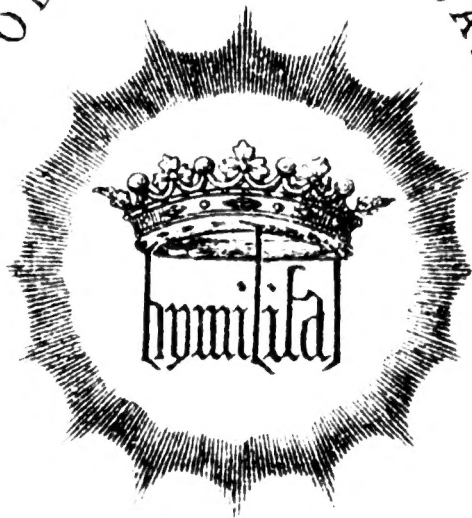


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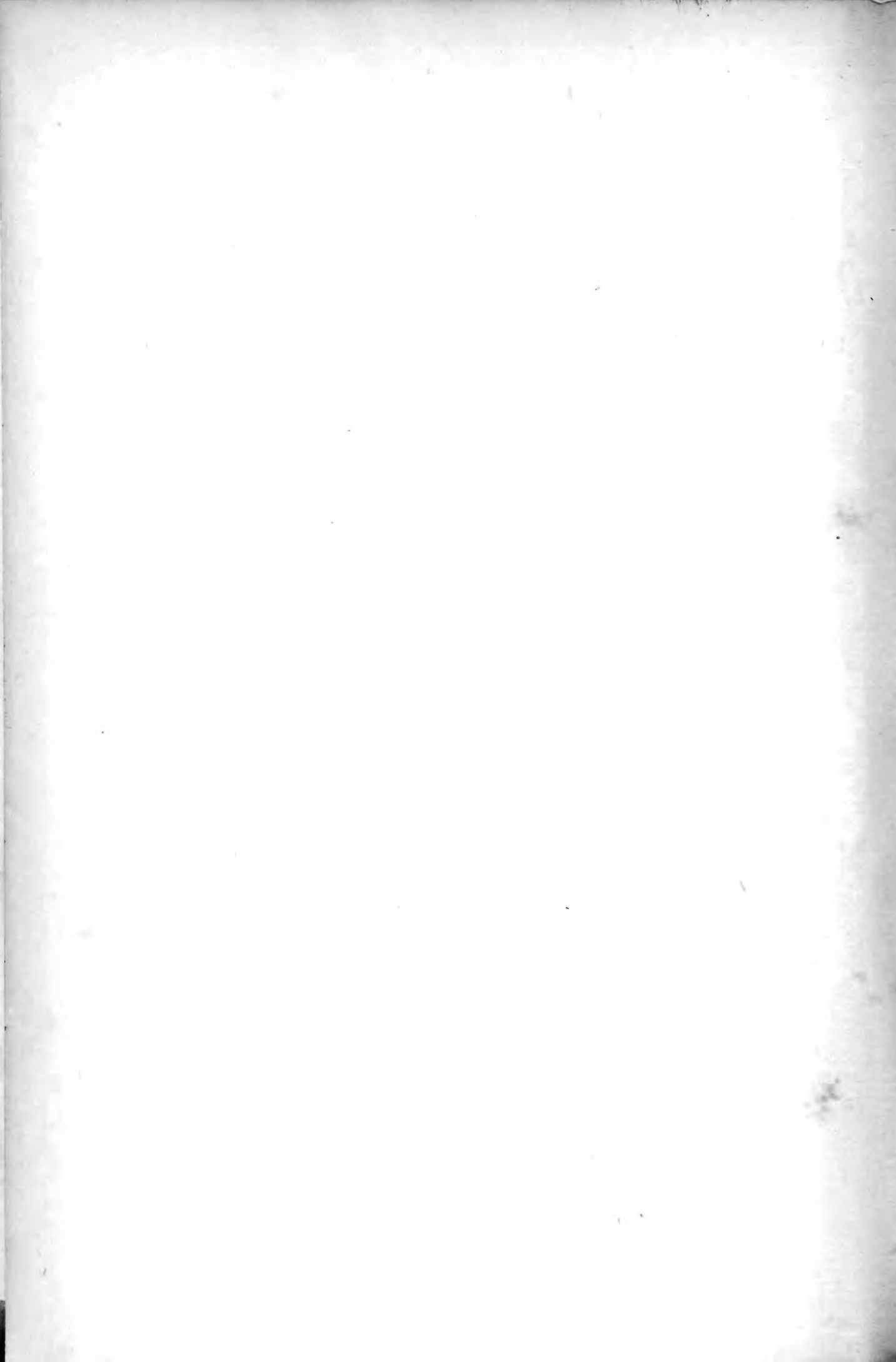
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PALESTINE EXPLORATION FUND.

Patron—THE QUEEN.

Quarterly Statement

FOR 1886.

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LONDON:

SOCIETY'S OFFICE, 1, ADAM STREET, ADELPHI,

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THE
PALESTINE EXPLORATION FUND

LAST YEAR AND THIS.

I. EXPLORATION.

THE principal EXPLORATION work of the year 1885 has been that executed for the Committee by Herr Gottlieb Schumacher. The memoir accompanying his map has been published under the title of "Across the Jordan," and a copy has been presented to every subscriber of the Fund who asked for it—the Committee considering that it was useless to send copies to those who had not sufficient interest in the subject to express their wish to possess a copy. The work is illustrated by 160 drawings, maps, and plans, executed in the same style as that of the "Memoirs," and is furnished with an index by Mr. Guy le Strange, who also superintended its production. It is the memoir of a part of the country covering 200 square miles, and that in the least visited and least known district on the east of the river. The whole of the first edition has been taken up, and a second edition will be ready immediately. Those who have not yet received copies will do so very shortly. Meantime the lists are still open for the reception of new names. The book is uniform with the cheap edition of Captain Conder's popular works "Heth and Moab" and "Tent Work in Palestine." The work is enriched by the publication with it of the valuable papers by Mr. Laurence Oliphant and Mr. Guy le Strange, which had already appeared in the *Quarterly Statement*. These papers, together with notes of discovery by Dr. Selah Merrill, Herr Hanauer, Canon Tristram, and Mr. H. Chichester Hart, complete the exploration work of the year so far as it has been received.

We have, however, the pleasure of announcing that Herr Schumacher has successfully carried out ANOTHER SURVEY for the Society, this time in northern Ajlûn. The portion surveyed is five hundred miles in that piece of country bordered on the north by the Sharf'at el Menâdireh, on the west by the Ghôr or Jordan Valley, on the south by Tibni, and on the east by Irbid Beit Râs and the Wâdy Semâr, which joins the Sharf'at el Menâdireh near Arâk el Heitaleyeh. A greater number of ancient and modern sites was collected here than in the previous survey. Special plans have been

made of Mkeis (Gadara) and Beit Râs (believed by Herr Schumacher to be Capitolias). Another great field of dolmens was found near Irbid.

Herr Schumacher also crossed the Jaulân and Hauran once more, and was able to add more names to the map. At Abdîn he found a Greek inscription.

The map and memoirs of the survey will arrive, it is expected, in February. The Committee have not decided upon the form and method of publication.

The EXPLORATION work of 1886 will follow in the same lines, and, we hope, will show equally good results. Little by little we are rescuing the unknown parts of the country from obscurity, and bringing them, with their ruins, under the surveyor's hands, if not by the rapid methods by which the Survey of Western Palestine was accomplished, yet by safe and scientific methods, and at much less cost.

II. MAPS AND PUBLICATIONS.

The MAPS spoken of in the January circular as in course of preparation by Mr. Armstrong are now executed, but it is desirable to keep them back until Herr Schumacher's work can be laid down on them. Mr. Armstrong has also prepared an ALPHABETICAL LIST of Old and New Testament names, with their modern identifications according to the latest discoveries. This List is under revision by Sir C. Wilson.

An INDEX has been prepared for the whole of the work called the "Survey of Western Palestine." It is in three parts, and consists of—

- (1) An Index of Scriptural References, prepared by Mr. Armstrong.
- (2) An Index of Hebrew Names and Words, prepared by the Rev. Dr. Ginsburg.
- (3) A general Index to the seven volumes which form the work, and to Professor Hull's Memoirs, prepared by Mr. J. E. Stewardson.

The GEOLOGICAL MEMOIR by Professor EDWARD HULL, F.R.S., is now nearly ready. It is printed uniform with the "Survey of Western Palestine," to which it will form a complementary volume. Its price will be ONE GUINEA, but to subscribers TWELVE SHILLINGS AND SIXPENCE. It is illustrated with maps and sections.

The NATURAL HISTORY MEMOIR by Mr. H. CHICHESTER HART will be sent to the Press as soon as Professor Hull's work is issued. The drawings for this work are already prepared. The price and particulars will be announced in April.

There remain to be published Captain CONDER'S "MEMOIRS OF THE SURVEY OF EASTERN PALESTINE," so far as it has been accomplished. These are extremely copious and full of the most varied information. The whole part of the country covered is little more than a single sheet of the map in extent, and yet the Memoirs will fill a whole volume. There are over 400 drawings.

It has now been decided to issue these Memoirs as volume the 1st of the "SURVEY OF EASTERN PALESTINE," uniform with the "Survey of Western Palestine." A limited number of 500 only will be printed, and

the volume will be issued at the price of two guineas, provided a sufficient number of names are entered. A circular is in preparation, which will be issued as soon as possible. Meantime names of subscribers will be received by the Secretary.

As regards the DRAWINGS of M. LECOMTE which are still unpublished, it is not expected that we shall be able to publish them this year.

We have also the pleasure of announcing that Mr. GUY LE STRANGE has undertaken to prepare for the Committee a work much wanted, namely, the GEOGRAPHY of Palestine, according to the earliest Persian and Arabic geographers. He hopes to get the work completed in about twelve months.

Captain CONDER, who has now returned to England, has promised to continue working for the Society as occasion may offer.

The paper by Sir CHARLES WARREN on the Arab tribes of the Desert, promised in last January's *Quarterly Statement*, has been placed in our hands by him since his return from South Africa and will be published in April.

Other papers have been received or promised by the Rev. Professor SAYCE, the Rev. GREVILLE CHESTER, the Rev. W. F. BIRCH, Herr CONRAD SCHICK, Herr HANAUER, and Mr. LAURENCE OLIPHANT.

As regards the remaining copies of the "SURVEY OF WESTERN PALESTINE," they are in the hands of Mr. Alexander S. Watt, 34, Paternoster Row, who has been appointed the agent for their sale. *Subscribers and those who already possess the work are requested to note that no reduction will be made, either now or at any other time, in the price of this great work.* On the other hand, the Committee reserve to themselves the right of raising the price of the last copies.

