top, one would have to walk behind the other. Coming to the neighbourhood of Bethany the company went northwards over the hill situated west of that village to the traditional Bethphage, and thence to the road going westwards over the top, which they followed, and, on arriving at the point where the view of the city opens, Jesus stretched out his hands and blessed them, already rising from the ground, and the disciples saw him rise higher and higher over the top of the mountain¹ until a cloud received him out of their

¹ The disciples had to look toward the north-east, and Christ had his face towards the south : hence the footprints are shown so.

sight, and they, going also higher and towards the west, and looking upwards towards Heaven, in the hope to see Him once more ; then descended a little the western slope of the mountain, when the two men in white apparel appeared to them, saying: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus . . . shall so come again as you have seen Him go into Heaven." The buildings standing at that time on the top of the Mount Olives extended more to the north than now, so that the Ascension took place very near, but south of them, where one had already a view of the city. This wandering of Jesus from place to place before the Ascension actually occurred reminds one of Elijah, who went from place to place, till at last he was taken up. Thus it seems to me that the site on which in later times the church was built may be the right one, and if not, it cannot have been far from it. The exact spot did not so much matter ; the church was to be a monument of the glorious entering of our Lord into Heaven ; and it would have been most remarkable if in these centuries such a memorial monument should exist without a *cave* !

(D.)—*The Byzantine Church of the Ascension.*

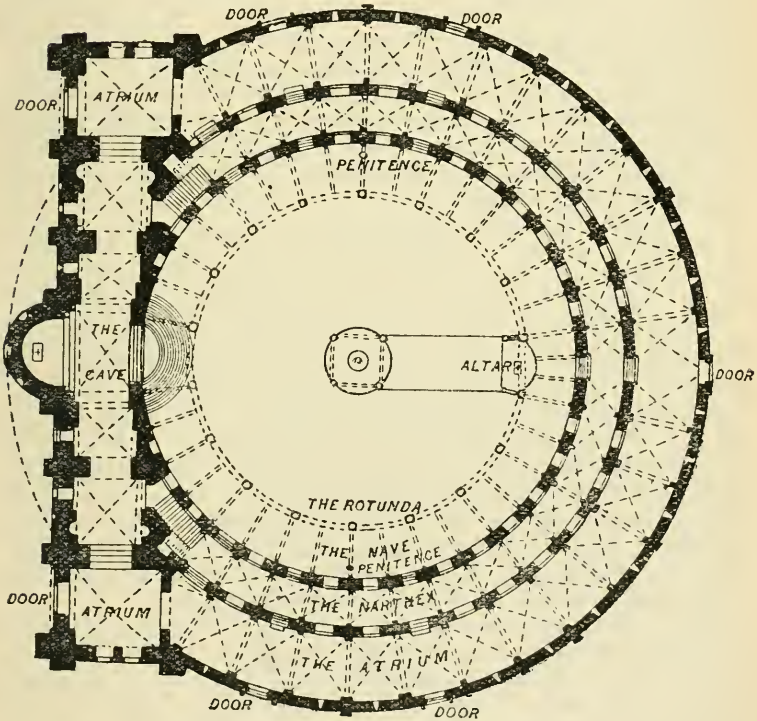
In the fourth century, when Christendom had got the rule, many churches were built in Palestine. In Jerusalem the Church of the Holy Sepulchre, in Bethlehem the Church of the Nativity, and on the Mount of Olives the Ascension Church. We have no description of the first church built on the top of Olivet, but it is called a *basilica*, and as such had in general a quadrangular form, so some think. The first Ascension Church also was quadrangular, and Modestus afterwards built a round one. But I should think that the Constantine Church was also round, and that the name *basilica* was applied at that time to any large church. It was natural to form a round enclosure about the spot where Jesus was standing in the midst of his disciples, and from which he went up to Heaven ; a square would have seemed less appropriate. But strange to say they first made a mysterious *cave* which was adorned and decorated in a costly manner, and over it was built a large and high temple. In the middle it had no roof, but grass was growing there, it was not paved, and the footprints of the Saviour could be seen in the dust. It appears that this first church was after a time partly destroyed, so the Patriarch Modestus, in the first quarter of the seventh century, built it, for the most part, new, and of this new church we have a description and plan, by Arculf (*see* the plan) ; he says that "on the highest point of Mount Olivet, where our Lord ascended into Heaven, is a large round church having around it three vaulted porticoes. The inner apartment is not vaulted and covered, because of the passage of our Lord's body ; but it has an altar on the east side, covered with a narrow roof. On the ground, in the midst of it, are to be seen the last prints in the dust of our Lord's feet, and the roof appears open above where he ascended . . . Near this is a brazen wheel as high as a man's neck, having an entrance

towards the west, with a great lamp hanging above it on a pulley, burning night and day. In the western part of the same church are eight windows, and eight lamps, hanging by cords opposite them, cast their light through the glass as far as Jerusalem." ("Bohn's Transl.," p. 5.)¹

SHEET III

PLAN of THE ASCENSION CHURCH
ON MOUNT OLIVET
 as built by Modestus A.D. 640-50: or
THE BYZANTINE CHURCH

10 20 30 40 50 60 70 80 90 100 FEET



This Restoration is made by Baurath Schick after examining the place and studying the subject. Decbr. 1894.

¹ Cf. Palestine Pilgrims' Text Society, "The Pilgrimage of Arculfus in the Holy Land," 670 A.D., translated and annotated by Rev. James R. Macpherson, B.D.,

Willibald some years later (A.D. 722), says:—"In the middle of the church is a square receptacle beautifully sculptured in brass on the spot of the Ascension, and there is on it a lamp in a glass case, closed on every side, that the lamp may burn always, in rain or in fair weather; for the church is open above, without a roof." ("Bohn's Transl.," p. 19.)¹ Now by aid of these descriptions, and from what I found on the spot, I have reconstructed this church (*see* plan on Sheet III), and have to make the following explanatory remarks:—

There are three vaulted "porticoes" mentioned by Arculf going round the uncovered rotunda, their width and extent according to remains found on the spot. The inner one will correspond with the nave of the ancient churches, the middle with the narthex, which is narrower than the others, and the outer one with the atrium. Of the two latter (or outer ones) the circle is not complete, but brought to straight lines, and in the middle of them is the celebrated cave, which is still existing. Not a cave in rock, but all of masonry, similar to the one in Bethlehem, the floor lying several steps deeper than the level of the main building around. It is true I have not *seen* this large apse, with its steps, pillars, altar, &c., but the circle of the outer corridor or portico *demands* something there, as I show in dotted lines, and as Arculf's plan has the outer circle complete, and no entrance there, as afterwards the Crusaders' church had, so nothing else than an apse could have been there. From the cave, processions could be made not only into the rotunda, going up by about 12 steps, but also through the three vaulted porticoes, which were also connected one with the other by many openings, especially by doors with steps on the north and south sides. In regard of these doors I wish to remark that in the plan of Arculf, brought down to us by Quaresimus, are shown three doors on the north side—but in that brought down by Mabillon they are on the south side, so I conclude these doors were on both sides, three on the north and three on the south side, which answers also better to symmetry and the whole design. The points for fixing them in the plan (Sheet III), besides following Arculf's plan, I ground on the corner A, in the middle wall, still existing as Byzantine work. As afterwards in the Crusaders' church there was also a door on the east side, so I think it was also in the Byzantine church.

The walls of the latter were thinner and the stones more nicely worked than those the Crusaders built. The axis of the first or Byzantine church, when extended westwards, strikes the Church of the Holy Sepulchre in Jerusalem, meeting the axis of that church, whereas (as will be found by comparing both plans) the axis of the Crusaders' church, if extended, would strike the Templum Domini, or the Dome of the Rock;

1889, pp. 22–26. Version there given differs from Bohn's translation, and a plan of the church is sketched, p. 25, from the original MS.

¹ Palestine Pilgrims' Text Society, "The Hodæporicon of St. Willibald," 754 A.D., translated by Rev. Canon Brownlow, M.A., 1891, p. 22. Version differs from Bohn's translation.

the difference or declination being five degrees. In the outer wall I put seven doors: two on the west or front side, leading into the atrium or outer corridor, to the right and to the left; two on the north, and two on the south side, opposite those in the middle and inner walls, making three for each side, as Arculf states; and then one behind, or in the east, making up the seven.

In regard of the brass "receptacle" round the footprint place, which Arculf gives as *round*, and Willibald as *square*, I think both are right from their point of view, the railing "about as high as a man's neck," was *round*, but the ever burning light in a lantern hanging *over* the footprints, had to be fixed on something higher up, and as there was not any roofing, it could only be done by means of posts on, or over, the railing, and if they were four in number, made a regular and conspicuous square; opposite in the east was the altar with the "narrow roof."

In regard of the eight lamps giving such a great light and shining towards the Holy City, the real arrangement cannot properly be seen from Quaresimus's copy of Arculf's plan. They are put as openings in the third circular wall, with rounded projections on the inner and outer side, whereas Mabillon's plan shows some connection with the second or more outlying wall, indicating that the lamps were hung between them, which I think was really the case. So I have in Sheet IV¹ given a plan of a higher story, forming there a kind of covered corridor in which the lamps hung, and which had in front of it a terrace, and at both ends towers, as the church was at the same time fortified, like the Bethlehem church. The two large doors I give, of the same shape as the still larger ancient door of the Church of the Nativity, at Bethlehem. On the apse outside I put three mihrab-like niches, in order to break the bareness of the wall on its outside, as windows could not have been there, because they would have lighted the apse and diminished the glittering of the inside, caused by the lamps burning there. Such places for glittering show wanted some darkness, and hence the place called "cave," even as that in the Bethlehem church, which is also *built*. (I may, perhaps, mention here that the floor of the old Nativity Church at Bethlehem does not rest on the natural ground, but on vaultings throughout, which were once used as a cemetery, for when I examined them I found them full of human bones and mould.) The roof of the inner corridor round the rotunda consisted, I think, of timber and a covering of metal—and so very likely also the outer ones, but this is not so certain, though probably nearly all large old churches were covered so.

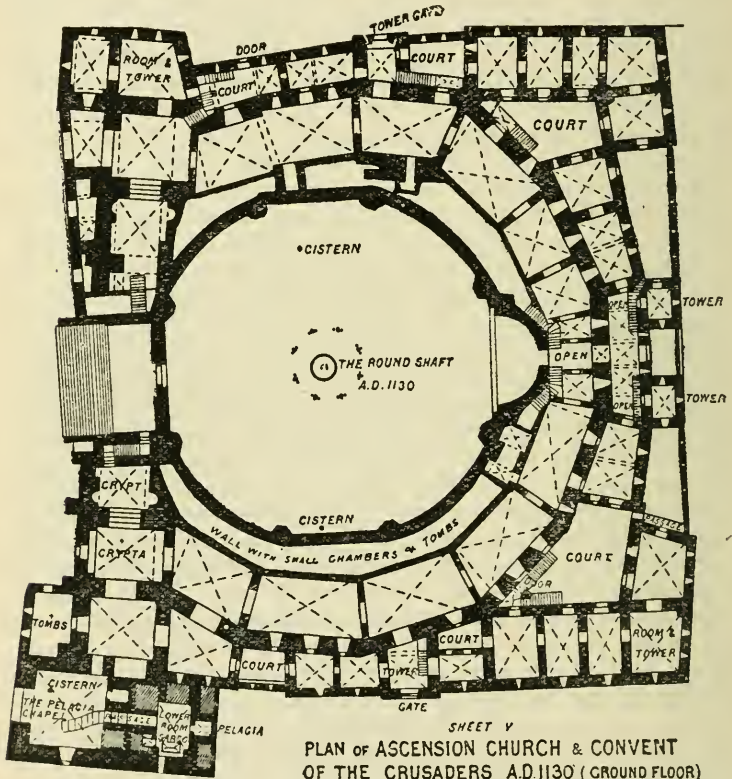
(E.)—*The Crusaders' Church of the Ascension.*²

The Byzantine church on Mount Olivet was, in the eleventh century, destroyed. The Crusaders found there, instead of a church, a "wall,"

¹ Sheets IV and VI are not published with this paper, but are preserved in the office of the Fund.

² See "Memoirs," Jerusalem Volume, p. 338.

within which the site of the Ascension was marked with a small, tower-like building. So they built a new church, of a somewhat different shape from the other, an eight-sided edifice, with much thicker walls, and with an axis declining five degrees in a direction to the Templum Domini, or the present Dome of the Rock. In Sheets V and VI, I give the plan of the lower and higher story, as I have restored it, together with the "Augustinian Convent" round it, from existing remains, and from



SHEET V
 PLAN OF ASCENSION CHURCH & CONVENT
 OF THE CRUSADERS A.D. 1130 (GROUND FLOOR)
 WITH ADJOINING PELAGIA CHAPEL & TOMBS.
 restored by Baurath C. Schick, Jerusalem, Decr 1894

0 10 20 30 40 50 60 70 80 90 100 FEET

notices in books. The former cave was abandoned, and on the west side a grand staircase with a threefold entrance made. On the sides towards three of the cardinal points, straight walls were introduced into the circle, and on the east side a large apse placed. The four intervals between the new straight pieces were left with their circled line, but greatly strengthened on the outside for supporting the pressure of the grand vaultings in the inside. (It may be that in these immensely thick

walls, which are on the outer side not round nor eight-sided, but rather twelve-sided, as Sheet No. V shows, tombs or other small chambers may be inserted, but which I have not detected.) The vaultings of the inside were so, that an eight-sided uncovered space, or rotunda, remained, 86 feet diameter, as it is given in Sheet VI, with the respective supports, and in dotted lines. As there are a few of the bases of the supports still *in situ* along the wall, I was able to introduce the missing ones, and the shape of the inner or free-standing row. Each of these supports consisted of three or five¹ pillars, with a pier. In the centre of the uncovered part stood an octagonal porch on 16 small pillars, with small piers at the corners, on which were arches, a tambour, and a dome, just as it is still; only that the sides are now filled up with masonry, a door being left in the west. This building stood over the *footprints* of our Lord, but something deeper down than the general flooring of the church, so that people, in order to see it, had to look down into a round shaft. This was caused by the accumulation of *débris*, &c., from the former church. The new flooring was about 6 feet higher than that of the former church. The space of the former outer corridor, or the "atrium," was converted into a number of vaults, as shown in No. V, for use of the convent, and as no longer properly belonging to the real church. Outside them was built a further row of vaulted rooms for the convent, with the necessary stairs, &c. On the outer side of the church wall (or place of the former narthex) a number of cells or chambers for the monks were built, as shown in Sheet No. VI, as a kind of higher story, in such a manner that in front of them the roof of the large vaultings below formed a terrace going round, on which, towards the outside, were other and larger rooms of the convent. It may be that on the inner row of the five-pillared piers, or on the eight-sided rotunda, a dome was put up, with a large opening in the centre, like the rotunda of the Church of the Holy Sepulchre, but this is not certain. I have not found any indication of such. At the chief entrance to the church, situated in the west, one came first into a porch, from which three doors led into the church, smaller doors on the three other sides leading from the convent.

It seems that the pilgrims made no special distinction between *round* and *eight-sided*, as some use the expression *round* for the same building which others describe as eight or even (Gumpenberg)² twelve-sided. The size or circumference of the building is very seldom mentioned by the pilgrims, but Gumpenberg (about A.D. 1200), when the buildings were already partly destroyed by Salah Ed Din, gives the circumference as 225 steps, and says: "I measured the ring on the top, and found 225 of my own steps," which we may estimate to be about 560 feet. As the Crusaders' church was not completely eight-sided on the outside, but according to this very writer twelve-sided, I think he measured the

¹ Some of the remainder show three pillars, one even five, which is rather the right number.

² Tobler, "Siloah und der Oelberg," St. Gallen, 1852, p. 98, note 3.

line the terrace describes towards the walls of the buildings of the convent outside ; the very number of feet comes thus out. This line corresponds also with the *outer* round wall of the Byzantine church. Surias gives 130 steps, or about 340 feet, and means the wall of the church *itself* without the surroundings, and Ladoir's 50 steps *diameter* will be nearly the same if we allow that all the steps of these various men were not all of equal length. Why do I say all this? Answer: to prove that this church with its surroundings was much *larger* than it is generally believed to have been, and that even the Byzantine church had a much larger extent than that of the present enclosure of the court, even if the piece in the east, cut off by a wall, be added to it again.

The difference of the Crusaders' church from the Byzantine was, that it was built entirely of stones, with no wooden roof, and hence with much thicker walls. It had only one row of porticoes, and instead of the two others, an enlarged convent, with gates, towers, small gardens, &c. The axis declined five degrees, and the chief entrance was in the west, whereas the former building had the entrance in the north and south. The flooring was some feet higher, and the chief apse was in the east.

(F.)—*The Convent connected with the Ascension Church.*

We find some notices that even at the Byzantine church there was a convent, if not immediately connected with it, yet close in the neighbourhood, but not so extensive as it afterwards became. As we do not know any particulars about it, I have not put it on the plan of the first church, but on that of the second or Crusaders' church. In the Byzantine period, these convents were rather small, built on the ideas of the Ascetics, and similar to the "Lauras" of the time. But later on, when the church had become more worldly and had an inclination to *rule*, such edifices were built under *these* ideas and for these purposes, and the churches were now fortified. When the Crusaders built their church, they apparently built the convent at the same time, especially those parts immediately outside the reduced church, perhaps also the outer parts, and formed a kind of castle with towers at the corners and in the middle of the sides, over the gates, as I have shown in the plans on Sheets V and VI. The convent consisted of large vaults round the church, and many other rooms in two stories, intermixed with small gardens, terraces, stairs, &c. In the year A.D. 1484 it was already a good deal broken and destroyed, but many walls, vaults, and heaps of *débris* were still standing. Fabri tells us that he found the east end of the church destroyed, and a wall made across the middle of the church, outside of which stables for animals and dwellings for husbandmen had been built.¹ In the beginning of the fourteenth century there were on the Mount of Olives many prayer places, chapels, convents, and hermitages, beyond the convent, which was close to the large round church, which had then in the centre a small chapel over the footprints.

¹ Palestine Pilgrims' Text Society, "The Book of the Wanderings of Brother Felix Fabri," translated by Aubrey Stewart, M.A., 1892, vol. i, pp. 481-500.

In the ruins of the convent the Mohammedans erected on the south a convent and a mosque of their creed, and at the former entrance to the church a minaret, which, as well as their convent, is still in existence.

(G.)—*Saint Pelagia Chapel.*

This is called by the natives the "Cave of Pelagia," the "Hermitage of Adawî, or Bint Hasan"; and the Jews call it the "Tomb of Huldah." It is situated south-west of the Ascension Church, on lower ground, as shown in plan, Sheets I and II. It is a chapel-like room with another one smaller, and situated still lower, formed of immensely thick walls and vaulted (*see* "Memoirs," Jer. Vol., p. 399). Pelagia was a sinful woman of Antioch, who became converted, went to Jerusalem, and as a penitent lived several years in a small cell, continually praying and fasting, in the disguise of a monk. Deacon Jacobus from Antioch paid a visit to her cell, and on his knocking at the small window, she opened it and said: "From whence come you, brother?" He answered: "I am sent by Bishop Nonnus." She said: "May he pray for me, he is a truly holy man," and then shut the window again, and said the third *hora*. Jacobus says: "Her beauty had gone, she looked like a dead person, the eyes lying in deep holes." After a few years she died (A.D. 457). The cell in which she lived is (now) 6 feet 2 inches long, 4 feet wide, and 6 feet high. The entrance is rather narrow and low. A little window was either in the east or the south side¹ (*see* plan, Sheets II and V). There were apparently more such cells in the neighbourhood, each built *single*, with thin walls of *nahry* stone (such as can still be seen in the old Lauras at Khureitûn and other places in the wilderness), which at a later time were all brought under the roof of *one* building, as it stands now; and hence the extremely thick walls; that between the outer and inner rooms is 16 feet thick! Besides the Pelagia cell, there are remains of one in the south-western corner of the smaller or inner room, and a complete one, nearly of the same size as Pelagia's, in the east wall of the outer larger room (the chapel). There is also a cistern, indicating that at the time when the cells were occupied there was a kind of court, over which afterwards the chapel (or, as the Crusaders called it, the "church") was erected, in a period prior to the Crusades; it had then a wide entrance, and was, therefore, a kind of hall (as shown in Sheet V), which at a later restoration was walled up, leaving only a small door (Sheet II). North of it, there had at this time been erected another vault over tombs (Sheet V), but it became destroyed and was not restored.

Over the entrance to the Pelagia cell, on the east side of the inner room, are some decorations carved in the stones in relief; but plaster is now over them, and so I could not see what they represent. On the south side stands a stone sarcophagus, half intruded into a low niche, over which, higher up, there is in the wall a window giving some light to the

¹ As the walls of the whole buildings are *plastered*, the former openings cannot be recognised.

somewhat obscure place. This sarcophagus is mentioned by the pilgrims of the twelfth century, who used the narrow passage between it and the wall, as a path of penitence ; for if one had not confessed all his sins, and he went along this path, the stones moved and narrowed it, so that he could not go on until he confessed. Tradition says that the body of St. Pelagia rests in this sarcophagus, which bears a Greek inscription ; this was copied by De Saulcy (2,282), and hence I did not look for it, as the stone is covered with a green cloth, and the sheikh who was with me treated it with the greatest veneration—always whispering prayers as long as I stayed with my men in the room. The outer or larger chamber is considered as a mosque, but very seldom used ; the lock is in disorder, and could be opened only with difficulty. The floor of the smaller or inner room is situated 7 feet lower than that of the outer one ; twelve steps lead down to it, as the plan shows, and I think two stories of small cells (tombs) may be found in the thick walls.

(H.)—*The Footprints of Christ.*

As I have mentioned these above, and also introduced them in the drawings, I should also say something about them, but will do so very briefly. In the course of the centuries, *two*, *i.e.*, prints of both feet, were spoken of, but also only of *one*, as the other was taken away and brought to the Aksa mosque. Sometimes they are described as if Christ had his face towards the south ; in other reports in some other direction. In the first centuries they were in earth or dust in a round hole, a few feet deeper than the general church floor¹ ; later on in rock, and in the various centuries of various size. Originally a little lower than the level of the ground, in the Crusaders' times, as the church floor was then higher than before, the footprints were deeper, and one had to look down to them in a round shaft or pit. Afterwards there was only *one* foot, on a level with or even a little higher than the Crusaders' church floor, in a *stone* (not rock), and of the natural size, whereas in former times it was double the natural size, and people accounted for that by the many rubbings and kissings. Felix Fabri tells us that one of his fellow-pilgrims put wine into the hollow formed by the footprints, and the rest licked it out.² Both Christians and Mohammedans still venerate the spot. (*See* Tobler, "Siloah und Oelberg," St. Gallen, 1852, pp. 105–114, where all this is minutely explained.)

(I.)—*The two Pillars in the Ascension Church.*

Willibald, A.D. 722, says : "Two columns stand within the church, against the north wall and the south wall, in memory of the two men who said : 'Men of Galilee, why stand ye gazing up into Heaven ?' And the

¹ This hole was surrounded by a brass railing, and if one put his hands through the lower part he could take some of the earth.

² "Felix Fabri," vol. i, p. 487, Palestine Pilgrims' Text Society.

man who can creep between the wall and the columns will have remission of sins." (Bohn's "Early Travels in Palestine," p. 19.)¹ In the fifteenth century these pillars were still standing and "smooth," and it was believed that if any one was able to embrace them, so that the ends of the fingers (or only the middle fingers) could touch, it was a proof that he was a good man. They were still standing in Mejer Ed Din's time, and I should think the pillar in the centre of the Greek altar, described above under heading A, might be one of them, but removed and brought to this place, as it is now a good distance from the wall.

(J.)—*The Cisterns.*

The two cisterns in the present court are not deep nor cut in rock, but *built* at the time when the level of the floor of the church was made higher by the Crusaders. But their lower part may be still older; for as the rotunda had no roof the rain water had to be led into some reservoir. Other cisterns I have not found in the ruins, or in the village, except one in the court of the mosque, made from an old Crusaders' vault when the mosque was built. There is a good number of other cisterns outside round the village and the other buildings, even near the road crossing the mount south of the village, chapel, and place of Pelagia. They are all deep and cut in the rock.