III. THE COMMITTEE OF INQUIRY.

A COMMITTEE has been appointed for the purpose of making an Inquiry into the manners and customs of the various peoples and tribes in Syria and the East. We have now an opportunity of carrying this out by means of intelligent and educated agents over the whole of Syria, Asia Minor, Cyprus, Armenia, Egypt, and the country as far as the Euphrates. This most important investigation will be carried on during the whole year, and will perhaps last several years. The results as they come home, and can be classified, will be given to the world in the Society's Journal. The Committee now consists of Captain CONDER, Rev. Dr. GINSBURG, Mr. JAMES GLAISHER, Professor HAYTER LEWIS, Mr. JOHN MACGREGOR, Mr. SIMPSON, Sir CHARLES WARREN, Sir CHARLES WILSON, Dr. ALDIS WRIGHT, and the Rev. Dr. WILLIAM WRIGHT—all members of the General or Executive Committee. Mr. FRANCIS GALTON, the President of the Anthropological Institute, has also joined the Committee, and Mr. LAURENCE GOMME, Secretary of the Folk-Lore Society. The Institute of Architects has promised assistance, and may be considered represented by Professor HAYTER LEWIS, while the Bible Society is represented by Dr. WILLIAM WRIGHT. It has been decided to take the "Anthropological

Notes," drawn up for the British Association eleven years ago, as the best basis of the questions, which will be modified and extensively supplemented, in order to suit the requirements and peculiarities of the country and the people. This Committee will meet weekly. Meantime the friends of the Society are earnestly invited to assist in this enterprise, which promises to be the most important work, next to the Survey and the Jerusalem researches, yet undertaken by the Society.

IV. THE FINANCES OF THE SOCIETY.

It is necessary this year to find money (1) for EXPLORATION work proper, (2) for PUBLICATION of results, which are not generally, it must be remembered, of a kind or in a shape to court or win popularity, and (3) for the prosecution of the new INQUIRY.

As regards the first, the ordinary income of the Society has been smaller in 1885 than for many years past, owing, it is believed, to the general impression that because no party is in the field no money is wanted. This is erroneous, first because, as has been seen by the publication of "Across the Jordan," and the announcement of Herr Schumacher's new work, there is always exploration going on, and money is called for on this account; and secondly, because we *must give to the world the results which are sent home to us*. Thus we have in the Society's safe at this moment waiting for publication—(1) Captain Conder's Memoirs of Eastern Palestine; (2) M. Clermont-Ganneau's and M. Lecomte's exquisite drawings of monuments, nearly all absolutely new; (3) Mr. Chichester Hart's Natural History Memoir; and (4) we are daily expecting Herr Schumacher's new work.

As regards the work of the Committee of Inquiry it is impossible to say what this will cost. The printing and postage will be a very large item, and we shall have to pay some of the agents who will answer our queries and furnish us with the desired information. We ought to have at least an additional £1,500 subscribed for this special purpose.

In conclusion, the friends of the Society are earnestly requested to consider that the work is always actively going on; that funds are always needed; that the real and invaluable work which has been already done must be taken as an earnest of what will be done, and that their continued assistance is asked in support of an enterprise which gives results solid, unquestionable, of most vital importance to Biblical students, and for all time.

By order of the Committee,

WALTER BESANT,

Secretary.

January 1st, 1886.

NOTES.

HERR GOTTLIEB SCHUMACHER has executed another survey for the Society, of about five hundred miles in northern Ajlûn. The results of the survey are not as yet known except in general terms. He has sent word that he has collected a very large number of names, and that he has made a special plan of Mkeis, the ancient Gadara, and that of Beit Râs, which, he contends, is the site of Capitolias. Another great field of dolmens was found near Irbid. We expect to receive the map and the accompanying memoirs in February. Probably the Committee will have decided before April on the form of publication.

His first memoir, called "Across the Jordan," is now published, and has run through the first edition. Subscribers for 1886 are allowed to have a copy, post free, on sending their names to the Secretary. *This privilege remains in force, except for new subscribers, during the present quarter only.* The book is an octavo, uniform in price and appearance with "Heth and Moab" and "Tent Work." It contains a chapter on the general physical characteristics of the country, followed by what is practically a Gazetteer of the country examined, each place being treated by itself. There are 150 drawings, all new, and made by Herr Schumacher expressly for this work. Among them are a great number of dolmens, plans of tombs, architectural details, and remains from the very remarkable underground city of Ed Der'uah.

The Committee of Inquiry (see Circular "Last Year and This") is now fully constituted. Specimen questions will be forwarded to every subscriber who wishes for them. It is hoped that every student of the Bible will give his help for this great undertaking. The Committee ask for an additional sum of £1,500 this year in order to carry out their plan.

The "Catechism of the Druse Religion," published in this number of the *Quarterly Statement*, is very kindly presented to the Society by the Rev. William Allan, of St. James's, Bermondsey. It was given to him by the Rev. Chalil Jamal, C.M.S., Native Pastor at Es Salt, in the Belka, and was translated by him from the Arabic original found in one of their Khalwehs during the sacking and pillage of the year 1860.

It will be found from Dr. Selah Merrill's letter of September 18th that portions of what he believes to be the second wall have been found in Jerusalem. Two layers of stone, and at two or three points three layers of stone, have been found still in position. These were, he says, of the same size and character in every case as the largest of the stones in the so-called Tower of David opposite. About 30 yards of this wall were uncovered. The plate which accompanies Dr. Merrill's note will show the position of the wall.

In the death of the Dean of Chester, the Society has lost a friend who from the beginning has followed its work with unflinching interest. One of the last letters he wrote was to the Secretary, expressing his hope that in the projected Inquiry the Proverbs of the people would not be forgotten.

We are happy to announce that Mr. George St. Clair, F.G.S., who was for many years a Lecturer to this Society, has undertaken to lecture again this winter, and may be addressed at the offices of the Society in Adam Street, Adelphi.

Among the many hundreds of Palestine books which appear and are forgotten there is one which remains a continual favourite: Mr. John Macgregor's "Rob Roy in the Jordan" is now going into its seventh edition.

The income of the Society, from September 21st to December 17th inclusive, from all sources, was £1,210 4s. 1d. The expenditure during the same period was £1,153 11s. 7d. The balance in the Banks on December 17th was £230 16s. 11d.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through a Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

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.

While desiring to give every 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.

The only authorised lecturers for the Society are—

- (1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
 - The Survey of Western Palestine, as illustrating Bible History.
 - Palestine East of the Jordan.
 - The Jerusalem Excavations.
 - A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."
- (2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
 - The Survey of Western Palestine.
 - Jerusalem.
 - The Hittites.
 - The Moabite Stone and other monuments.
- (3) Mr. George St. Clair, F.G.S., Member of the Society of Biblical Archaeology, and of the Anthropological Institute (address, 127, Bristol Road, Birmingham).
- (4) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

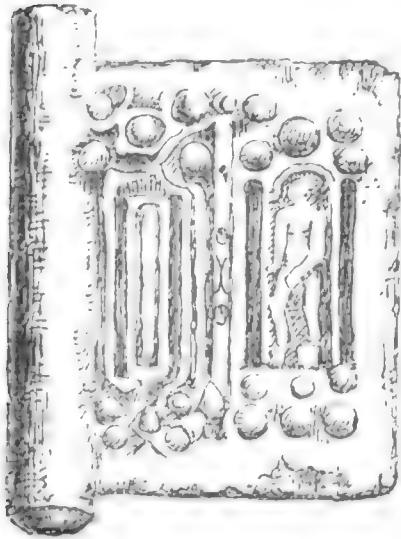
EXCAVATIONS ON CARMEL.

BY LAURENCE OLIPHANT.

DALIEH, 1st November.

As the most interesting Khurbet upon Mount Carmel is unquestionably Khurbet Semmâka (Sheet 5, K 2), from the fact that it is the only one where Jewish remains can be distinctly traced, I determined to make an excavation, in the hope of coming upon a tomb which had never been opened. In this I was successful. The smooth cut face of a rock projecting a little above the surface of the earth suggested a likely locality, and here, after digging down about 2 feet, we came upon an arch, which indicated that it spanned the doorway to a tomb. On clearing away the earth, I found that this differed from any entrance to a tomb which I have yet seen. Instead of being a huge slab pivoting in the living rock, or an immense circular stone, like a small millstone, running in a groove, as is more usual, it was a slab which pivoted in huge blocks of stone carefully hewn to receive it, and placed there for the purpose. The lintel was a square stone about 6 feet long and 18 inches wide, with a groove on the inside to receive the door, which opened inwards. In its lower surface, 2 feet from one end, was a circular hole 5 inches deep, and 6 inches in diameter, to receive the upper stone pivot of the door. This lintel rested upon two upright blocks, hewn and squared, each 2 feet 9 inches in height; one of these, against which the door was shut, was grooved, and 18 inches from the bottom was a slot, about 8 inches long, $2\frac{1}{2}$ inches wide, and the same in depth, in which worked a stone bolt, which slid into a square hole which was made to receive it, in the door. This door-post was also grooved, so that the door shut closely into it, and as the bolt was on the outside, it was possible after removing the dirt to push it back. The threshold also consisted of a hewn stone corresponding in its dimensions to the lintel, and in it, in the same relative position, was a circular hole 7 inches in diameter, and about $2\frac{1}{2}$ inches deep, for the lower pivot to work in. After pushing back the bolt however, it was found impossible to open the door by any amount of pressure against it. This arose, as we afterwards discovered, from a huge pile of very fine earth which, in the course of ages, had apparently sifted through between the lintel and the living rock against which it was placed; we therefore had, to our regret, to remove the whole stone framework in which the door rested. The door itself was differently ornamented from any that I have hitherto seen. It was divided into two panels by a band 2 inches wide; in the centre of which, separated by two semi-circular lines, back to back, were two circles. At the bottom of this band was a boss, and the remains of an apparently corresponding one at the top. In the right hand panel was a sitting figure 13 inches high, the hands resting on the lap, and the feet on two low pedestals. In the back part of the head was a brass ring,

extremely corroded, which had been apparently used for pulling to the door. Above the figure were five bosses, and below it six; a grooved



arch enclosed the figure. The device on the other panel was very simple, and consisted of a long narrow parallelogram, framed by two others. Above were five bosses enclosed by an irregular tracery, winding between them, and below, a corresponding device. It may be possible that these bosses may be intended to represent pomegranates. There was a mark which might have represented a fold of cloth hanging from the waist of the figure, which, if I remember right, was in some ancient styles an insignia of rank; but the stone was so much corroded that the carving was uncertain in places, especially in the features of the figure, which had largely to be supplied by the imagination. The

dimensions of the door, of which the enclosed is a sketch, are as follows:—Height, 2 feet 9 inches; width, 2 feet 5½ inches; thickness, 6½ inches. The lower pivot projects 3 inches, and the upper one 5 inches. The whole execution was rude in the extreme, and represented a very primitive condition of art. The interior of the tomb, which measured about 10 feet square, contained six kokim, and each koka contained human bones; from one of them I carried away a tolerably perfect skull; but they were partially buried in a great accumulation of earth which had been forced in through the crevices above the made doorway. Above one of the kokim was a little niche in the rock, and in the rubbish below it was found an earthenware lamp, which was ornamented with a seven-branched candlestick, proving



unmistakably that it was a Jewish tomb. Another open tomb which I found not far from this, on the entrance to which was also rudely carved a seven-branched candlestick, and the remains of the synagogue discovered by the Palestine Exploration Survey, clearly indicate that Semmâka contained at one time a Jewish population; but all the evidences go to show that it was inhabited from an early period, and this tomb in particular, with its wide, roughly hewn kokim, and rude ornamentation, bore all the marks of a remote antiquity. I sent for this door, which formed a heavy camel-load, a few days afterwards, and have got it now in