Conclusion.

I could have said much more on all these matters, but was careful not to become too long; and yet the reader has a great task before him, for which I beg excuse, and wish the reader may enjoy it, as much as I have enjoyed writing down these lines and making the plans.

KERAK IN 1896.

By Rev. THEODORE E. DOWLING.

THERE is no necessity to attempt to write the history of Kerak, the ancient capital of Moab, down to the siege of Saladin, A.D. 1188. Canon Tristram has told the story in "The Land of Moab."² But the Old Testament references may be mentioned:—

Kir-Haraseth (Isaiah xvi, 7);
 Kir-Hareseth (2 Kings iii, 25, R.V.);
 Kir-Haresht (Isaiah xvi, 11);
 Kir-Heres (Jeremiah xlvi, 31, 36); and
 Kir of Moab (Isaiah xv, 1);

¹ "Hodeporicon of St. Willibald," p. 22, Palestine Pilgrims' Text Society.

² Chapters v, vi.

are the six Scriptural allusions to Kerak, the fortified town to the east of the southern end of the "Salt Sea."¹

Jehoram, son of Ahab, King of Israel, and Jehoshaphat, King of Judah, and the King of Edom, invaded the kingdom of Moab, under Mesha, from the south, destroyed all its cities, sparing only Kir-Haraseth, *circa* 872 B.C. (2 Kings iii, 25; and the Moabite Stone.)

Being detained eleven days in Kerak last May during the absence of the Mutasarif, whilst waiting for permission to visit Petra, opportunities occurred for observing the improved state of things. Page 180 in Murray's "Handbook for Travellers in Syria and Palestine, 1892," is now out of date, owing to the changes caused by the Turkish occupation; and Bædeker's "Palestine and Syria," 1894, pp. 191-193, on el-Kerak, also requires revision.

I propose, therefore, to limit my remarks—

- (1) To the period immediately preceding 1893; and
- (2) To the present Turkish rule in 1896.

The large, partially-ruined castle, built about A.D. 1131, on ancient Moabite foundations of rough flint, at the south end of the city, was only used in Mujêly² times by thieves for hiding stolen cattle and goods. The Kerâki used to find saltpetre there in large quantities from a particular kind of stone in the ruins, with which they manufactured their gunpowder.

The ignorance of the Kerâki is illustrated by their mode of reckoning time. Years and months were unfamiliar terms. If asked when such and such an event took place, they would reply, "when" or "before," or "just after, so and so (perhaps one of their Sheikhs) died, or was killed"; or perhaps, "in the year of famine"; or may be, "when Ibrahim Pasha³ came here." More recent events, especially in cases of illness, were dated from "last year's ploughing," or "the barley" or "wheat harvest."

The Kerâki women are unveiled, and I was surprised to find less ophthalmia in Moab than is usual in the villages of Judæa, flies, sand, and dust being less prevalent.

¹ "Names and Places in the Old and New Testament and Apocrypha," 2nd edition, p. 111. Kerak (*Khel Kerak*) the ancient Tarichæe, on the south-west side of the Sea of Galilee is, of course, distinct from Kerak of Moab.

² Before the Mujêly conquest of Kerak, Moab was under the rule of a tribe (still found in Kerak) called the Saraieh; and again, before their time, the tribe of El-'Ahmer was dominant. These El-'Ahmer only lived in tents, and ruled over many neighbouring tribes, including the Beni Sokhr, as well as the Kerâki. They were cunning and cruel, and thought little of running a spear or sword into a man or woman through sheer wantonness.

³ Ibrahim Pasha visited Moab in A.D. 1844 to subdue the lawless Bedouin. After occupying the castle (not the town) his troops were starved out, many of them being slaughtered outside. "The Land of Moab," pp. 77, 78.

In Jerusalem it is noticeable how few tourist dragomans have ever visited Kerak. [Messrs. Jamal and Domian are exceptions.] This is not, however, altogether surprising. The Mujêly tribe were unreasonable in their treatment of Messrs. Irby and Mangles in 1817, De Sauley in 1851, Canon Tristram in 1872, and Mr. and Mrs. Gray Hill in 1893.

But the road is open to Kerak from Jerusalem, and the Hebron merchants who used in old times to travel along the familiar track, south of the Dead Sea, now invariably cross the new wooden bridge at the ford of the Jordan, passing through Mâdeba, and returning by the same route.

On a clear day Jerusalem, and the Russian tower on the Mount of Olives, can be seen from Kerak.

Kerak is apparently about 700 feet higher than Jerusalem, and 3,400 feet higher than the Mediterranean Sea. In October, 1895, the Rev. C. T. Wilson found that the readings of his barometer during four days at Kerak gave 700 feet as the mean height of the C.M.S. Mission House at Kerak above the C.M.S. Mission House in Jerusalem. This calculation exactly tallies with observations made with the same barometer in November, 1894. The road to the north of the town, at the point where the ridge dividing the Wady Kerak from the long slope down to Rabaâ is crossed, is about 200 feet higher than the town end is, according to Mr. Wilson's aneroid, and exactly the same height as the top of Jebel Shihân. As confirmation of the correctness of these readings it may be mentioned that this aneroid has on four separate occasions given the same measurements as in Bædeker's "Palestine and Syria" (1894), p. 191, for the depth of the Mójib, viz. :—2,000 feet from the edge of the plateau on the north, and 2,200 feet on the south.

His Excellency Hussein Helmy Bey Effendi (formerly Turkish Secretary at Damascus) is the Mutasarif. He is a strict and devout Mohammedan. On no consideration will he receive any presents. He also discourages travellers from giving backshêsh to the soldiers he sends for their protection between Kerak and Wâdy Musa. Considering his difficulties he has already accomplished much. The disarming of the Kerâki; the regulation of the coinage, weights and measures; the establishment of a weekly post to Jerusalem, Damascus, and Maân (east of Petra); the opening of a military hospital; the importation of a Jewish doctor; the continuous construction of extensive Government buildings; and the compulsory planting of fruit trees at Mâdeba,¹ all bespeak energy and determination.

The Mutasarif is anxious for telegraphic communication with Es-Salt, and for a steamer on the Dead Sea, running from Erîha (Jericho) to the nearest point for Kerak, about 30 miles. Kerak is (say) 10 miles from the mouth of the Wâdy Kerak, near the Shawârineh Camp.

There is a population of about 10,000, of whom 2,000 are Orthodox

¹ 5,000 grape vines, as well as mulberries and vegetables, have been planted this spring in Mâdeba. A feeling of security encourages this action.

Christians, including two Christian and four Kerâki encampments in the district.

The Military Governor has 1,200 Turkish troops, consisting of three regiments of 400 men. They inhabit the castle, the numerous underground passages of which, as they are gradually cleared from the *débris* of centuries, soon become occupied by men and horses. All the Turkish soldiers are from the western side of the Jordan, three years' service being required of them. There are also 200 Circassian mounted soldiers, mostly from Ammân (Rabbath of the Ammonites) and Jerash (Gerasa); and splendid horsemen they are! Kerak (unlike Jerusalem) has no military band, but the familiar bugles are seldom silent.

A new mosque (the only one) has been lately built. The Mufti is a kindly-disposed and intelligent man. He was educated at Hebron and the University of Cairo (El Azhar).

The Orthodox Christians worship in the Church of St. George, built and endowed in 1849 by the late generous Metropolitan of Petra, out of his private means.¹ It will shortly be enlarged and improved. The Archimandrite Sophronius, in charge, is a Greek, and has lately been sent from the Convent of St. Constantine, Jerusalem. He represents the Patriarch. Sâleh is the Arab parish priest (married), and has the cure of souls. There seems to have been among Greek and Latin ecclesiastics a confusion between Petra and Kerak, and Burchard of Mount Zion, the German Dominican, A.D. 1280, mistook Shôbek (Montreal) for Kerak.

Robinson, in his "Biblical Researches in Palestine," vol. ii, p. 577, refers to Kerak as being sometimes held to be a "second Petra." There is a curious confusion in "The Book of the Wanderings of Brother Felix Fabri" (*circa* A.D. 1480-1483), vol. ii, Part I, p. 184. "This noble castle is called by the Latins Petra of the Wilderness, by the Saracens Krach, and by the Greeks Schabat. Now, when we had gazed our fill thereon, we kneeled towards the place, praising God, Who from Petra in the Wilderness sent to us through Ruth CHRIST the LORD of the World, and we prayed to God that this Castle might come into the hands of the Christians, and that Jerusalem might not any longer be a captive."

The titular Greek Bishop of Kerak is entitled "*Metropolitan of Petra, Most Honourable Exarch of Third Palestine and Second Arabia.*" The present occupant is Nicephôrus, an aged man, who has never visited Kir of Moab. There are 120 boys and 60 girls in the Orthodox Church Schools, and the schoolmaster speaks a little English. Daniel, a Cypriote, is the titular Archbishop of Kiriakopolis (Madeba); Damian, from Samos—in charge of Bethlehem—is Archbishop of Philadelphia (Ammân); and Epiphanius, a Cypriote, is the learned Archbishop of the Jordan.

The Latins have also their titular Archbishop of "Petra." Mgr. Duval, a French Dominican, lately appointed Apostolic Delegate—represents the Pope at Beîrût with this title. In this portion of the country there

¹ Meletius also gathered together the scattered congregation which had been driven from Kerak by Ibrahim Pasha.

are five Latin mission stations, under the Latin Patriarch of Jerusalem, which are now being worked mainly by native priests.¹ This mission was founded in 1874.

In 1886, Mohammed-el-Mujêly, the Moab Sheikh, gave a written permission for English mission work to be undertaken in Kerak. Mr. Lethaby, first of all, bravely faced the difficulties and hardships of the place, and in 1894 the Church Missionary Society became responsible for this mission in connection with Es-Salt.

At present there are only three Jews in Kerak. Previous to 1893 there were none. The Mutasarif has lately been asked to allow a Jewish colony to be established at el-Lejjûn (five hours east), but this request was not granted. The city is well supplied with water. There is no hotel, and up to this date the few European visitors have been accommodated at the Greek and Latin and C.M.S. mission houses. As several residents in Jerusalem, and tourists, are contemplating the tour through Moab and Edom, the opening of hotels at Mâdeba and Kerak would probably be remunerative. The Greek shopkeepers are hospitable, and the Damascus merchants, who visit Kerak twice a year, have no reason to complain of their reception.

The objects of interest include a Roman bath, with mosaic pavement; two ancient churches, one dedicated to St. George, which is venerated by Greeks and Moslems; the other has on the outside a long Arabic inscription which was translated in March, 1895, by Dr. F. J. Bliss.² The Mutasarif is willing to give visitors permission to visit the castle with its crypt chapel, and it is necessary to make all local arrangements for visiting Petra through him, as soldiers are required. In order that there may be no disappointment about proceeding south to Wâdy Musa, an order from Constantinople, or at least a letter from the British or American consuls in Jerusalem, is recommended.

Murray's "Handbook for Travellers in Syria and Palestine" (1892) assigns four days for the Itinerary from Kerak to Petra. The journey is now accomplished, with Circassian soldiers, in two and a half days:—

<i>First Day.</i>			
Miles.			H. M.
20	Wâdy el Ahsa		5 0
20	Tâfileh		6 0
<i>Second Day.</i>			
33	Shôbek		9 15
<i>Third Day.</i>			
20	Eljy-Wâdy Musa		5 0
93			25 15

¹ Es-Salt; Fheis (about two hours south-east of Salt); Rummanêh, north-east of Salt; Mâdeba; Kerak.

² *Quarterly Statement*, July, 1895, p. 220.

This Schedule includes rest for lunch on the first and second days only.

I was disappointed at not being able to procure several ancient coins in Moab. As a matter of fact, only one coin was forthcoming in Moab, and another in Edom,¹ during a tour of 25 days. The Arab school-master of the Greek School, and his boys, were actively interested, but the specimens brought to me generally bore Arab inscriptions. The only coin of any interest was the well-known State umbrella, and three ears of barley, springing from one stalk, year 6 (A.D. 43), of Herod Agrippa I. The natives now dispose of coins to the Turkish soldiers, who sell them to Jews in Damascus and Jerusalem. They eventually find markets in Hamburg and the United States.