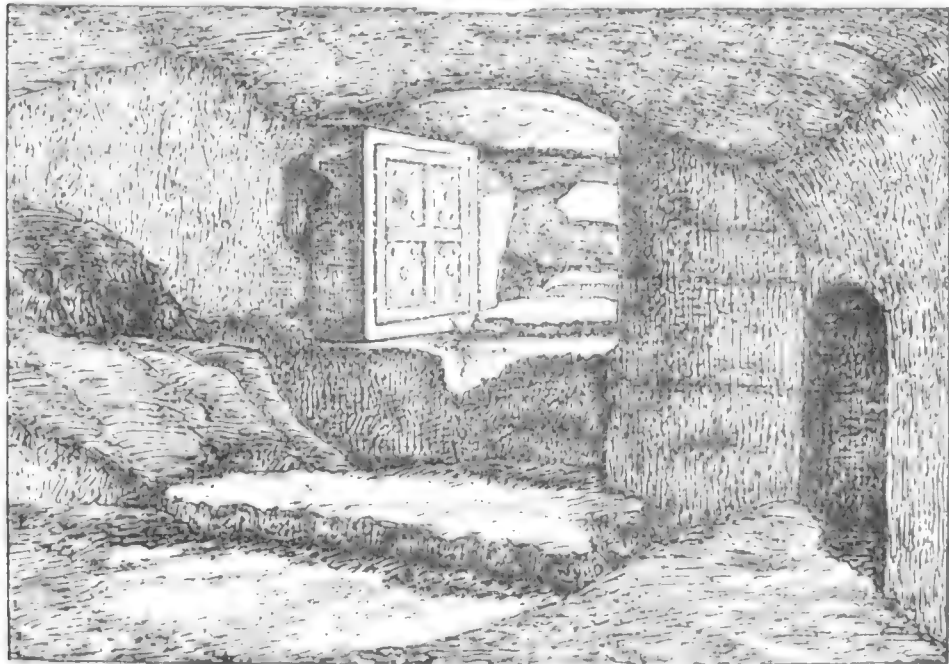
the veranda of my house, but unfortunately not in time to save it from

mutilation, for the brass ring had been broken off and carried away, probably by some shepherds.

The fracture, indicated in the sketch by a black spot in the back of the head, shows its position. The features were so much corroded that it was almost impossible to trace their outline. As a rare instance of a Jewish carving of a human figure, the monument is most interesting.

In the immediate vicinity of this tomb was a handsome sarcophagus, evidently of later date, with its lid by its side. I shall hope at some other time to prosecute further researches in this locality.

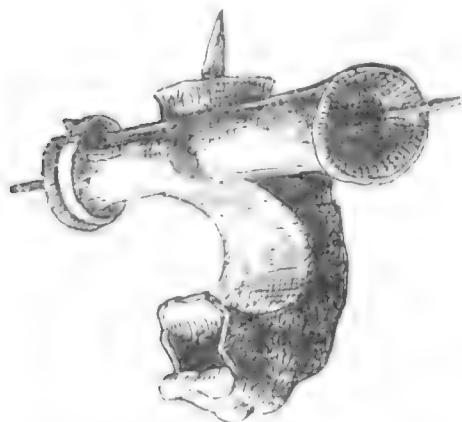
On considering the question of the rollers, of which there is a greater collection at Semmâka than anywhere else probably in Palestine—for these singular blocks of stone seem peculiar to Carmel, where they abound, and have given rise to conjecture in the *Memoirs* (Vol. I, p. 318)—it seems most likely, as is there stated, that they were used for crushing olives; there are usually four slots in a line, sometimes five; by putting two levers in each slot, eight or ten men could easily turn them; they were probably used before the later appliances, with the huge flat circular stones, which are employed up to the present day, were invented. At Khurbet Umm ed Darajeh (Sheet 8, K j) I discovered two of these rollers in which four deep longitudinal grooves, equidistant, and extending the whole length, were substituted for the rows of slots. They are the only two specimens I have seen out of at least a hundred of the rollers that have come under my observation. At Umm ed Darajeh there was a group of them lying



near a large flat smooth surface of rock evidently artificially prepared; and about 20 feet each way, and which had doubtless been used as the grinding floor; on the edge of this were two circular holes 18 inches deep, and 15 inches in diameter, about 4 feet apart: from each of these was a

tunnel by which the contents could flow from the adjoining vat, which was 12 feet square and about the same in depth, with hewn steps leading to the bottom. On the opposite side the rock had been cut out so as to admit apparently of a millstone, which had since been removed, but there were the circular grooves which marked its former position, as well as the traces of the hole in the centre. The whole presented the appearance of having been an olive mill on a large scale.

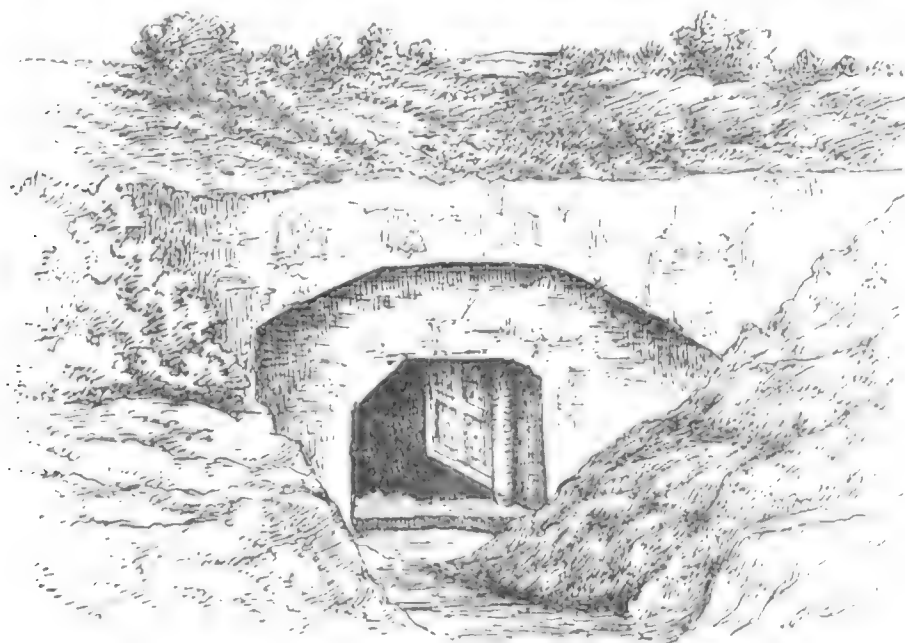
I have also opened two tombs at Dûbil, their entrances, like the one at Semmâka, being about 2 feet below the surface of the earth. On clearing it away we found the door of the first tomb in a perfect condition, with the exception of the loss of the handle, the trace of which was still to be seen. Unlike the one at Semmâka, it yielded to the touch, and swung gently back on its pivot, thus proving that we were not the first intruders, and that it had been broken into before, possibly by the Crusaders, of whose residence at Dûbil there are many traces, or possibly at an earlier period. The bolt was on the inside, and the projection which contained it at the upper part of the back of the door still remained (see figure, which is a sketch taken from the inside of the tomb); but in forcing the door open, the rock inside had been splintered off at the place where the bolt entered it. From the position of the brass fragments of the handle still remaining on the door, it is evident that it communicated with the bolt inside—thus differing from the whole arrangement at Semmâka, and evidencing more mechanical skill. Otherwise, with the exception of being an inch thicker, the dimensions of the door were nearly the same. Its ornamentation consisted of four panels, each of which contained five bosses. The rounded base of the lower pivot was sheathed with a thin brass plate, and when it was thoroughly cleared of earth, turned as smoothly and easily in its socket as if it had been finished yesterday. Although such a heavy slab of stone, I could push it open with the pressure of one finger. Besides the door there was the large circular groove hewn from the rock, which formed the receptacle of the stone which was rolled in front of the door—a double precaution which did not exist at Semmâka. This stone had been removed. The tomb was entered by a deep step, and was 10 feet



square; it contained three kokim, and three loculi under arcosolia. Some of these contained a few human bones. The only objects I discovered were some fragments of a very thin delicate quality of glass, which I have almost succeeded in piecing together in their original shape, which must have been that of an elegant vase about 10 inches high; the neck of a very large bottle; a bronze handle working on a hinge through which passed a thin copper wire, 2 inches long; a small iron ring, probably part of a chain; two flat bronze rings, each an inch in diameter; a glass bell-shaped

tear bottle, 2 inches high, with the neck broken ; a small copper coin of the time of the Selucidæ ; and two glass beads.

This tomb was probably posterior to the one opened at Semmâka.



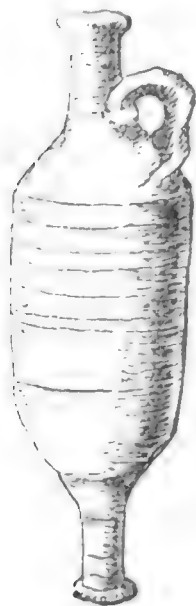
I enclose a sketch of the same tomb from the outside. The other tomb, which was about the same size, and also contained three kokim, and three loculi under arcosolia, was probably of the same date, as they were in the same rock within a few yards of each other, and the ornamentation on the door was exactly similar. In that case the bolt had resisted the riflers, and in order to effect an entrance they had staved in the upper panel. It contained only a few bones. I opened two other tombs in Dûbil, but in both cases found that I had been anticipated by the ancients, and discovered nothing but bones.

It is clear to me that this was the largest centre of population on Carmel, forming with Dalieh, from which it is only separated by a narrow glen, a place of considerable importance. There is, in fact, no other part of the mountain so highly favoured in point of extent of arable land, salubrity of climate, and facility of access considering its elevation. It is only six miles by an easy descent to Athlit, whose relatively sheltered bay must have made it a port of some importance, while in the valley immediately below Dûbil is the copious fountain of Umm esh Shukf. At Dalieh itself I have come across many traces of its former occupants. In digging the foundations of a house which I have built there, I found a dozen large iron rings $2\frac{1}{2}$ inches in diameter, with staples attached ; a fragment of a carved cornice ; a coin of the time of Constantine ; a bell-shaped cistern, which I have had cleaned out and recemented for my own use. In the *débris* with which it was full to the brim, I found a great many glass fragments, among them a very curious double bottle, each bottle $\frac{3}{4}$ inch in diameter, of which the base and 2 inches remained unbroken,



besides many stems, feet, and rims of goblets with folded edges apparently enclosing a layer of silver or of gold. I found on examination, however, that the effect was produced by iridescence, but they were evidently large and handsome vessels; there was also an immense quantity of broken pottery. I have also unearthed in the garden a triangular fragment of tessellated pavement, about 2 feet each way, and found other small patches near, all indicating that the mansion of a person of wealth must once have stood upon this spot. In making a terrace, I came upon one of the huge rollers, while in the immediate neighbourhood I found a Crusading cross, thus proving that Dalieh must at different times have been the home (assuming the roller to be of Jewish origin) of Byzantine and of Crusading occupants.

In the course of excursions from Dalieh and visits to the surrounding villages, I have collected twenty pottery lamps, with the devices and ornamentation of which, however, I am not sufficiently learned to determine their different periods. The most curious is one I obtained at Umm ez Zeinat, which is oblong in shape, the angles only slightly rounded, being 5 inches by 2½ inches, of a different and much harder clay than any of the others, with a peculiar ornamentation, and with three holes for the wicks instead of one of two. At 'Ar'ar'ahshli I got two alabaster saucers and an alabaster tear bottle, the saucers 5 inches in diameter, and the tear bottle 3½ inches high. I also collected at other villages four glass lachrymatories, from 3 to 5 inches high. At Casarea—which, by the way, has been within the last month abandoned by all the Bosnian colonists on account of its deadly climate—I got a marble head, apparently of a youth, 4½ inches high, of fine execution. At a village near Samaria, where the inhabitants were making excavations for building purposes, I procured



three glass saucers, the largest 5 inches in diameter, and nearly an inch deep, with a folded rim, and the smallest 3 inches, besides some other fine fragments, but none of them perfect; also two pottery jars, one ribbed, 8 inches high, and 4 inches in diameter at the base, tapering towards the mouth, the other 13 inches high. I also found, during some building operations which were going on at Acre, some handles of pottery jars with the maker's name stamped upon them in Greek characters. I visited the Jewish colony of Zimmârîn one day, in the hope of being able to unearth some more of the zinc coffins which I know are buried in a mound there, similar to the one I described in a former paper; but there were still too many Arab workmen about to make it desirable, as I am anxious, if possible, to obtain quiet possession of one of them. This colony now consists of a street of eighty well-built houses, in which, after many sufferings, the colonists are comfortably established. On my way back, I visited

Kefr Lam, where I heard an interesting stone had been found with inscriptions. I was disappointed in finding that the inscriptions con-

Transcript of Squeezes, mentioned on p. 12.

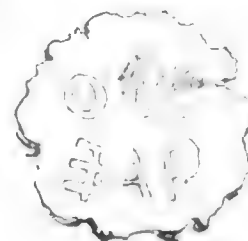
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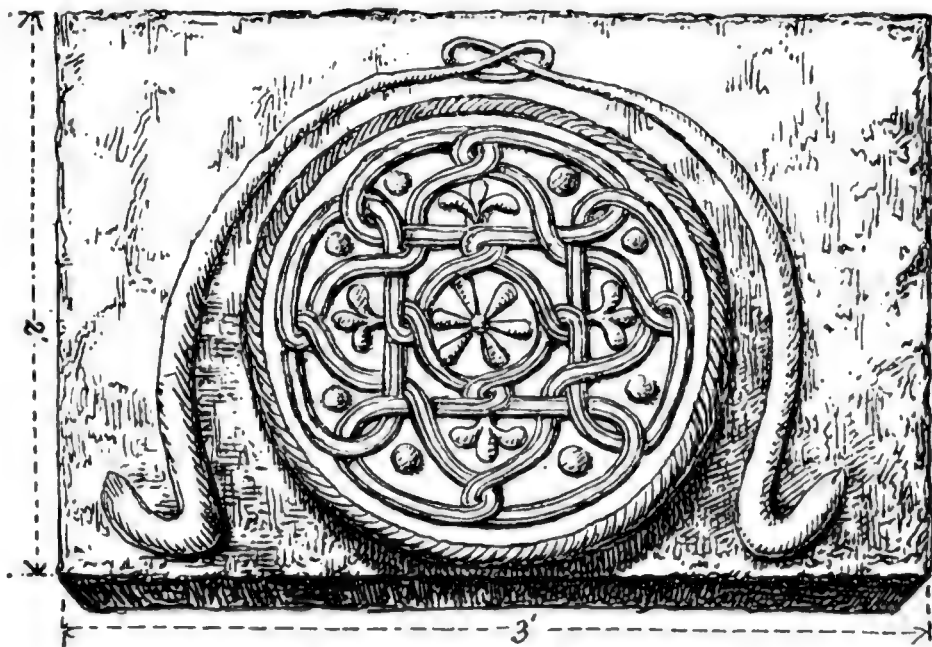
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From the
Museum
of a coin



sisted of an elaborate ornamentation, which, however, seemed sufficiently peculiar and beautiful to remove. It consists of a circular disk 15 inches in diameter, and raised an inch and a half above the slab, 3 feet by 2 feet, on which it stands. A friend of mine has opened a tomb at Shefr Amr, in which he found a pottery coffin, which, when a convenient opportunity occurs, he has promised to send me. The same gentleman has also opened a tomb near Sidon, the contents of which, together with some other objects, he has been good enough to send me. They consist of two pottery bottles 7 inches high; three glass tear bottles; one silver ring, much corroded and oxidised, with an inside diameter of an inch and a quarter, the ends united by a scarabæus, on the under side of which is a single character, H; two silver finger rings, in one of which is a small turquoise; a gold pendant, which may have been the drop of an earring; two pebbles, carved to resemble fishes' heads; two copper mirrors; some beads, and many other small objects of interest. He has also sent me the enclosed squeezes. The one marked *A*, in duplicate, is from a brass pot,



4 inches high, by 2 inches in diameter, girdled by a snake, and will probably be easily deciphered by those learned in Phœnician character. The one marked *B* is from a stone seal. Both these he found at Tyre. The others he sent me from Sidon, merely stating that he found them on marble and pottery, without further particulars, but the objects from which they were made may be easily obtained. I also enclose an impression in wax of an inscription on a coin. On a pottery lamp is the following inscription:—

ΠΑΡΑΜΟ
ΝΟΥ

About half-a-mile north of Dalieh I have discovered another small Khurbet, called the Khurbet El Wanseh, *خربة الونسا*. It was probably

nothing more than a farm, as there are scarcely any remains at the place itself; but near it is an object which has been fertile of conjecture. It consists of a bench cut out of the solid rock, 24 feet long, 2 feet wide, 2 feet high, and with a back of rock a foot high. It looks south, and faces what would seem to be the lower walk of a chamber, with rock-hewn sides 2 feet high, were it not for a rough unhewn mass of rock which projects into it at one corner. On the eastern side the hewn wall of rock rises to a height of 4 feet, and on the opposite side of it, half-way down, is carved out into a semi-circular seat facing east. On the right hand of this seat, and 2 feet above it, is a round hole 18 inches deep and 14 inches in diameter, round which, an inch from its edge, is a groove; on the corresponding place, on the left hand side, is a circular cutting of similar dimensions, but no hole, as though the work was here left unfinished. In front of this seat is a rock-bound area about 20 yards each way, the sides averaging 4 feet in height, but cut in ledges as though it was a quarry, and in one of the faces is a niche as though for a lamp; I made an excavation beneath it in the hope of finding a tomb, but without result. There are no building stones nearer than the Khurbet, where there are very few, some 200 yards distant. The only conclusion at which I have been able to arrive in regard to this singular spot, is that it may have been one of the high places of early worship, the more especially as it crowns the summit of a hill, and that it was afterwards turned into a quarry. Indeed, were it not for the bench, the semicircular seat, the round hole by its side, and the niche, there would be nothing to distinguish it from an ordinary quarry, for the rock walls bear evident marks of quarrying.

I also discovered another Khurbet, Khurbet El Batta, خربه البتة, but beyond some building stones and foundations there is nothing of interest. It is situated on one of the lower spurs of the mountain about a mile north of Ain Haud (Sheet 7, J *i*).

Hearing that there was a cavern in the Wâdy Mugharah, from which the valley takes its name, that was invested with great mystery in the minds of the natives, as according to tradition no one had ever reached its extremity, or indeed penetrated beyond the entrance, owing to the evil spirits which were said to infest it, I determined to explore it. The cave is situated at the base of a magnificent limestone cliff about 300 feet high, at the western extremity of the wâdy at the spot marked "Caves" in the map (Sheet 5, J *i*), two miles south of Ain Haud. I had with me a Druse, who did not seem to share the native superstition, for he did not shrink from accompanying me. There was a sort of antechamber to the cave, which was used by the goatherds for their flocks, which was about 30 feet high, and the same in width. It soon narrowed however, and we found ourselves in a lofty corridor about 20 feet high, and from 15 to 20 feet wide. We had not gone many yards when the reluctance of the natives to enter the cave was accounted for by a distant whirring sound, which increased in volume and intensity as we proceeded, and which I at once recognised

as the noise of the wings of innumerable bats. As we flashed the light into their retreat, they charged it, as is usual in such cases, so that I had to proceed with my head down, and even then they dashed themselves occasionally with such violence against my pith helmet, that they fell to the ground stunned; had I not taken the precaution to carry a lantern, they would infallibly have put the light out—an experience which has happened to me under similar circumstances in Egypt. I confess I was more relieved than disappointed to find the cave terminate suddenly and unexpectedly in the midst of this turmoil. It had preserved about the same dimensions as regards height and breadth throughout, and now the rock closed in abruptly all round. The distance from here to the entrance was exactly 100 yards.