About one hour's ride from Kerak (in Wâdy el-Yabis) are interesting hermit cells, which, in 1884, were reoccupied by four Orthodox "Religious." One came from Jerusalem, two from Mar Saba, and one from the Convent of St. George, Wâdy el Kelt (Brook Cherith).

All have been driven back again to their parent convents, owing to the robberies and cruelties of the Kerâkî. One of their number, the Caloyer Onuphrios, is now an occupant of the Convent of St. Constantine, Jerusalem.

The military authorities at the castle are digging bravely at excavations, but apparently with no working plans. May we not hope that the Palestine Exploration Fund will obtain a Firman from Constantinople for a thorough investigation of the Castles of Kerak and Shôbek, and the Rock City of Edom?

JERUSALEM, *July 13th*, 1896.

TWO ROMAN MILESTONES AT WADY MÔJIB (RIVER ARNON).

By Rev. THEODORE E. DOWLING.

WHEN in Kerak last May I was told that the Mutasarif had lately ordered soldiers to turn over the prostrate milestones in the southern valley of the Môjib, when they were repairing the precipitous descent. And I was also informed that the inscriptions had not been copied. So I went prepared with a note-book. After consulting a friend in Jerusalem about the rendering of obscure words and letters, I heard that Père Germer Durand, of Notre Dame de France, had made a walking tour last Easter-tide with several students of the Augustinian Convent (Jerusalem), and between them had succeeded in turning over three stones in the valley, copying the inscriptions, and taking a squeeze

¹ Copper Petra coin of Hadrian. "Numismatique de la Terre Sainte," M. de Sauley, Planche XX, 1.

of a Trajan stone. So, after all, the Kerak soldiers had nothing at all to do with either one or other of these inscriptions. My copies needed revision, which has been kindly made by Père Durand; and after inserting a few of his suggested additions, two inscriptions are here reproduced with translations. Experts will no doubt be ready to correct and complete them. I ought to add that there are two milestones with the name of Trajan attached, but only one, with the longest inscription (incomplete), is given below. The other stone, of Pertinax, distant about ten minutes' ride from the previous one, is also added.

(1.) A.D. 112.

IMPCAES
 DIVINERVAEFI
 TRAIANVSAV
 DACICVSPONT
 TRIBPOTXVI
 PPREDACTAI
 PROVINCIA
 NOVAMAFI
 VSQVEAD[MAREERV]
 APERVITETST[RAVIT]

* * * *

B A C I A E Y

The Emperor Cæsar, son of the divine Nerva, Trajan Augustus
 Dacicus Pontifex Maximus in the sixteenth year of his tribunician
 power. Father of his country after the reduction of the province
 opened and paved a new road from the frontiers as far as

O King.

(2.) JANUARY-MARCH, A.D. 193.

IMPCAESAR
 PHELIVIVSPERTI
 NAXAVGPRINCEPS
 SENATVSCOSI
 PONTIFMAXIMVSTRIB
 POTPRETCEASARHEL
 VIVSPERTINAX
 PRINCEPSIVVENTVTIS

* * * *

NIKAN
 EΓENNHΘHC

The Emperor Cæsar Publius Helvius Pertinax Augustus Princeps Senatus Consul for the first time Pontifex Maximus endowed with tribunician power by the Roman people, and Cæsar Helvius Pertinax, Prince of the youths.

Thou wast born to conquer.

JERUSALEM, *June 29th*, 1896.

[It might be well to impress upon our friends who are so good as to forward copies of inscriptions from Palestine, that it is most important that they should always when doing so specify the size of the stone on which the inscription is cut, and the size of the letters; and also whether the stone is whole or broken, and if the latter, what portions are gone. Conjectural emendations, or "suggested additions" should never be "inserted" unless most carefully and exactly marked; otherwise the most valuable inscriptions are rendered absolutely worthless. For instance, at the crucial point in the first of the above inscriptions, which should give us its exact date, we are unfortunately left in doubt by a non-observance of the above precaution. It would appear that some words, in some of the lines at any rate, on the right-hand side of this inscription are either broken off from the stone or rendered illegible, *e.g.*, the fourth line would at least appear incomplete, and we are thus led to ask, Is the all-important fifth line incomplete also? The XVIth year of Trajan's tribunician power was 112 A.D. By reference to the *April Quarterly Statement*, pp. 134, 135, it will be seen that in that year he had not left Rome for the East. It was in the autumn of 113 A.D. that he began his Eastern campaign. The term, therefore, "the province having been reduced," would apparently belong more fitly to a later year. Hence it is of cardinal importance to know whether XVI is the real ending of the line, or whether the stone is there broken, so that the reading may have possibly been XVII or XVIII. Of course XVI may be the correct reading; then this new road was made in 112 A.D. "opened," cut through the mountains, as a preliminary to the Emperor taking the field with his legions in the ensuing Eastern campaign. If the reading was XVI, then the rest of the date, if given in full, would have been IMP. VI. COS. VI.

It is a pity that the other Trajan inscription was not sent; the date might have come out clear from that.

As regards the second inscription sent, it would appear that the lines in the original are of unequal length, but here, again, we are in doubt, as we do not know how far "suggested additions" have been "inserted." Pertinax was elected Emperor, January 1st, A.D. 193, and was murdered on March 28th of the same year, being then in the sixty-seventh year of his age. His son, to whom the title Augustus was never given, is here associated with him in this inscription. Pertinax was Consul for the first time 179 A.D., and the second time 192 A.D., on the last day of which

year the Emperor Commodus was murdered; hence it is possible that there was another stroke in the fourth line, and that COS II is the right reading. This stone apparently, to judge by the Greek words chiselled below, was set up by some legionary who had formerly served under Pertinax either in Syria in the suppression of the revolt of Cassius, or else in his victorious campaigns on the Rhine 172 A.D., in the reign of Marcus Aurelius, at whose death he was Governor of Syria. The inscription was cut at the glad moment when the good news of his old leader's election at Rome had reached Kerak, although perhaps the Emperor was then already lying dead.

The end of Gibbons's fourth chapter contains a sketch of Pertinax's popular career with the legions.

It would be a great thing if the Reference Library at Jerusalem would obtain a copy of the "Corpus Inscriptionum Latinarum," of the Berlin Academy, compiled by Mommsen and his fellow labourers, or at any rate of those portions of the work that relate to the East.—J.N.D.]

THE DATE OF THE EXODUS.

By W. M. FLINDERS PETRIE, D.C.L.

As two writers under the above title have referred to some statements that concern my work, I wish to give a few explanations, though I hope that I may avoid dealing with so thorny a subject as the title indicates.

P. 247. Captain Haynes remarks that "Lower Egypt appears to us as the very hotch-potch of races"; but—if I may say so—that seems to have been the case of every country where an active civilisation prevailed, and Upper Egypt was probably as mixed as Lower Egypt. The race in the IV Dynasty was compounded of three or four peoples; the New Race of the VII-X Dynasty was quite different; and in one tomb at Thebes of the XVIII Dynasty I have found skulls of the most extreme shapes, some the very opposite to those of the earlier residents there. So the mixture in Lower Egypt, though true enough, is not peculiar to that part. Regarding the period of the Judges, Captain Haynes relies entirely on a statement, which is probably of late origin, of 480 years between the Exodus and the Temple. I will not attempt to enter on so complex a question here, but only say that as there is a far shorter chronology—about 200 years—resulting from statements in the Old Testament I could not pass such an assumption as this in silence, which might imply tacit consent.

P. 248. The note about corrections in the chronology which I have adopted, is based upon the March number of the "Proc. Soc. Bib. Arch." It is unfortunate that the writer should not have apparently seen the April number before his paper appears in July, or at least have waited to

hear what had to be said. In the next number (April) appeared a memorandum from me pointing out that all the supposed corrections are based on points which have been perfectly familiar for 60 years to those who have studied the matter. It is hard that a shallow mistake such as that about these "corrections" should at once pass on as a basis for two other papers, when there is nothing to correct in that manner.

P. 251 and note 254. Here it is assumed that the Egyptian power over the Syrians rested on the command of chariots. On the contrary, the Syrians fought in chariots just as much as the Egyptians, and had their chariots far more elaborate and decorated. In the very first battle of Thothmes III he took 924 chariots from the Syrians. The home of the horse and the chariot was in Syria rather than Egypt.

P. 255. It would be more satisfactory if Colonel Conder were to avoid the use of quotation marks when he makes extensive alterations in a passage to which he refers. In the six lines of mine which he has marked as a quotation, there are nine words altered. One matter is serious in it, as he gives *Ruten* for Syria when the word is *Kharu*.

P. 256. It seems bold to state that "the Bible discountenances" the idea of any Israelites being out of Egypt before the Exodus, when Ephraim mourned for his cattle-lifting sons who were slain at Gath (1 Chron. vii, 21).

The statement that "Brugsch's dates rest on the coincidence of the vague Egyptian and Greek year, according to the Rosetta stone Mahler's dates rest on a statement by Censorinus," seems a strange confusion. Brugsch, Mahler, and every one else rest on the statements of the Rosetta stone and Censorinus (beside many other authorities) for the starting point of the relation of Egyptian and Greek years in Græco-Roman times. The real question is the dating before that, backwards from this fixed point. For this Brugsch trusts to the very vague use of generations, assumed at 33 years, and assumed equal to the reigns; such a system may give a rough approximation, but is utterly rotten in details. Mahler, on the other hand, takes exact statements of astronomical feasts which fix dates to within three or four years. He has had before him all the assumed corrections which have been proposed to be applied to his results; and, as a thoroughly trained astronomer, such considerations are the elements of his profession. It is not competent for any one to apply "corrections" without going through all his work in detail; one might as well set about correcting the "Nautical Almanac."

P. 257. The statements about the date of Burnaburias require revision. His date quoted at 1450 B.C. is only roughly correct. Sayce puts him at 1430 to 1410 B.C. as an approximation, and Amenhotep IV (by Mahler's basis of chronology, *see* Petrie, "History of Egypt," ii, 29) reigned 1383 to 1365 B.C. As Amenhotep IV was offered the daughter of Burnaburias in marriage, it is clear that the Egyptian was the younger. The vague objection, therefore, to Mahler's chronology as being "a century" in error here, comes down to less than 30 years, an amount that no Assyriologist would fight over.

P. 257. It is stated that I do not give the grounds for saying that Sety I had restored the name of Amen on the Israel tablet. As I had already quoted the whole inscription, "the restoration of the monuments was made by *maat. men. ra* (Sety) for his father, Amen," I do not see what more proof or grounds for this can be wanted.

It is a pity to have to spend time and print on a quantity of small corrections like these; but the example of the paper on chronology in *March*, which is at once adopted by two people without waiting to see an answer in *April*, shows that one cannot be too quick in clearing away mistakes which may easily pass on into other work elsewhere.

SERAPIS.

By EBENEZER DAVIS, Esq.

IN the July issue of the *Quarterly Statement*, p. 258, there is a note by Colonel Conder relative to the papers written by Canon Dalton and myself on the discovery by Dr. Bliss of a votive inscription at Bab Neby Daúd, Jerusalem, first announced in *Quarterly Statement*, January, 1895.

It is now some years since I first became acquainted with Colonel Conder and his writings, during which time I, with many others, have been indebted to his researches for large accessions to our knowledge of Oriental geography and antiquities. I regard him as a very valuable writer on any subject that he may consider worthy of treatment, he being a hard student of facts rather than of opinions, earnest and keen in the quest of truth, and very successful. I regret, therefore, that I am unable to accept his criticism of my short article on the Jerusalem epigraph.