NOTES.

BY CAPTAIN CONDER, R.E.

Flood Stories in Palestine.—It is of course generally known that stories of a Deluge are found throughout Asia as well as in Europe and America (but not among the Negro races or in Egypt), localised in various places and at different historic periods. It might be expected that they would be numerous in Palestine, but as yet few traces have been found. We have Noah's tomb in Syria, and another shrine of Noah near Hebron, and a spring of Noah's wife (*Bint*) in Philistia. Near Kadesh is the great quadrangle, perhaps a fortress called "Noah's Ark" (Sefinet en Neby Nûh), and the grey crow is known as "Noah's chicken" (jâj Neby Nûh), evidently with reference to the raven sent from the Ark. In Moab is shown the mountain called "Donkey's Back," which alone was above water during the flood. There are also several springs called Tannûr ("oven"), in connection with the Moslem legend that the flood issued from a cavern, and was swallowed again by the same.

In addition to these slight indications of a Deluge story generally known, there are several curious legends of water springing up where a prophet has flung his spear, or stamped with his foot, as for instance at Et Tâbghah (Migdol Tzeboia), on the Sea of Galilee, where is the Tannûr Eyûb connected with the Korân legend of the spring which rose when Job stamped with his foot. (The same story is told of Ishmael at Mecca.) These stories are interesting in connection with the Greek legend of the fountain Hippokrene, which sprang from the hoof mark of Pegasus. Pegasus, the winged horse, appears to be a creature of Semitic imagination. His name means "water steed" according to Hesiod. He is represented on Assyrian bas-reliefs and Phœnician coins, and the horseman who rode him, Bellerophon, was perhaps Baal-Raphaon.

Phœnician Antiquities.—On suggesting the possibility that the so-called Hittite inscriptions might possibly in the end prove to be of Phœnician origin, objection was raised that these characters had been found near the shores of the Black Sea, far away from Phœnicia. It should therefore be

noted that close to this very district where the most northern of the new hieroglyphics have been found, there were at least three Sidonian colonies, namely, Pronestas, Sesamos, and Sinope.

Phœnician antiquities are of great value for comparison with the Hebrew archæology. The dress, arms, manufactures, temples, &c., of the Israelites, their musical instruments, ships, chariots, and architectural details, seem, like the Phœnician, to have been similar partly to those of Assyria, partly to those of Egypt. Solomon's throne and brazen laver have their counterpart in Phœnicia in existing antiquities, and the sepulture of the Hebrews may be illustrated by Phœnician customs. These parallelisms are yet far from being completely worked out, since our knowledge of Phœnicia has of late years so greatly increased.

At the same time modern customs and dress throw an equally valuable light on the meaning of some Phœnician relics. The Bedawin in Syria, for instance, wear their hair plaited like the Phœnician nobles. The peasant women of Samaria wear a round tire like that of the Phœnician goddesses. The Lazzaroni of Naples, who have often a decidedly Semitic cast of countenance, wear in the Oscan cap (now going out of fashion among them) a head-dress much like that of the Phœnicians, and their boats have an eye painted on each side of the prow, just as it was painted on the prow of Phœnician galleys (and of Egyptian barks—the eye of Osiris). The cap worn by Greek priests in the East recalls the Cidaris head-dress worn in Phœnicia as well as by the Magi.

The Rabbinical legend that no rain ever fell on the altar of the Temple at Jerusalem has also a parallel in Phœnicia. The mason's marks on the wall of the Jerusalem Temple have a close resemblance to those found on Phœnician walls in Sicily. The scorpion monsters described in the Revelation are represented on Phœnician bas-reliefs, and even the Merkabeh, or Chariot of Jehovah, is represented on more than one Phœnician gem. These slight notes may tend to direct attention to the importance of collecting all possible information concerning Phœnicia.

The aqueduct from Râs el 'Ain to Tyre has the appearance of Roman work, though we have early historic accounts of such a work. I have, however, noted that false arches occur in this aqueduct near its source. These false arches occur in Phœnician work at Eryx in Sicily, as well as in early Ionian work. Their occurrence may not suffice to show the aqueduct to be older than the time of Alexander, but they seem to prevent our supposing the Tyre aqueduct to be entirely due to the Romans.

I have also noted at Tyre the use of concrete on the mole of the Egyptian harbour and elsewhere. It may be noted that the Tyrian colonists of Thapsus as well as at Carthage used concrete in their moles and cisterns. It has been found of a red colour at Utica, and tombs made of concrete occur near Tunis, recalling the concrete tomb on the south-west hill at Jerusalem, described in the Jerusalem volume of the "Memoirs." It is curious that the concrete mole in the Egyptian harbour at Tyre (see Vol. III "Memoirs," Appendix) should seem to have escaped

the notice of so many explorers who adopt the view that the port on this side was filled up by Alexander's mole. The mole has thus been supposed to be only a reef, but on swimming out from the shore I found it to have been once covered with artificial walls and pavement, and with an artificial entrance at the end.

Phœnician temples appear to have been hypæthral, with the menhir or cone as a statue. Not only at Belat and elsewhere near Tyre do these occur (and on coins of Byblos), but on Hermon, and perhaps on the north side of the hill at Samaria. The great temple at Baalbek was probably hypæthral also, and, as I have suggested, the Samaritan shrine on Gerizim. We are thus carried back to the rude enclosures—Stonehenge like—which occur in Moab, and have as yet no example of a great roofed temple in Phœnicia like those of Egypt.

Phœnician Tombs.—A very peculiar feature of Phœnician tombs, which I do not remember ever finding in Palestine, is the existence of small shafts in the roofs leading to the upper air. These may, I think, be compared with the air shafts in the Great Pyramid, and with other such shafts in Egyptian tombs intended to give air, or free egress and ingress to the *Ka*, the spirit ghost or double supposed to haunt the statue of the dead man in the tomb. In late times in Egypt this statue became a little pottery figure or doll, and these pottery figures are found also in Phœnician tombs. The same idea of the air shaft is found in tumuli among the Celtic and other primitive people, and the same practice of burying small images in the tombs.

Emmaus.—A difficulty arises as to the thermal springs which should, it is supposed, be found at a place so called, but which are unknown in Judæa. The word Hammâm is used in Arabic of any bath whether hot or cold, though the root means "hot;" but perhaps the origin of the name of the southern Emmaus may be from the same Hebrew root whence Hamath is derived, a word which means a "defended place." In Arabic this root is *Hâmi*, and the name Ard el Hâmi applies, curiously enough, to the country above Hamath on the west side of the Sea of Galilee.

Professor Socin's Paper.—Professor Socin's criticism has been well met by Mr. Besant. The survey of Palestine follows the *Hakki*, or vulgar Arabic of the peasantry—a dialect containing, as I have shown in former papers, most valuable survivals of Aramaic words and forms. Any criticism based on the grammatical rules of the *Nahu* or schoolmasters' Arabic, rules dating not earlier than the ninth century A.D., and often not in accord with the vigorous language of the Korân, must be considered to miss the very spirit of the nomenclature of the survey, which aims at the preservation of the peasant forms. Professor Socin's suggestion as to the method of obtaining the names shows clearly that he has not read my introductory paper in Vol. I of the "Memoirs."

Bethsaida Julias.—The ruin of *Ed Dikkeh* described by Mr. L. Oliphant (*Quarterly Statement*, April, 1885, p. 84) possesses peculiar interest. From the style of the fragments sketched one is led to suppose that it dates from about the Christian era. The grape bunches recall the style

of the monument of the kings of Adiabene at Jerusalem; the debased imitation of classic style, recalling that of the synagogues of Galilee, might belong to this period, or be as late as the second century, but the style is not that of the later Byzantine period. The kind of bird-woman (Fig. 2) seems to indicate a pagan site; the figure is very old in Egypt as a representation of the soul. To me it seems that these remains may mark the site of Bethsaida Julias, and the work of the Herodian beautifier of that town. It may be objected that the site is too far from the Sea of Galilee, since Josephus places Julias near the place where Jordan flows into the lake. On the other hand, we must remember that the land has been making here, and still is encroaching on the lake: just as at the Jordan Delta in the Dead Sea, in about 1,900 years the point where Jordan debouches into the Sea of Galilee must have moved considerably to the south, and in the time of Christ Ed Dikkeh may well be thought to have been at or close to the shore of the Sea of Galilee. It would be of great interest further to explore this site. If possible, excavations should be made, and inscriptions from such a ruin might prove of exceptional value. It is quite possible that the whole of the Batihah plain may have been formed in quite recent historical times.

The Nâblus Altar.—It should be noted that the altar described by Mr. Oliphant has been shown by M. Clermont-Ganneau to present the history of the hero Theseus. (Proceedings B.A.S., May 6, 1885.)

The Chimæra.—In "Heth and Moab" I have described one of the panels of a Phœnician Bowl as representing the contest of the Hero and Lion. I followed Lenormant's sketch, but now find that the monster is more like a gryphon in the original, with a second head growing up on its back. Thus on a Phœnician bas-relief, we have a representation closely like that of the Chimæra on classic bas-reliefs, which agrees with many other indications in giving a possibly Semitic origin to the whole story of Bellerophon. Perhaps the name of the Chimæra, for which no Aryan explanation has yet been found giving satisfaction, may be found to come from the root חָמַר with the sense of "blackness."

Bethlehem.—Among many very valuable notes by Mr. Tomkins, with all of which I heartily concur, that concerning the origin of the name Bethlehem is very striking, agreeing with my former suggestion as to the possible origin of Bethsaida, Sidon, &c. Lahamu and Lahani, the original creators from chaos, were, as Mr. Tomkins notes, gods of fertility, and we may note that the name Ephrata, which applies to Bethelhem also, means "fertility," being from the same root with Euphrates, and existing in the modern Arabic form *Ferth*. We know that a good deal of the Semitic nomenclature in Palestine is pre-Israelite (as shown by the Karnak lists), and I think a careful summary would reveal other town names deriving from well-known Assyrian deities. Bethshemesh is a clear example, as is Ashtaroth Karnaim. Some of the Salems may be connected with the god of peace, the Rimmons with Rimmon (formerly read as Vul) the thunderer. M. C. Ganneau has connected Arsûf with Reseph. Anathoth and Beth Anath may be connected with the goddess

Anat. Beth Dagon is clearly pagan. Ophra may be derived, as well as Parah, from the "Calf," emblem of the sun. The Gilgals are named from sacred circles. Kirjath Arba has already been suggested by Mr. Tomkins as a name of polytheistic origin. Zarephath presents a name of the Syrian Venus. Rabbath might be connected with a title of Istar. Lebonah and Beth Laban with the name of the moon ("the milk white one"), as is without doubt Jericho. Hermon is the "great sanctuary." Hazor I have shown to be connected with sacred circles. Ai might be suspected of connection with Ea, the god of the abyss. Nebo is the Assyrian Mercury. Rehoboth and Rahab may be connected. Succoth is known to be connected with the worship of Venus.

C. R. C.

SEGOR, GOMORRAH, AND SODOM.

By C. CLERMONT-GANNEAU.

(From the *Revue Critique*.)

PERHAPS there is no question of Biblical topography which has been more hotly debated than that of the site of the Cities of the Plain. The controversialists are divided into two principal groups—those who place the site on the north and those who place it on the south of the Dead Sea.

Several years ago ("Revue Archéologique," 1877) I was led to take up a position among the latter. It was while I was engaged in combating, on philological grounds, the identification proposed by De Sauley, of Gomorrah with the ruins of Goumrân, not far from Jericho, on the north-west extremity of the Dead Sea. I had occasion then to touch incidentally on the question of Segor, making use of certain data, previously neglected, which are supplied by geographers. I insisted particularly on certain curious legends which appeared to connect the city of Segor with the country of Moab, and which tended in consequence to localise it in the region south-east of the Dead Sea.

The Arab authors, drawing probably on Jewish sources, say that Lot, the ancestor of the Moabites, had two daughters, of whom the elder was named Reyya, Rasha, or Zaha, and the younger Ra'wa, Ra'usha, or Zoghar. MM. Goldziher and Derenbourg had clearly recognised the fact that these forms, apparently so difficult, were nothing but faulty variants, easily explained by mistakes in Arabic writing of the Aramæan words *Rab'eta*, the "elder" or the "great," and *Sighiria* the "younger" (*Zoghara* or *Zoghar*, literally, the "little"). I endeavoured for my own part to establish that the names were nothing but those of the two principal towns of Moab, *Rabbat* and *Segor* ("the great" and "the little"), of which the fabulous daughters of Lot were only eponyms. I have since found in the Dictionary of Yakût the formal confirmation of my conjecture (*s.v.* Soghar). The Arab geographer says, *à propos* of the city of Segor, that *Zoghar* was the name of a daughter of Lot, the younger (Soghara), who

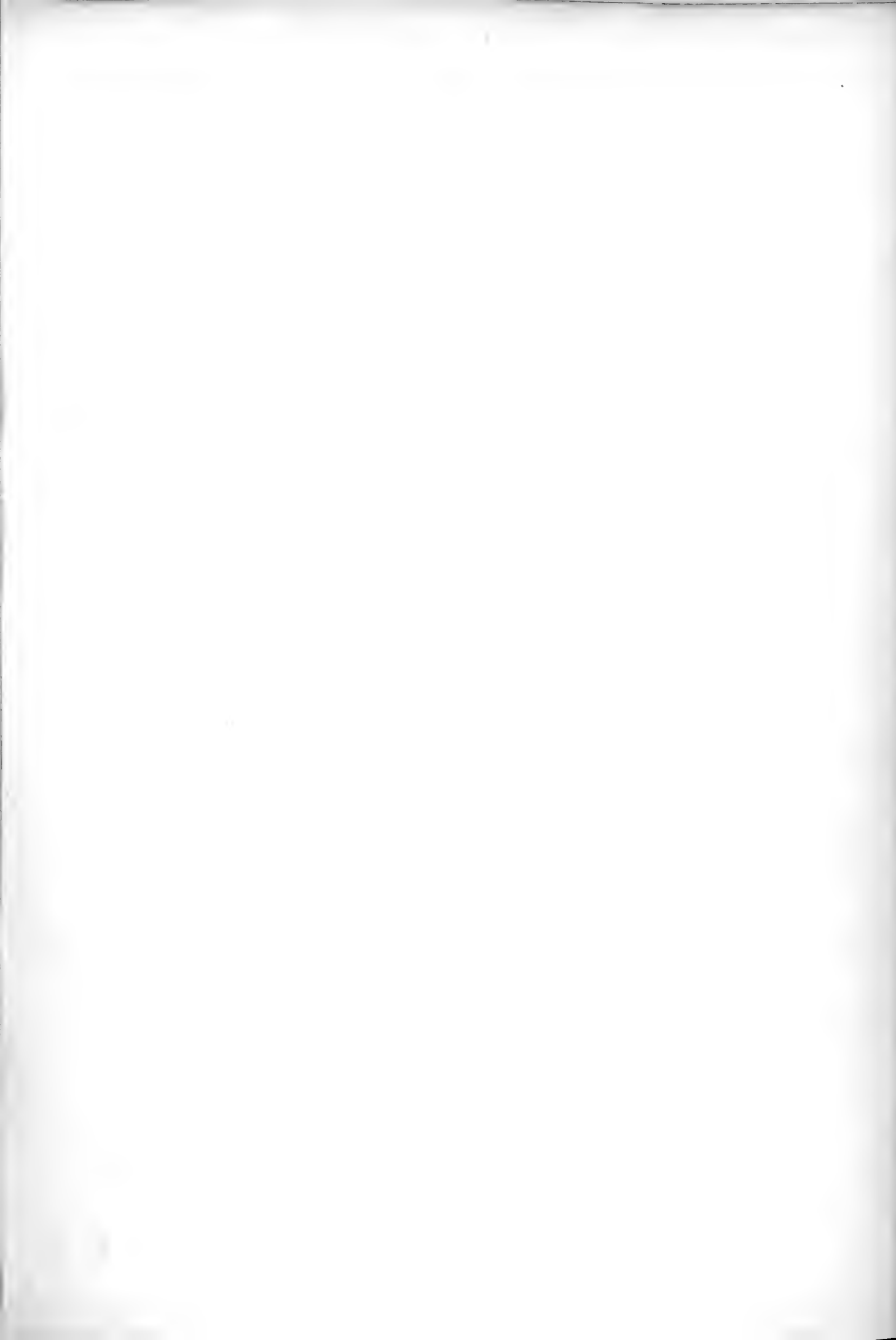
was buried near the fountain of Zoghar : that the elder sister, *Reyya* (read *Rabbat*), who died while Lot was on his way to Damascus, had been interred near a fountain called after the name *Reyya* (now *Rabbat*). The eponymous character of the two daughters is thus clearly avowed.

Recently Mr. Guy le Strange, speaking of a new theory of Dr. Selah Merrill, who wants to place Segor at Tell esh Shagûr, north of the Dead Sea, rightly insists on the indications which go in favour of the southern site. Profiting by the Arab geographers, I should like to take advantage of the opportunity to state the case more distinctly.

I will not enumerate the numerous evidences which from antiquity to the Arab epoch, and even to the Crusaders, invite us expressly to look for Segor at the south-eastern extremity of the Dead Sea. I will take two only. The *Onomasticon* of Eusebius and Jerome places the Moabite locality of Nimrin (Isa. xv, 6 ; Jer. xlvi, 34) to the north of Zoar, otherwise called Segor. This Nimrin is the Arab N'meira, situated at the opening of the Wâdy N'meira into the Dead Sea, in the region south-east of this lak. Here, then, is a first solid bench-mark. Between this point and Jebel Ūsdum, the uncontested representative of Sodom, in the region south-west of the lake, and nearly opposite there is a distance of about ten Roman miles. Now, the Talmud, in a passage which is not legendary, says that there are nine miles between Sodom and Segor. It is then about half-way that we must look for Segor in the Ghor es Safi, where in fact certain speculative maps have actually set it down. It is astonishing that with indications so precise, none of the travellers who have been so fortunate as to visit this country have been able to find on the spot the name of Segor, which has certainly not disappeared from the Arab name lists. I believe for my own part that a careful examination will cause it to be discovered not far from Kusr el Bashariyeh (?), and the Tawahîn es Soukhâr (ruins of Sugar Mills) marked beside it on the more recent maps. These mills are frequently, in Syria, the indication of an establishment of the Crusading period, and besides, we know that the Crusaders were installed at Segor, which they called *Palmer*. One may hope, therefore, that the question will some day be settled without fear of future controversy. The authors of the *Onomasticon* and of the *Notitia Dignitatum* agree in stating the existence at Segor of a Roman garrison : it will perhaps be sufficient to settle the question if we find one of those inscriptions of which the Roman soldiers were so prodigal. Meanwhile I think that the subject is narrowly limited, and I hope for the day when some traveller will proceed to make the verification, which ought not to be difficult, on the spot.