I certainly (in order to save space) omitted any reference to coins found at Jerusalem, or belonging to the Roman colony of *Ælia Capitolina*, bearing the image of Serapis. I was acquainted with one such, and have since ascertained that there are many others. The device of an old head bearing the "*modius*" and facing the right, occurs on reverses of Antoninus Pius, M. Aurelius, Caracalla, Diadumenianus, and Elagabalus. The same device (but with the head turned to the left) occurs on a reverse of the associated Emperors M. Aurelius and L. Verus. I have not been able to come across a representation of Serapis accompanied by Cerberus. In Taylor's "*Calmet*," and in Madden's "*Jewish Coins*," there are illustrations of coins of *Ælia Capitolina* having a reverse device of Bacchus with the thyrsus and leopard. This last is the only animal figure occurring on these coins; it, however, has but one head, while the "*infernal dog*" to which Colonel Conder refers is said by the poets to have had at least three heads. According to Hesiod he had 50.

Colonel Conder does not think that there was any connection between

Apis and Serapis. While respecting his opinion, I must point out that we can only safely refer to ancient authorities. Apollodorus writing, I believe, in the second century B.E., directly connects the two: "Serapis was the name given to Apis after his death and deification." Plutarch in his treatise, "De Iside et Osiride," makes the remarkable statement that "the soul of Osiris passed on his death into the body of Apis, and as often as the sacred animal died, passed into the body of its successor." I cannot but think that we are safer in regarding the name "Serapis" as merely a shortened form of the combined names of the two deities (and therefore as being of Egyptian origin) than in going out of our way to seek for an Aryan source, either of the name or the idea of this divinity.

The basis of the reverence paid by the Greeks and Romans to these Egyptian gods is to be found in that primitive solar and elemental cultus upon which the researches of Colonel Conder and other diligent inquirers have thrown so much light. The religious ideas of the most ancient races of mankind were largely influenced by the wonder and awe with which they regarded celestial phenomena. We consequently find the worship of the heavenly bodies extensively prevalent among peoples widely separated in race, language, and geographical position. However various the name and form they gave to the principal object of their religious regard, with respect to him there was primarily an absolute identity of idea, belief, and opinion. To all, the Sun was Lord, Life, and Light of the visible universe. These old worshippers beheld the sun daily rising attended by all the glories of the dawn, keeping his upward course until crowned with meridian splendour, and then again descending behind the distant mountain top, or sinking to rest in the fathomless bed of western ocean, and in each of these phases, whether as Tammuz, or Osiris, or Baal, or Zeus, or Apollo, or Phœbus, or Serapis, or Mithra, or Pluto, his votaries still acknowledged and adored the supreme. And although in later ages, poetic fancy and the mistaken opinions of the popular theology resulted in the fabrication of "gods many and lords many," yet the unprejudiced inquirer will find the true esoteric teaching of pagan religious philosophy leading him back to the primitive nature-worship.

The later mythology differed from the earlier, in a greater complexity of ideas, there being a strong tendency to adore the same deity under different aspects, and to personify mere qualities. Hence the strange mixed cults which were introduced under the Middle Roman Emperors are found to be very difficult to understand, and, indeed, seem to be quite incapable of an exact explanation. All my reading on this subject convinces me that a satisfactory exegesis of pagan religion is given only by those writers who believe that man's earliest religious ideas were derived from his daily observation of awe-inspiring cosmical phenomena. The primary notion was that the life-giving, light-bearing Sun was the greatest of natural and divine things, the one great over all. He was Baal, the Ruler of the Day, the ray-crowned King of the World.

So the ancient Egyptians regarded their deity Asra, Uasar, or Osiris. In the "Book of the Dead" he is called "Osiris, King of the Gods," "Lord of the Land of Life," "Osiris, the Sun, Lord of the Horizons." The greatest Egyptian monarchs knew no higher honour than to be called "Son of the Sun," which name conveyed the idea of absolute supremacy.

Serapis, like Zeus, Jove, and Osiris, was worshipped as the supreme divinity. Besides the Jerusalem epigraph, other similar inscriptions have been found, such as: ΔΙΙ. ΗΛΙΩ. ΜΕΓΑΛΩ. ΣΑΡΑΠΙΔΙ. —ΔΙΙ. ΗΛΙΩ. ΜΕΓΑΛΩ. ΣΑΡΑΠΙΔΙ. ΚΑΙ. ΤΟΙΣ. CYNNAOIC. ΘΕΟΙΣ. — I.O.M. SARAPIDI. PRO. SALVTE. IMP. L. SEPT. SEVERI.—I.O.M. SERAPIDI. IDEM. MAXIMVS. and many others. That this was a solar deity, and of Egyptian origin, there cannot, I think, be any doubt, since the ancient writers and modern research tend to confirm that view.

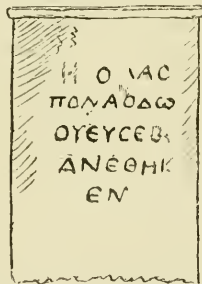
Why he was also worshipped as Pluto may be explained by the hypothesis that Serapis was identical with Osiris after the death of the latter, or, in plain words, that Serapis was really *the Sun below the horizon*. Not more certain is the sun's rising attended by the growing brightness of morning, and the splendour of noontide, than his setting succeeded by the mystery, gloom, and horror of night. The great king is overcome, yet after his apparent death he is still a king—Ruler of Hades, Lord of the Nether-gloom. He was worshipped as Esculapius, probably by those who had regard to the vivifying and health-giving power of solar light and heat. The Indian idea of "Yama, the blood-drinker," is not original. In the Funereal Ritual, Osiris is addressed as "Greatest in the Horizon! Lord of Gore, trampling in Blood! Monster! Prevailor!" This, to us, is a truly horrible idea, but easily understood by those who adored the god of the glowing dawn, and the blood-red sunset.

Facts concerning the strange and mysterious cults of the pagan world are very important to the student of comparative religion and civilisation, hence the value of such monuments as that found by Dr. Bliss at Jerusalem.

A GREEK INSCRIPTION FROM A COLUMN AT DAMASCUS.

By E. W. G. MASTERMAN, Esq., F.R.C.S.

THE following short Greek inscription I have found inscribed upon the exposed surface of a half buried hexagonal column in Damascus. The column is fixed end-up to form a seat at the side of a street fountain about 50 yards inside the "Bab Tûma" (Gate of Thomas), and the inscription is just below a sort of rim at the upper end. All the other sides of the column but one are hidden by surrounding masonry, and the greater part of the length of the column is buried deeply so that it is impossible to say whether more is inscribed on other surfaces. As I was taking a squeeze the people around told me that some years ago some "Frangees" tried to arrange for the removal of the whole column, but apparently it came to nothing through opposition of the people.



.....
'Α] πολλοδώρου
εὐσεβ[αῦ]
ἀνέθηκεν

Dedication by
son of Apollodorus.

INSCRIPTION ON HEXAGONAL COLUMN AT DAMASCUS.

NOTES ON "QUARTERLY STATEMENT," JULY, 1896.

By Lieut.-Colonel CONDER, LL.D., R.E.

P. 211. It appears to be clear that the wall on Zion is of the time of the Crusaders, or built with materials hewn by them.

P. 226. The question of a few feet in the levels of the Temple, or even of 2 inches in the length of the cubit, is not of very great importance. In the "Handbook of the Bible" I have explained how a 16-inch cubit agrees with careful measurements of Syrian barleycorns, as well as with the dimensions of the Temple, and of the Galilean Synagogues. The level 2432 was ascertained under the pavement of the Dome of the

Rock in 1874. The level 2421 is on the east wall of the present platform. We can hardly suppose that the ground outside the Womens' Court was 5 feet to 7 feet higher than within.

P. 228. My plans of the Temple were prepared on a large scale in 1879, and the published plans reduced from these.

P. 250. Thothmes III does not, to my knowledge, record any expedition into the hill country of Palestine, nor is there any notice of "tribes of Jacob-el and Joseph-el," in his records. The latter is a proposed reading of the name of a town, but Maireth reads *Isphar*, and connects with Saphir (*Suâfir*) in Philistia. Jacob-el is equally problematical.

P. 252. The letter *Kh* is not a prefix. It is an integral radical in all cases, but the cuneiform character, not being originally intended for Semitic speech, does not clearly distinguish the letters *Cheth* and *Ain*. The word for "Hebonites" would, I think, be *Khâbirunî*, and I see no reason why the *n* should be omitted.

P. 254. The Philistines were connected with Mitzraim, or Egypt, according to the Bible; but in the time of the Eighteenth Dynasty the names of their chiefs are Semitic, as are those of the towns of Philistia.

P. 260. The identification of the land of Suethe, given by Rey, which I have followed, agrees well with the account of the Crusader's frontiers at Baniâs, and at *el'Ad* in the Jaulân.

P. 260. The existence of the sun-god Aumo could certainly not be derived from the texts given by Waddington. I found the name in ancient Arab inscriptions, but cannot for the moment give the reference, not having the required note-book with me. There is, however, I think, no doubt of the fact.



P. 204. In looking through the MS. of the new translation of Boha ed Din, I find that several interesting additions to the topography will result from the Palestine Exploration Fund's surveys—such as the sites of *Kuseir*, *Sennabra*, &c. The most curious case is that of *Fakhwâneh*, spoken of as near the Jordan bridge. Evidently the region called *Kahwâneh* is intended, but the second dot was placed a little too far to the left in the MS.


P. 213. "Dr. Guthrie" is apparently a printer's error for Dr. Güthe.

BIBLE COINS.

By Lieut.-Colonel ALFRED PORCELLI, R.E.

THE *Quarterly Statement* for April, 1896, contains a description of certain coins found in Palestine. On p. 156 there is portrayed a coin which is attributed to Herod I. On the reverse of this coin appears "the monogram $\frac{P}{T}$."

If this coin really is Herod's, why does it contain a symbol which, on the one hand, is a corrupt version of the  adopted by Constantine, circa A.D. 312, as a so-called *Christian* emblem, and, on the other hand, bears a suspicious resemblance to the Egyptian "Sign of Life," or Crux ansata, ?

It is singular that on the obverse of this same coin there is a *Star*. Can this be in allusion to Numbers xxiv, 17: "There shall arise a Star out of Jacob"? If so, the adoption of the star, and also of a Pagan circle-surmounted Tau, or Crux ansata, would appear to indicate a desire on the part of Herod to pose as the protector of both Israelites and Pagans. That a coin of Herod's should contain a nominally *Christian* symbol is out of the question, of course. The early Christians in Egypt unfortunately adopted the Crux ansata because of its resemblance to the popular idea of "the accursed tree," or possibly to the initial letter  of Christ;¹ and were doubtless actuated in their choice by the fear of persecution. But why a Jewish King, who died 25 years *before* Christ's crucifixion, should adopt either the Pagan Tau or the Egyptian "Sign of Life," is not apparent, unless, as suggested above, he was a semi-Pagan.

Can any one explain the meaning and presence of this curious "monogram"? What is it a "monogram" of?

OOTACAMUND, INDIA,

June 19th, 1896.

THE VALLEY GATE AND THE DUNG GATE.

By THEODORE F. WRIGHT.

IN the *Statement* of April, 1896, I offered the suggestion that the excavations already made by Dr. Bliss show such gates as verify the statements of Nehemiah in his account of his night ride. At the same time, it seemed well to refer to the conjectural assignments of position made by writers who had not had the help of these discoveries. One of these geographers, the Rev. George St. Clair, replied, in the *Statement* for July, that his error is not proven, and he said:—

"The statement made twice over by Dr. Wright, 'That the Dung Gate is said in Neh. iii, 13, to have been about 1,000 cubits east of the Valley Gate,' has no foundation in Scripture, either in the English version or the Hebrew text."

This raises questions as to the distance of 1,000 cubits and as to the eastward direction. Perhaps I should not have said "about," for the

¹ Tertullian, "De Corona Militis," c. iii, vol. II, p. 80; Wilkinson, vol. V, pp. 283-284.

statement in Neh. iii, 13, is definite ; but I did not suppose that anyone would hold the narrative to such exactness of measurement as Mr. St. Clair requires. Suppose, when all is finally plain, that the distance should vary a few cubits from 1,000, would this surprise anyone ? My measurement, made, of course, loosely by the aid of the plans so far published and of other maps, found the distance between what were assumed to be the two gates just about this distance ; but I did not understand that exact measurement must either be attributed to Nehemiah or be required of one who was finding great help from Dr. Bliss's reports.