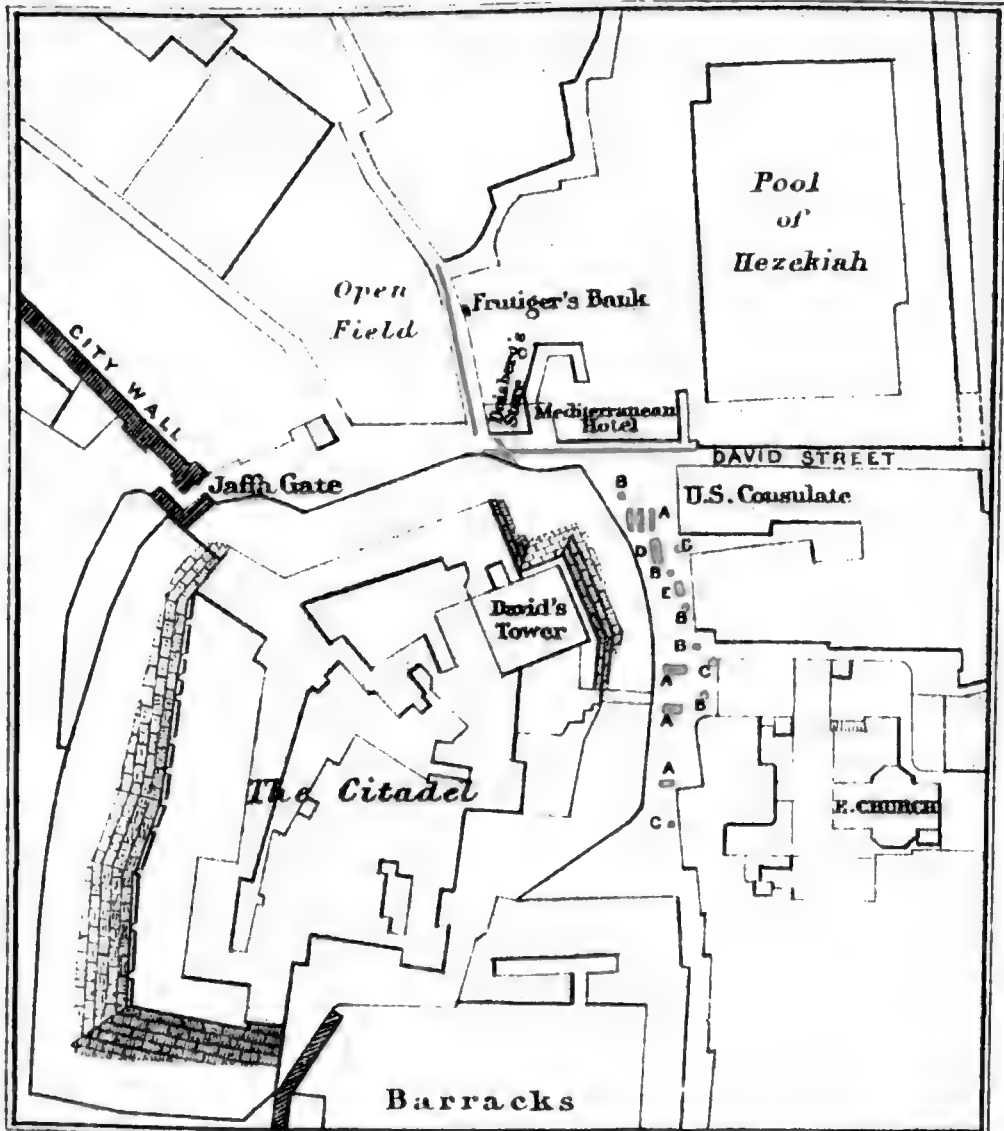
I will finish by a suggestion on the possible site of Gomorrah. This city is literally called in Hebrew *'Amorah*. The Septuagint transcription Γομόρρα proves that the first letter is in reality a *ghain*, and not an *ain*,¹ with as much certainty as the word Gaza, confirmed by the Arab word *Ghuzzeh*, proves that the Hebrew form was Ghazzah, and not 'Azzah. The southern banks of the Dead Sea do not furnish us with any topical name

¹ Hebrew writing does not distinguish between these two distinct articulations.



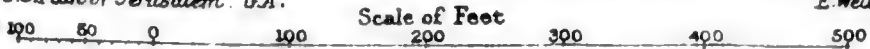
PLAN SHEWING POSITION OF
RECENT DISCOVERIES IN JERUSALEM.

PALESTINE EXPLORATION FUND



From O.S. Plan of Jerusalem. G.A.

E. Weller, lith.



similar to this. On the other hand, ancient Arab geographers speak of a locality which from the onomastic point of view would answer perfectly. It is *Ghamr*. Mukadessi mentions it on the road from Ramleh in Palestine to the Desert of Arabia: "from Sukkariyeh¹ to Tuleil, two days' march; from Tuleil to Ghamr, two days; thence to Waila,² two days. At Ghamr, he says elsewhere, bad water is procured by digging in the sand. I do not hesitate to identify the Ghamr with the Ain Ghamr of modern times, situated in the Arabah at the entrance of the Wâdy Ghamr, about twenty leagues south of the Dead Sea.

If objection is taken to placing Gomorrah at so great a distance from the Dead Sea, it must not be forgotten that according to the way in which the Book of Genesis (x, 19) proceeds with its enumeration, Gomorrah, as well as Seboim and Adamah, seems to have been south of Sodom. In this case the cities would occupy the southern part of the basin of the Dead Sea—Sodom and Segor being to right and left the most northerly. This would very well conform with the Arabic tradition, which is not to be despised, and which places in this very region what it calls the "cities of the people of Lot," which also clearly results from the enumeration of Mukadessi, who thus describes the limit of the Arabian desert, going from south to north: "Waila (Elath on the Red Sea), the cities of the people of Lot, Moab, Ammân, Edra'at, Damascus, and Palmyra."

RECENT DISCOVERIES AT JERUSALEM.

BY SELAH MERRILL, D.D., LL.D.

THE broad space between the castle, the buildings opposite, the barracks and the Mediterranean Hotel, also the street between the Jaffa gate and the entrance to the Mediterranean Hotel at the head of David Street, have during the past summer been torn to pieces, graded, and paved, and even side-walks have been built. When the workmen began in the middle of April last to tear up the rubble pavement, they said they were going to make streets and side-walks "like Europe." What they proposed to do could have been done in Europe in six weeks, but five months have elapsed since they commenced operations, and the work is not yet completed.

In grading the streets some of the houses have been endangered, because they were built almost on the top of the ground, and it has been necessary to supply patchwork foundations; consequently the walls near the ground are unsightly in the extreme. The pavement, however, so far as it goes, is certainly a great improvement upon the rough pavement which has been displaced. Unfortunately, the new pavement extends only about 110 yards from north to south, and about the same distance from east to west.

¹ About half-way between Gaza and Hebron.

² Which is Elath at the head of the Gulf of Akabah.

What I wish to call attention to at present are the remains of old houses, cisterns, and other structures that have been brought to light by the workmen who are making these so-called "modern improvements." These are shown on the plan of this part of the city which accompanies these notes. Before the work of grading the streets began, these remains were not known to exist; many of them were wholly or partially destroyed in the process of grading, and now that the streets have been re-paved no visible traces of their existence can be found.

As these remains were exposed one after another, I marked them on the plan, and was about to forward the same to the Palestine Exploration Fund, but delayed doing so for some weeks; meantime the Greeks began to clear the *débris* from the place marked "open field," and here discoveries have been made of more importance than any of the others. Nothing less has been brought to light than the actual foundations of the second wall described by Josephus as beginning at the gate Gennath and encircling the northern quarter of the town ("Wars," V, vi, 2).

Before speaking further of these I will describe briefly the remains which were brought to light by the grading of the street.

The places marked with the letter *A* represent old houses. Six or more feet of the tops of these were exposed, cut off, and levelled. All of these old houses or magazines were found to be nearly filled with earth and rubbish, and some of them showed excellent workmanship in their walls and roofs.

The places marked with the letter *B* represent old cisterns. Some of them may have been vats, but the cement on the walls of all of them was very thick and strong. These were all filled and the ground levelled. The two marked with the letter *C* are still in use.

At *D* there was a large pier or platform built of finely hewn stones.

E represents a large bevelled stone, 5 feet by 3 feet, and 2 feet in thickness. This was broken up in order to move it the more easily.

The broken line in front of the Mediterranean Hotel represents a continuous wall that was uncovered to a depth of 6 feet, since along this street they were digging a sewer. The wall was built of large hewn stones, and at intervals there were doorways.

When nearly opposite Duisberg's store a wall running obliquely to the other was encountered, but of a much larger and stronger character. This was with difficulty broken through, which must be done in order to open the sewer further along towards the Jaffa gate. This wall is also represented by a broken line.

Another wall was met with opposite Frutiger's Bank, which is represented on the plan in the same manner. Here the stones were larger than those already mentioned, and some of them were bevelled. Although they were displaced, one could not help thinking that they were on the line of an old wall of which they once formed a part. Nearly opposite Frutiger's Bank a stone ball, 11 inches in diameter, was found, the same as those used by the Romans in the siege of Jerusalem.

All these remains are interesting as showing what exists below the

surface of the ground. As the foregoing remarks close what may be called the first chapter in the history of these excavations, I will repeat what I have said, that all traces of them have now been obliterated.

II.

The Greeks, as I stated, began to clear the rubbish from the place marked "open field," with the design of surrounding this plot of ground on each of its four sides with commodious modern buildings, two storeys high, these to be surmounted in the course of two years by a third storey, which is to be used as a "Grand Hotel." This is the reported proposition.

A little below the surface a cistern and two houses or extensive magazines were exposed. These are marked by a circle and by oblong squares on the "open field." I ought to say that this field was 8 or 10 feet above the level of the street, and that the earth was supported by a wall.

Near the western angle of this field, and 10 feet below the level of the street, a large structure was found apparently of Roman work. Still lower, on the west side of this structure, there was a well-built canal, 20 inches square, which descended from the north-west. The character of this building I could not determine, nor could I ascertain where the canal led to. Somewhere near this point, however, there seems to have been a way of conveying water to the tower of Hippicus ("Wars," V, vii, 3).

The excavations all along the southern line of this field were carried down nearly 20 feet below the level of the street in order to secure the foundations of the new building.

Just at the right, or east of the remains marked on the "open field," a massive wall was exposed not far below the level of the street, and followed down about 15 feet. The line of this would be nearly parallel with the line of the broken wall opposite Frutiger's Bank. This wall was not vertical, but inclined like the wall of a deep trench around a castle, yet I should not judge that it had any such use. Near this, two smaller canals were found running in the same direction as the large one already mentioned.

It was below the eastern boundary of this field that the most important remains were found. Here at a depth of 15 feet from the surface of the ground, or rather of the street, a portion of the ancient second wall was exposed. Two layers of stone, and at two or three points three layers, were found still in position. These were of the same size and character in every way as the largest of the stones in the so-called Tower of David opposite. About 30 yards of this wall was uncovered. The large displaced stones represented by the heavy broken line opposite Frutiger's Bank, which were found when grading the street, would be on the line of the old wall beneath them.

These massive stones and all these old remains in this piece of ground have been worked into the foundations of the new buildings, and although they were not broken they are now covered and for ever lost from sight. It is a great satisfaction, however, to have seen these solid foundations of old Jerusalem uncovered after they had been buried for so many centuries.

It will be understood that I have not attempted to represent any of these more ancient ruins on the accompanying plan.

Besides the stone ball, three relics of the tenth legion were found, consisting of broken bits of pottery with the stamp of this legion upon them. Great quantities of broken pottery were thrown up from the trenches, mostly Roman.

Those who have made plans of Jerusalem now have an opportunity to verify their work. From what I have written above, the line of the second wall for a distance of 40 or 50 yards can be traced on any good map of the city, and as one result it seems to me more improbable than ever that the Holy Sepulchre should have been outside the second wall.

Jerusalem, September 15th, 1885.

KHURBET 'ORMA.