In regard to the direction being east, I cannot see that it was wrong so to interpret Nehemiah's course on the night ride or his order of mention of the gates as they were repaired. The text does not say "east," but it goes from one point to another point. Now as to that direction being eastward, I do not see how a doubt can exist. Verse 1 of chapter iii says that the men began at the Sheep Gate. That was certainly in the eastern wall. Verse 3 mentions the Fish Gate, and verse 6 the Old Gate. Are we now on the northerly or on the southerly side of the city ? All authorities, I believe, agree that the narrative is leading us from the east along the north wall. Verse 11 speaks of the tower of the furnaces, commonly placed to the westward. We then hear of the Valley Gate in verse 13, and the Valley of Hinnom rather than the Valley of the Kedron is brought to mind. Especially is this confirmed by the immediate mention of the Dung Gate as 1,000 cubits away. Can we place the Dung Gate with good reason anywhere but southward, where the natural drainage of the city went, and where Tophet has been from the first mention of such a place ? Thus the distance would place the Valley Gate south-westward from the city and the Dung Gate southward. Verse 15 tells of "the Gate of the Fountain and the wall of the Pool of Siloah by the king's garden, and the stairs that go down from the city of David." Here and later one must not dogmatise, for the places thicken, but there is no room for doubt that we are now at the south-eastern portion of Nehemiah's course, for Siloam and the king's garden were just there. The hill Ophel is mentioned in verse 26, and, finally, in verse 32, we have the Sheep Gate again.

Thus the description unquestionably goes quite round the walls, and the only question is, Does it go round by the north or the south ? If we try it in the latter way, we shall put everything that is well known in a position opposite to that which is given to it in the Scriptures. If we put it in the usual way, going from east to west by the north, no difficulties whatever arise. I, therefore, understand that the text bids us look from the Valley Gate about 1,000 cubits eastward for the Dung Gate, and I can scarcely imagine that plain inferences from Dr. Bliss's findings will be reversed by his later work or by that of any other.

Mr. St. Clair will, I hope, pardon us if we begin our geographical figuring from the excavations rather than from his "matured opinion published in 1891," but, of course, only tentatively.

WHERE ARE THE SACRED VESSELS OF THE TEMPLE ?

By PROFESSOR EDWARD HULL, F.R.S.

UNCERTAINTY is often expressed regarding the fate of the holy vessels of the Temple of Jerusalem carried away by Titus to Rome and displayed in his triumph. A representation of this triumph still remains deeply engraven inside the Arch of Titus ; perhaps the most interesting of all the surviving monuments of the Eternal City. But with Gibbon's great work in our hands no such uncertainty ought to exist. Instead of being buried under the bed of the Tyber, as is sometimes suggested, it would appear that they may be actually within the walls of the Holy City itself—restored, if not to the Temple, to the Christian Church close to its former site. Their wanderings have been sufficiently remarkable. From the account of Gibbon, it appears that after the capture and sack of Rome by the Vandals under Genseric, A.D. 455, the holy instruments of the Jewish worship, the gold table, and the golden candlestick with seven branches were amongst the spoils carried away to his capital at Carthage by the victorious Vandal on his return to Africa.¹ But this is not the final account we have of them. On the capture of Carthage by Belisarius, the General of Justinian, these sacred vessels are recaptured from the Vandals and used to grace the triumph of Belisarius at Constantinople, A.D. 534 ;² and, finally, after their long peregrination, were respectfully deposited in the Christian Church of Jerusalem by the Emperor of the East himself. This was, doubtless, the so-called "Church of the Holy Sepulchre," which remains at the present day in possession of four Christian sects, the Greek, Latin, Coptic, and Armenian. *There*, if anywhere, these sacred emblems of Jewish worship are to be found ; what a crowning triumph would it be to the labours of the Palestine Exploration Society to be the agents for producing them, after so many centuries, to the view of an astonished world ! Yet a vague suspicion arises whether upon the sack of Jerusalem by Chosroes II, in A.D. 615, the sacred vessels may not have fallen into the hands of this victorious despot. If such were the case, any attempt to trace their history further would be fruitless indeed.

26th August, 1896.

¹ "Decline and Fall of the Roman Empire," vol. vi, chap. 36. Gibbon refers to the learned and accurate treatise of Hadrian Reland, "De Spoliis Templi Hierosolymitani," 1716.

² *Ibid.*, vol. vii, chap. 41.

A VISIT TO THE EXCAVATIONS AT JERUSALEM.

By the Rev. H. PORTER,

Professor of History in the Syrian Protestant College, Beirût.

A RECENT visit to Jerusalem gave me an opportunity to examine the excavations carried on for the Fund by Dr. Bliss and Mr. Dickie. I have long desired to do this, but did not find it convenient until this month. My long acquaintance with Dr. Bliss and his work in various lines gave me an additional impulse to make the visit, and my own interest in the archæology of this country led me to seek a fuller acquaintance with the work.

I arrived at Jerusalem on Tuesday the 21st inst., and was most cordially received by Dr. Bliss and Mr. Dickie, who gave me every facility for examining the work already done, and following up that in progress. During the week I spent there I was daily in the excavations, accompanying Dr. Bliss as he made his rounds to the different shafts and tunnels, spending a good share of each day underground. I was enabled to get a much better insight into the work, the methods employed, and the difficulties to be overcome, than I had previously obtained from reading the reports, and I appreciated more fully the puzzling questions an excavator meets with underground, and the importance of deciding these questions rightly, in order to obtain the maximum of results with a minimum of expense. Dr. Bliss showed his constant anxiety to economise for the Fund, and spend no labour where it would not be profitable, and he constantly watched every clue that might lead to a right decision.

While I was there, work was being carried on in several different places, some on the hill within the Augustinian property, and others in the Tyropean Valley below. It required much travelling up and down the steep hill to visit the various gangs of workmen, give directions, and keep everything fully in hand. The sun that beats down into the Tyropean Valley in August is merciless, and the odours that rise from the open drain that pours its fœtid stream down from the city are most pungent, especially when reinforced by the carcasses of mules and donkeys which find there a resting-place. It is a relief to escape from such an atmosphere, and burrow in the shafts and tunnels. Those which were being pushed in the lower part of the valley were most interesting, and were yielding valuable results. The depth of *debris* there, one shaft showing 65 feet, indicates repeated destruction in this portion of the ancient city, and excavation in this quarter promises the richest results. Wherever a shaft may be sunk, or a tunnel driven, ruins of walls, arches, floors, and paved ways are met with. It would be worth while to explore the whole valley, if funds could be found for it, so rich it seems to be in the remains of old Jerusalem. While there, I watched the uncovering of the scarp and wall along the west side of the valley, the

series of steps descending along the side of it towards Siloam, a large cistern and fine arch in the valley, and the magnificent paved way on the eastern side near Ophel.

It is to be hoped that these excavations will soon determine definitely the disputed question as to the site of the City of David. Some most interesting developments I feel sure are in store for Dr. Bliss and the friends of the Fund during this coming year. The work is being pushed rapidly, and each day yields important results. The workmen are interested as well as the director, and all work together with a will. Dr. Bliss and Mr. Dickie are on the best of terms with all their people, and have the faculty of getting the most work with the least friction. Mr. Dickie is acquiring the colloquial, and is already able to make his way among the workmen without an interpreter. This *entente cordiale* between the directors of the work and their men is of the greatest advantage, and not always easy to be gained in this country without a free use of money. The men of Siloam seem to have a warm attachment and genuine regard for Dr. Bliss and Mr. Dickie. The latter's injury at the hands of ruffians aroused their sympathies, and his re-appearance among them was the occasion of sincere congratulations.

During my visit, Mr. Dickie was busy in preparing his case for the trial of his assailants. The affair seems a strange one, no sufficient motive for the attack being evident. It is to be hoped that the aggressors will receive such sentence as will deter others from similar assaults. The authorities are no doubt anxious to see justice done, and the case is a clear one.

I was glad to find the health of Dr. Bliss and Mr. Dickie so good. The climate is rather trying, and the work exacting, but Dr. Bliss says it agrees with him far better than his two months of enforced idleness. His next report will be awaited with interest.

SYRIAN PROTESTANT COLLEGE,
BEIRÛT, SYRIA, *August 19th, 1896.*

ARMENIAN DESCRIPTION OF THE HOLY PLACES IN THE SEVENTH CENTURY.

Translated from the Russian by R. NISBET BAIN, Esq.

THE fragment here communicated, presenting a short description of the Holy Places in Palestine, attracts our attention by its undoubtedly great antiquity, although it appears impossible to give an exact or even approximate date of its first appearance in writing. Moses Kagankatvatsi, the author of the "History of Agvan," translated into the Russian tongue by Professor K. P. Patkanov,¹ in which the description

¹ "History of Agvan" of Moses Kagankatvatsi, a writer of the tenth century. Translated from the Armenian. Sb., 1051.

in question is embodied, lived undoubtedly at the end of the tenth century ; but, as the labours of specialists have conclusively proved, only the last (*i.e.*, the third) part of his "History of Agvan,"¹ should be considered his own independent work, the first two parts being nothing more nor less than literal borrowing from other sources dating back to the middle of the seventh century. The chapter so interesting to us, containing a description of the Holy Places, occurs at the very end of the second part, and consequently did not originate in the tenth but rather in the seventh century. After a general description of the Holy Places comes an enumeration of the monasteries built at Jerusalem by the Agvans, it takes up the 52nd and following chapter of the second book, and is obviously connected with the much fuller enumeration of the 70 Armenian monasteries in Jerusalem, published recently in a French translation from the Armenian. Compare : Archives de l'orient latin, t. II, p. 394 : Deux descriptions arméniennes des lieux saints de Palestine : 1. Anastase d'Arménie (vii siècle). "Les LXX couvents arméniens de Jérusalem." The name Anastasius, standing also in chapter 52 of the second book of the Agvan history, has induced the learned Armenian scholar L. Alishan to suppose that the enumeration of the Armenian monasteries, translated by him, really belongs to the seventh century. It is also natural to suppose that the preceding 51st chapter likewise belongs to the same period.

Chapter 51.² Number and situation of the Churches built in Holy Jerusalem.

Thou wilt find here the faithful account of an eye-witness.

The rock-hewn tomb (grave) of the life-giving Jesus is $1\frac{1}{2}$ circuits of the arms (= $1\frac{1}{2}$ fathoms) beyond the middle cupola of the holy life-giving sepulchre. In the colonnaded cupola-shaped³ church (which is built) 100 ells in height and 100 ells in breadth, on this and that side (are found) [or stand] 12 columns below and 12 columns above. There in the upper division (in the chamber) are the lance, sponge, and cup of Christ, wrought in gold. In the chief church (Katolike) called Maturu (*μαρτυριον*), but also Invention of the Cross, 20 ells distant from the Church of the Resurrection, are disposed in line, 65⁴ columns above and below.

The Church of Holy Golgotha, called also the tomb of Adam, (is) 10 steps distant from the Resurrection ; in it is an altar where Christ was crucified on the ladder (scala).

The Church of Holy Sion, one stadium (asparéz) distant from the

¹ Armenia.

² Professor K. P. Patkanov at our request has examined his former version of this chapter and collated it with the original MSS.

³ The words "colonnaded cupola-shaped" are not found in all MSS., but only in the Moscow edition of the Armenian original.

⁴ Variant., 75.

Resurrection, 100 ells in length and 70 in breadth, has 80¹ vaulted connected columns. In it there is no upper division (room, gallery), and only a wooden tarb (trellis-work), and on the tarb hangs the crown of thorns which was laid on the head of the Life-giver. To the right of the church the chamber of the mysteries, and a wooden cupola in which is imaged the sacred supper of the Saviour. In it an altar at which the liturgy is celebrated. In the upper division of Sion there is no chamber (gallery?).

To the right² of Sion is the Palace of Pilate, called Kappata, and the stone on which Christ stood before Pilate. On it are seen his footprints to this day. Lower a taz (washing-basin) in which he washed the feet of his disciples. To the left of Sion is the dungeon where they shut Christ up. There is an altar, and the liturgy is celebrated.

Behind the town, in that place where the Hebrews keep the tomb of the Holy Virgin, and do not suffer her to be buried, is a cupola on four marble columns covered with copper crosses. Thence 250 stone steps lead down to the tomb (place of burial) of the Virgin, in the Vale of Gethsemane, and thence to the Mount of Olives, from whence Christ ascended, 800 steps.

On the place of the Ascension is erected, after the likeness of the Church of the Resurrection, a very beautiful cupola-shaped building, 100 ells in width. Thence are visible the River Jordan, Mount Hor, and many districts.

Bethlehem is distant from the Resurrection westwards 220 stadia. The church is 200 ells in length and 100 in breadth, with 90 marble columns and stone vaults. In it is a two-fold cavern which Abraham bought for a burial place. Below the altar (beneath the altar) the holy cave and manger where (also) is an altar, and liturgy (*i.e.*, divine service) is celebrated there. To the right of the church is a chapel (maturn, *μαρτυριον*) in which are preserved the relics of the children slain by Herod.

Thence eastwards, on the Jordan side, 3 stadia from Bethlehem, is a grove, and in it two churches in which the liturgy is celebrated.

The River Jordan, in which the Saviour was baptised, is 7³ stadia to the east from Jerusalem. There is built a stone church in the likeness of a cross, 80 ells in length and 80 in breadth, with three altars of the mysteries, on which the liturgy is accomplished. The Mount of Olives is to the east of Jerusalem.

[This description of the holy places at Jerusalem was probably written by an Armenian pilgrim (Anastasius?) who visited Jerusalem about

¹ Variant., 90.

² The expressions "to the right of Sion," and, lower down, "to the left of," mean, of course, on the right side of Sion, on the left side, &c. Not being acquainted with the language of the original, we dare not make any alteration in the translation thereof.

³ The cipher 7 is clearly a mistake.

A.D. 660. It is, therefore, the earliest account that we have of the Churches of the Resurrection, of the Cross, and of Golgotha, as restored by Modestus after the Persian invasion. Though very brief, and not always clear, the record is of much interest.

We learn, for instance, that the "colonnaded, cupola-shaped church," that is, the Church of the Resurrection, or of the Holy Sepulchre, had a clerestory in which were kept the lance, the sponge, and the cup of Christ. The 12 columns of the church may be compared with the 12 columns of the "Hemisphere" in Constantine's original church, and suggests the idea that the "Hemisphere" may have been the domed Church of the Anastasis. Arculf places the "lance" in the porch of the church, and the "sponge and the cup" in an exedra between Golgotha and the Basilica. The "cup" is said by Antoninus to have been of onyx, whilst the later one was of wrought gold. The Martyrium, Basilica, or Church of the Cross is said to have had 65, or, according to a variant, 75 columns, and a clerestory. The tomb of Adam is shown at Golgotha, in accordance with the tradition mentioned by Origen that Christ was buried beneath Calvary.

The Church of Holy Sion is said to have been only one stadium from the Anastasis, and to have had on its right (south) the Palace of Pilate, and on its left (north) the Prison of Christ. This possibly indicates that the original Church of Sion, "the mother of all churches," was not far from the present Armenian Church of St. James.

The notices of the Church of the Ascension as having been built on the model of the Anastasis, and of the cruciform church at the spot where Christ was baptised in Jordan, are also interesting.—C. W. W.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1893.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest, as usual, are in the winter, and the lowest in the summer months; the maximum for the year was 27·668 inches, in November, and the next in order, 27·612 inches, in March. The highest reading in the preceding 32 years, viz., 1861 to 1892 inclusive, was 27·816 inches, in December, 1879.

In column 2 the lowest reading in each month is shown; the minimum for the year was 27·026 inches, in December, and the next in order, 27·060 inches, in March. The lowest in the preceding 32 years was 26·972 inches, in April, 1863, and February, 1865.

The range of readings in the year was 0·642 inch. The largest range in the preceding 32 years was 0·742 inch, in 1876; and the smallest, 0·491 inch, in 1883.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest, 0·129 inch, was in July, the next in order, 0·137 inch, in September; and the largest, 0·557 inch, in December, and the next in order, 0·552 inch, in March. The mean monthly range for the year was 0·319 inch. The mean for the preceding 32 years was 0·309 inch.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the highest was 27·515 inches, in November, and the next in order, 27·434 inches, in June; the lowest was 27·239 inches, in July, and the next in order, 27·298 inches, in January. The mean yearly pressure was 27·361 inches. The highest mean yearly pressure in the preceding 32 years was 27·443 inches, in 1861, and the lowest, 27·358 inches, in 1892. The mean for the 32 years was 27·391 inches.

The temperature of the air reached 90° on May 27th, which was the only day in May of a temperature so high as 90° (in the preceding 11 years, the earliest day in the year on which the temperature was 90° was March 25th in the year 1888); in June it reached or exceeded 90° on one day; in July, 17 days; in August, 7 days; and in September, 4 days, the 30th being the last day in the year of a temperature as high as 90°. In the preceding 11 years the latest day in the year the temperature reached 90° was October 23rd in the year 1887. The temperature reached or exceeded 90° on 30 days during the year. In the year 1892 the number of days of this high temperature was 23, and in 1887 was 73; the average of the 11 years was 41. The highest temperature in the year was 104°·5 on July 19th. The highest in the preceding 11 years, 1882 to 1892, was 106°, in July, 1888.

The temperature of the air was as low as 27°·5 on December 23rd, and on 4 other nights in this month was at or below 32°, and as low or below

40° on 12 other nights. In January it was at or below 32° on 2 nights, and as low or below 40° on 14 other nights; in February it was 28° on the 3rd, and as low or below 40° on 18 other nights; in March at or below 32° on 4 nights, and as low or below 40° on 9 other nights; and in April, on the 9th it was 40°. Thus the temperature was as low or lower than 40° on 65 nights during the year. In the year 1892 the number of nights of this low temperature was 19, and in 1886 was 97; the average for the 11 years was 49. The lowest temperature in the preceding 11 years was 26°·5, in January, 1890.

The highest temperature of the air in each month is shown in column 5; in January it was 65°·5, being 4°·9 above the mean of the 11 high day temperatures in January. The high day temperature was above its average in February, July, August, November, and December, and below in all other months. The mean for the year was 83°·7, being 0°·3 below the average of 11 years. The highest in the year was 104°·5, in July.

The lowest temperature of the air in each month is shown in column 6; in December it was 27°·5, being 6°·4 below the average of 11 years; in February it was 28°·0, being 6°·2 below the average; it was above the average in the months from May to July, and in November, and below in all other months. The mean for the year was 43°·0, being 1°·8 below the average of 11 years.

The range of temperature in each month is shown in column 7; the numbers vary from 32°·0 in November to 46°·0 in March. In the months of January, February, and December the ranges were large, owing to the high high day temperature, and the low low night temperature, being 7°·0, 8°·2, and 7°·6 respectively larger than its average. The mean range for the year was 40°·7, being 1°·5 larger than the average of 11 years.

The range of temperature in the year was 77°·0. The largest in the preceding 11 years was 76°·5, in each of the years 1884, 1886, and 1888, and the smallest, 63°·5, in 1885.

The mean of all the high day temperatures in each month is shown in column 8. The lowest was 52°·4 in January, being 1°·6 higher than the average. The highest was 90°·8, in July, being 3°·1 above the average, and the next in order 86°·9, in August. The mean for the year was 71°·5, being 0°·8 below the average of 11 years.

The mean of all the low night temperatures in each month is shown in column 9. The lowest was 39°·3, in December, being 3°·3 lower than the average. The highest was 67°·9, in July, being 3°·7 higher than the average. The mean for the year was 51°·8, or 0°·8 below the average of 11 years.

In column 10 the mean daily range of temperature in each month is shown; the smallest was 11°·8, in January, and the next in order, 13°·4, in February; the greatest was 25°·8, in August, and the next in order 25°·6, in September. The mean for the year was 19°·7, being 0°·1 greater than the average. The smallest ranges in the preceding 11 years were

9°·3, in January, 1883, and 9°·7, in December, 1890; the greatest were 33°·8, in August, 1886, and 30°·1, in the same month of 1887. The smallest mean for the year was 17°·8 in 1883, and the greatest, 24°·3, in 1886.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 11; the lowest was 46°·3, in February; and the next in order 46°·5, in January; the highest was 79°·3, in July, and the next in order 75°·4, in June. The mean for the year was 61°·7, being 0°·8 below the average of 11 years. The lowest mean temperatures in the preceding 11 years were 39°·8, in January, 1890, and 42°·0, in December, 1886; the highest were 81°·2, in August, 1890, and 81°·1, in July, 1888. The highest mean for the year was 63°·7, in 1885, and the lowest, 60°·1, in 1886.

February was the coldest month of the year, by reference to columns 5 and 6 it will be seen that the temperature was above its average by day, but greatly below by night; the nights in the months of May, June, July, and November were warm; but were cold and below the average in the remaining 8 months, being particularly so in February and December.

The numbers in column 12 are the mean readings of a dry-bulb thermometer. If those in column 12 be compared with those in column 11, it will be seen that those in column 12 are a little higher in every month, the difference of the means for the year being 3°·7. The mean difference between the mean temperature and that at 9 a.m. for the 11 years was 3°·2.

For a few days in the winter months the dry and wet-bulb thermometers read alike, or nearly so, but in the months from May to October the difference between the readings often exceeded 20°, and was as large as 29°·8 on May 14th.

In column 13 the mean monthly readings of the wet-bulb are shown; the smallest differences between these and those of the dry-bulb were 3°·5, in January, and 4°·3, in December; the largest were 16°·9, in July, and 15°·3, in June. The mean for the year was 56°·2, and that of the dry 65°·4; the mean difference was 9°·2.

The numbers in column 14 are the temperature of the dew-point, or that of the temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest differences between these numbers and those in column 12, were 7°·3, in January, and 8°·8 in December; and the largest 28°·2, in July, and 25°·9 in June. The mean temperature of the dew-point for the year was 49°·1; the mean for 11 years was 50°·1.

The numbers in column 15 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0·239 inch, in February, and the largest, 0·468 inch, in August. The mean for the year was 0·359 inch; the average of 11 years was 0·374 inch.

In column 16 the weight in grains of the water in a cubic foot of air is shown; it was a little more than 2½ grains in February, and as large

as 5 grains in August. The mean for the year was 4.0 grains; the average of 11 years was 4.1 grains.

In column 17 the additional quantity of water required to saturate a cubic foot of air is shown; it was less than one grain in January, and more than $7\frac{1}{2}$ grains in July. The mean for the year was 3.4 grains; the average of 11 years was 3.4 grains.

The numbers in column 18 show the degree of humidity of the air, saturation being represented by 100; the largest numbers appear in January, February, March, November, and December; and the smallest from April to October; the smallest of all was 38 in July. The mean for the year was 58; that of the 11 years was 59.

The numbers in column 19 show the weight in grains of a cubic foot of air, under its mean atmospheric pressure, temperature, and humidity. The largest number was in February, decreasing month by month to the smallest in July, then increasing to December. The mean for the year was 482 grains; that of the 11 years was 482 grains.

The most prevalent wind in January was S.W., and the least prevalent winds were N., N.E., and E.; in February the most prevalent winds were N.W., S.W., and W., and the least were N., E., S.E., and S.; in March the most prevalent were S.W. and N.W., and the least was N.; in April the most prevalent were S.W. and N.W., and the least were S.E. and S.; in May the most prevalent winds were W. and N.W., and the least was N.; in June and July the most prevalent was N.W., and the least prevalent were E., S.E., S. and S.W.; in August and September the most prevalent was N.W., and the least were E., S.E., and S.; in October the most prevalent was N.W., and the least were E. and S.; in November the most prevalent were N.E. and N.W., and the least were S.E., S., and S.W.; and in December the most prevalent winds were S.W. and N.E., and the least prevalent wind was N. The most prevalent wind for the year was N.W., which occurred on 134 times, of which 19 were in July and 17 in both August and September, and the least prevalent wind was S., which occurred on only 7 times during the year, of which 2 were in both January and May, and one in each of the months of February, March, and December.

The total number of times of each wind are shown in the last line of columns 20 to 27; those winds less in number than the average of the preceding 11 years were—

N.	by	5
E.	„	10
S.E.	„	16
S.	„	4
W.	„	3

and those winds greater in number than the average of 11 years were—

N.E.	by	4
S.W.	„	9
N.W.	„	26

The numbers in column 28 show the mean amount of cloud in each month; the month with the smallest amount was August, 0·5, and the largest December, 6·7. Of the cumulus or fine weather cloud there were only 2 instances; of the nimbus or rain cloud there were 27 instances, of which 9 were in March and 8 in December, and only 3 instances from April to November; of the cirrus there were 13 instances; of the cirro cumulus 81 instances; of the cirro stratus 16 instances; of the cumulus stratus 72 instances; and 154 instances of cloudless skies, of which 26 were in June, 24 in July, and 22 in August, and only 3 instances in December.

The largest fall of rain for the month in the year was 12·35 inches, in March, of which 3·37 inches fell on the 24th, and 3·06 inches on the 23rd. The next largest fall for the month was 7·54 inches, in January, of which 2·25 inches fell on the 26th, and 1·46 inch on the 27th. No rain fell from May 17th till October 10th, making a period of 145 consecutive days without rain. The total fall of rain for the year was 30·54 inches, being 5·31 inches above the average for 32 years, viz., 1861 to 1892. The number of days on which rain fell was 62, being 7 more than the average.

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT TIBERIAS IN THE YEAR 1893.

By JAMES GLAISHER, F.R.S.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; the highest appear in the winter, and the lowest in the summer months; the maximum for the year was 31·220 inches, in November, and the next in order 31·084 inches, in January.

In column 2 the lowest reading in each month is shown; the minimum for the year was 30·226 inches, in August; and the next in order 30·247 inches, in July.

The range of readings in the year was 0·994 inch. The range in the morning observations was 0·875 inch, being 0·233 inch greater than the range at Jerusalem.

The numbers in the 3rd column show the extreme range of readings in each month; the smallest was 0·291 inch, in July, and the next in order 0·357 inch, in September; the largest was 0·710 inch, in November, and the next in order 0·696 inch, in December.

The numbers in columns 4 and 5 show the mean monthly reading of the barometer at 8 a.m. and 4 p.m.; and those in column 6 the lower reading at 4 p.m. than at 8 a.m.; the smallest difference between these two readings was 0·032 inch, in January, and the next in order 0·060 inch, in December; the largest was 0·110 inch, in November, and the next

in order 0·106 inch, in July. In England in January the readings at 8 a.m. and 4 p.m. are practically the same; in all other months the reading at 4 p.m. is lower than at 8 a.m.; the greatest difference is in June, 0·025 inch. The mean for the year at Tiberias was 0·08 inch, being four times greater than in England.

The numbers in the 7th column show the mean monthly pressure of the atmosphere; the highest was 30·832 inches, in February, and the next in order 30·765 inches, in November; the lowest was 30·398 inches, in July, and the next in order 30·480 inches, in August. The mean for the year was 30·632 inches.

The highest temperature of the air in each month is shown in column 8. The first day in the year the temperature reached 90° was on April 12th, and there were 3 other days in this month when the temperature reached or exceeded 90°; in May, 15 days; in June, July, August, and September it reached or exceeded 90° on every day; in October on 21 days; and in November on 2 days; thus the temperature reached or exceeded 90° on 164 days during the year. At Jerusalem the temperature did not reach 90° till May 27th, and there were only 30 days in the year on which the temperature was as high as 90°. At Tiberias the temperature was as high as 102° on May 14th; in June it reached or exceeded 100° on 2 days; in July, 25 days; in August, 24 days; in September, 8 days; and in October on one day; thus on 81 days in the year the temperature reached or exceeded 100°; at Jerusalem the temperature reached or exceeded 100° on only one day. The highest temperature in the year at Tiberias was 108°, on July 18th; at Jerusalem the highest in the year was 104°·5, on July 19th.

The lowest temperature of the air in each month is shown in column 9. The lowest in the year was 36°·0, on January 30th. The next lowest was 39°·0, on both January 31st and December 25th; and from February 1st till December 25th there was no temperature so low as 39°, the nearest approach being 40° on February 1st and 4th; thus the temperature was as low or lower than 40° on 6 nights during the year. At Jerusalem the lowest in the year was 27°·5 on December 23rd; and there were 65 nights in the year when the temperature was as low or lower than 40°.

The yearly range of temperature at Tiberias was 72°; at Jerusalem it was 77°.

The range of temperature in each month is shown in column 10; and these numbers vary from 32° in November, to 52° in May. At Jerusalem the range varied from 32° in November to 46° in March.

In column 11 the mean of all the high day temperatures in each month is shown. The lowest was 65°·3 in January, being 12°·9 higher than at Jerusalem; the next in order were 67° in February, and 69°·3 in December; the highest was 102°·8 in July, and the next in order were 101°·4 in August, and 97°·8 in September. At Jerusalem the lowest were 52°·4 in January, 53°·0 in February, and 55°·6 in December; the highest were 90°·8 in July, 86°·9 in August, and 83°·7 in June. The mean for the year at Tiberias was 84°·3; at Jerusalem it was 71°·5.

In column 12 the mean of all the low night temperatures in each month is shown; the lowest was $45^{\circ}9$ in February; the next in order were $47^{\circ}7$, in January, and 49° in March; the highest was $75^{\circ}3$ in July; the next in order were $74^{\circ}0$ in August, and $71^{\circ}2$ in September. At Jerusalem the lowest were $39^{\circ}3$ in December, $39^{\circ}6$ in February, and $40^{\circ}6$ in January; the highest were $67^{\circ}9$ in July, $67^{\circ}0$ in June, and $61^{\circ}1$ in August. At Tiberias the yearly value was $60^{\circ}6$; at Jerusalem it was $51^{\circ}8$.

In column 13 the mean daily range of temperature is shown in each month; the smallest was $17^{\circ}1$ in December, and the next in order were $17^{\circ}6$ in January, and $21^{\circ}1$ in February; the greatest was $28^{\circ}3$ in June; the next in order were $28^{\circ}2$ in May and $27^{\circ}5$ in July. At Jerusalem the smallest were $11^{\circ}8$ in January, $13^{\circ}4$ in February, and $16^{\circ}3$ in December; the greatest were $25^{\circ}8$ in August, $25^{\circ}6$ in September, and $24^{\circ}6$ in October. The mean daily range for the year at Tiberias was $23^{\circ}7$; at Jerusalem it was $19^{\circ}7$.

The mean temperature of the air, as found from the maximum and minimum temperatures only, is shown in each month in column 14. The lowest was $56^{\circ}4$ in February; the next in order were $56^{\circ}5$ in January and $59^{\circ}6$ in March; the highest was 89° in July; the next in order were $87^{\circ}7$ in August, and $84^{\circ}5$ in September. At Jerusalem the lowest were $46^{\circ}3$ in February, $46^{\circ}5$ in January, and $47^{\circ}5$ in December; the highest were $79^{\circ}3$ in July, $75^{\circ}4$ in June, and 74° in August. At both Tiberias and Jerusalem the mean temperature increased month by month from the minimum in February to the maximum in July, then decreased month by month to the end of the year. At Tiberias the yearly value was $72^{\circ}4$; at Jerusalem, $61^{\circ}7$.

The numbers in the 15th and 16th columns are the mean readings of a dry and wet-bulb thermometer, taken daily at 8 a.m. If those in column 15 be compared with those in column 14, it will be seen that those in column 15 were a little higher in March and April, and a little lower in all other months. The mean for the year was $71^{\circ}7$, differing by $0^{\circ}7$ from the mean of the year as determined by the use of the maximum and minimum thermometers; should this be the case in future years, the mean temperature may be approximately determined by a single reading of the thermometers taken daily at 8 a.m.

The numbers in the 17th column are the temperature of the dew-point, or that temperature at which the air would be saturated by the quantity of vapour mixed with it; the smallest difference between these numbers and those in column 15 was $6^{\circ}6$ in January; from April to November the smallest difference was $11^{\circ}1$ in April, and the largest, $17^{\circ}1$, in September.

The numbers in column 18 show the elastic force of vapour, or the length of a column of mercury in inches corresponding to the pressure of vapour; the smallest was 0.345 inch, in February, and the largest 0.759 inch, in August.

In column 19 the weight in grains of the water in a cubic foot of a

is shown ; it was less than 4 grains in February, and as large as 8 grains in August.

In column 20 the additional quantity of water required to saturate a cubic foot of air is shown ; it was as small as one grain in January, and as large as 6 grains in July.

The numbers in column 21 show the degree of humidity of the air, saturation being represented by 100 ; the largest numbers appear from December to March, and the smallest from April to November, the smallest of all was 56 in September.

The numbers in column 22 show the weight in grains of a cubic foot of air, under the mean atmospheric pressure, temperature, and humidity of the air ; the largest number was in February, decreasing to the smallest in August, and then increasing to December.

In columns 23 and 24 are the mean readings of a dry and wet-bulb thermometer taken daily at 4 p.m. By comparing the numbers in column 15 with those in column 23, the increase of temperature from 8 a.m. to 4 p.m. is shown ; in January the increase was only 3°·9, and in June it was as much as 10°·9.

In column 25 the temperature of the dew point at 4 p.m. is shown. By comparing these numbers with those in column 17, it will be seen that the temperature of the dew point in May was lower than at 8 a.m. by 2°, increasing to 7°·6 lower in June, then decreasing to 2°·8 lower in October. The numbers in this column were smaller than those in column 23 by 9°·4 in January, increasing to 31°·9 in June, then decreasing to 11°·6 in December ; the differences between the temperature of the air and that of the dew point are very much larger than those at 8 a.m. ; in June it was more than twice as large.

On 2 or 3 days in the months of May, June, July, and September at 4 p.m. the reading of the dry-bulb thermometer exceeds that of the wet by 25° or more, and the temperature of the dew point was from 39° to 49° lower than the temperature of the air, as shown by the following table :—

Month and Day.	Reading of		Temperature of the Dew Point.	Temperature of the Dew Point below Dry.
	Dry.	Wet.		
	°	°	°	°
May 25	96·0	70·0	54·7	41·3
26	98·0	71·0	55·4	42·6
June 5	99·0	68·0	50·0	49·0
9	99·0	72·0	56·3	42·7
July 19	102·0	77·0	63·0	39·0
20	103·0	77·0	62·4	40·6
Sept. 27	100·0	70·0	52·9	47·1
28	99·0	69·0	51·6	47·4
29	98·0	70·0	53·8	44·2

In column 26 the elastic force of vapour is shown, and by comparing the values with those in the same month at 8 a. m. we find that in May it was smaller at 4 p. m. by 0.038 inch, increasing to 0.142 inch smaller in June, and larger than at 8 a. m. in the months from January to April, and in November and December.

In column 27 the amount of water in a cubic foot of air is shown, and the amount was less than at 8 a. m. in the months from May to October.

In column 28 the amount of water required to saturate a cubic foot of air is shown; it was as large as 11.3 grains in July, and 10.1 grains in June, August, and September, and as small as 1.7 grain in January.

In column 29 the degree of humidity is shown, the driest months were from June to September, the value for these months varying from 35 in June to 40 in August.

In column 30 the weight of a cubic foot of air is shown, the smallest was 504 grains in July, and the largest, 546 grains, in both January and February.

In column 31 the mean amount of cloud in each month is shown; the month with the smallest amount was June, 0.3, and the largest, January, 6.7.

In column 32 are given the number of days of rain in each month; the largest was 16, in both January and December. The total number in the year was 65. At Jerusalem rain fell on 62 days.

In column 33 the monthly fall of rain is given. The heaviest fall of rain on one day in the months from January to April was 1.85 inch, on January 9th; the next in order were 1.70 inch on January 11th, 1.63 inch on January 26th, and 1.18 inch on April 22nd. No rain fell from May 18th till December 10th, excepting two slight falls of 0.05 inch on both September 17th and October 12th; neglecting these, no rain fell for 205 days; the fall of rain on December 17th was 2.35 inches, and on December 18th one inch fell. The heaviest monthly fall in the year was 8.85 inches, in January, and the next in order 6.18 inches, in December. The total fall for the year was 25.62 inches. At Jerusalem the total fall for the year was 30.54 inches.

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