THE fact that during a residence of several months at 'Artouf I was in the immediate vicinity, and indeed within view, of a site which Captain Conder has attempted to identify with that of Kirjath-yearim, induces me to ask consideration for a few remarks which will, I trust, not be deemed out of place, though they may throw only a negative light on the Kirjath Yearim controversy in which the well-known Imperial German Baurath, C. Schick, upholds the views of Robinson in favour of Abu Ghosh or Kuryet-el Anab, the Rev. W. F. Birch advocates the claims of Soba as the site of the City of Rocky Mountain-side Thickets, whilst, as above stated, Captain Conder suggests the ruined site, called (for want of knowledge of the real name) Khurbet 'Erma, or, more correctly, Khurbet 'Orma, by the fellahin. Captain Conder's reasons for making this suggestion are stated at length in the *Quarterly Statement* for April, 1879 (pp. 95-99), and he is seconded in his views by the Rev. A. Henderson, whilst Herr Schick (pp. 181-187, *Quarterly Statement* for July, 1884) and the Rev. W. F. Birch (p. 61, *Quarterly Statement* for January, 1882) show, on topographical grounds, the serious objections to which this view is open. In the following I would deal with the statement of Captain Conder that the word 'Erma "preserves the principal letters of Jarim, which means 'thickets,' &c."

At first sight this argument appears very plausible, but a closer examination at once reveals its speciousness. The word 'Orma ^{عَرْمَة} means nothing more or less than "heap." The root is ^{عَرَمَ} = ^{عَرَم} = ^{عَرَم}, aw ord not used in the Kal form, but cognate to the verbs ^{רָאָם}, ^{קָרַם}, ^{רוּם}, ^{רָמַם}, meaning to be high, elevated, &c. From this root ^{עָרַם} = ^{עָרַם} comes the word ^{עָרַם} = ^{עָרַם}, 'Orma, which is applied to "a 'heap' of wheat or grain on the threshing-floor," and which, used in this sense, occurs in Canticles vii, 3. In this passage the Hebrew word given is ^{עָרְמָה},

which in the Arabic version (originally printed at Rome in 1671) is rendered by *عروة* 'Orma. The same word is also used for "a heap" of sheaves, *vide* Ruth iii, 7. In this passage the noble Arabic version of Drs. Eli Smith and Van Dyck gives *عروة* as the equivalent of *ערמה*. Turning to Luther's German Bible we are struck with his rendering of the word as "*eine Mandel*." Every German scholar knows that this word, which is feminine in gender, means first, an almond (not an almond-tree, but the stone-fruit), and secondly, a quarter of a *schock* (a *schock* = 60, therefore a *mandel* = 15), or fifteen. Luther could not possibly have meant that Boaz went and lay down behind a single almond-fruit, and we are therefore forced to the conclusion that he was under the impression that the *ערמה* contained fifteen sheaves. In a pile containing that number we should have five in the lowest tier, four in the next above, then three, then two, and at the top one, thus—



This arrangement produces a figure which in its outlines remarkably resembles those of Khurbet 'Orma as seen from a distance, and most especially from the spot where, through a *cleft* in the rock, one *descends* by a staircase cut in the face of the sheer precipice on the opposite side of the valley to the curious ancient laura and cavern in the 'Arak Ism'ain (possibly Samson's Etham, Judges xv, 8).

The plural of *ערמה* in *ים* is *ערמים*, 'Araynim, a word altogether different from *יערים*, 'Yarim = Jearim, which, as every Biblical scholar is aware, is the plural of *יער* = *عر*, meaning a rocky hill-side covered with thickets. *ערמים* may be looked up in Jeremiah 1, 26, which in the Authorised Version reads—

"Come against her"—*i.e.*, Babylon,—from the utmost border, open her store-houses, cast her up as *heaps*, = *ערמים*, &c. Here Drs. Smith and Van Dyck give the word *عراة* 'Erāma (n.).

We now come to the plural in *ות* = *ערמות*, 'Armoth, and find it in the Hebrew in Nehemiah iii, 34, which corresponds with the second verse of Nehemiah iii in our English Bibles. In the Arabic versions the root *عرم* does not appear in this passage.

The Niphal form of the Hebrew root *ערם* is used in Exodus xv, 8, where we read that the floods stood upright as a "heap," &c.

I believe I have now said enough to show that the descriptive appellative Khurbet 'Orma means a "rain-heap," and that though in the latter part of the word Y'arim the letters *ע*, *ר*, and *מ* do occur, yet that the word *عروة*, which contains these same letters as radicals, has no

connection therewith, and that, taking Baurath Schick's and the Rev. W. F. Birch's objections into consideration, and calmly weighing all the evidence, one cannot help feeling that the gallant officer who so boldly maintains that *thickets* and a *heap* are one and the same thing, has discovered "a mare's nest" at Khurbet 'Orma.

My stay at 'Artouf came to an end early in August, a day or two after I forwarded tracings representing the Zorah altar. On the 23rd of October I rode down again in the company of Baurath Schick, who carefully examined my find, tested my measurements of the same, and inspected some minor discoveries I made in the same neighbourhood, especially a columbarium, and a large and massive but rude stone monument I had found on a hill-top. As Herr Schick intends publishing a description and plans of these I need not dwell upon them.

J. E. HANAUER.

Jerusalem, November 3rd, 1885.

NOTES BY REV. W. F. BIRCH.

I. ACRA SOUTH OF THE TEMPLE.

(See page 105, 1885).

JOSEPHUS ("Wars," V, iv, 1) places his Acra on the site of the Maccabæan Acra, which (1 Macc. i, 33) was identical with the City of David. I propose to show that Josephus places his Acra entirely south of the Temple, *i.e.*, on Ophel (so called), and so without design supports the view that the City of David was on Ophel.

1, 2. In the passage referred to, Josephus says: "The city of Jerusalem was fortified with three walls on such parts as were not encompassed with impassable valleys, for in such places it had but one wall. The city was built upon two hills, one called the Upper Market-place, the other Acra, or the Lower City. The Tyropœon Valley which divided the two hills reached to Siloam. The first wall ended at the eastern cloister of the Temple," and therefore enclosed Ophel (so called).

Now as the Tyropœon Valley reached to Siloam, it must have separated the Upper City from Ophel (so called). Therefore Ophel—*i.e.*, the ridge south of the Temple—was a separate hill from the Upper City (or Market).

Thus, first historically (according to Josephus) we have two hills, *viz.*, the Upper City and Acra, within the first wall, and next topographically (according to modern excavations) two hills, *viz.*, the same Upper City and Ophel (so called), also within what was the line of the first wall.

But the third axiom of Euclid is, that "If equals be taken from equals the remainders are equal." Accordingly, from these two equals let us take the Upper City, and the remainders, *Acra* and *Ophel* (so called), must be equal. In other words, Acra was on Ophel south of the Temple.

I claim, then, to have proved mathematically that Josephus places his Acra south of the Temple, and thereby supports that site for the City of David.

Further, if Acra is placed anywhere else than on Ophel, then, as it was a hill by itself, Jerusalem must have stood upon three hills, viz., the Upper Hill and Ophel (because it was enclosed by the first wall), and lastly Acra. But Josephus says the city stood on *two* hills, and no one, I imagine, will be so sophistical and stupid as to maintain that by *two* he only meant at least two, and might mean more than two.

Again, if the first wall is drawn (as I agree with Sir Charles Warren it ought to be drawn) from near the Jaffa gate direct to the Temple, then his site for Acra, north of the Upper City, is only defended by *two* walls on the northern or weak side, while Josephus distinctly says that the city (which contained two hills) was fortified by *three* walls except on its unassailable sides.

Does any one believe that even Josephus can have so jumbled up the topography of a city with which he was well acquainted, as to say Jerusalem stood on *two* hills, if it stood on *three*, and that it was defended by *three* walls, if one part of it, viz., Acra, had been defended by two only? "Credat Judæus Apella, non ego." But the old device may be tried again, and why should Josephus expect to fare better than Nehemiah?

It will be said, "Other passages in Josephus relating to Acra do not agree with its being on Ophel."

Let us see, then, what else Josephus says about Acra.

3. He *directly* gives to the part south of the Temple the name of Acra, or the low town.

(a) "Wars," VI, vii, 2. After the capture of the Temple "the Romans drove the Jews out of the Lower City and set all on fire as far as Siloam." This Lower City could not be the part just within the second wall, for out of that they had been driven weeks before.

(b) "Wars," VI, vi, 3. Here the order was given to burn and plunder the city. Accordingly the Romans set fire to Acra and the place called Ophlas. The fire reached to the palace of Helena in the middle of Acra. When Sir Charles Warren places Acra and the palace *north* of the Upper City, we have to suppose that for *weeks* this part had been left unplundered and the *wood* of the houses unremoved (for stones alone would not burn), although the country for 90 furlongs round was being scoured for wood for the military works.

4. On the other hand, Josephus never gives to the part west of the Temple the title of the Lower City, or Acra. If any one thinks he does, let him kindly point out the passage.

5. Lewin indeed says that "The part north of the Upper City (*i.e.*, Sir C. Warren's position) did not belong to it, nor yet to Bezetha, therefore it belonged to Acra." This conclusion is quite wrong. For in truth that part belonged to none of the three, and is described by Josephus himself as "the suburbs."

6. Some writers are pleased to assume that there must be *topographical*

order in the enumeration of the gates on the western side of the Temple, *i.e.*, that ("Ant.," XV, xi, 5) "ἡ μὲν . . . αἱ δὲ δύο . . . ἡ λοιπή" imply strict local order. If so, surely there is much more reason to assert that there must have been a similar order observed in the description of the towers in "Wars," IV, ix, 12, for there we have τὸν μὲν . . . τὸν δὲ . . . τὸν δὲ τρίτον . . . ὁ δὲ λοιπός.

7. "Now of these towers, one was in the north-east corner of the Temple court, one above the Xystus, the *third* at another *corner* over against the Lower City, &c." As in local order this third comes after that near the Xystus, the corner must obviously have been the corner near Robinson's Arch, and it was "over against Acra." This south-west corner might indeed be said to be over against Ophel; but surely not over against the part north of the Upper City.

8. In "Ant.," XV, xi, 5, the first-named gate was one in the line of Wilson's Arch; and the one leading to the other city by a great number of steps into the valley, and thence up again by the ascent, was one in the line of Robinson's Arch; while the deep valley along the entire south quarter of the city is the valley south of the Upper City. Josephus, I believe, never calls the Tyropæon a *deep* valley.

9. If, as Colonel Warren supposes ("Temple or Tomb," p. 119), Robinson's Arch had to do with one of the suburban gates, what are we to think of the vapidness of Josephus in disposing of the stupendous work of that arch under the trifling observation that "two more (gates) led to the suburbs of the city?"

10. Josephus says the two hills of Jerusalem had *deep* valleys on the outside. Acra on Ophel (so called) would have a deep valley on its eastern (or outer) side, but Acra west of the Temple would have no *deep* valley, nor any valley at all, on its western (or outer) side.

Here, then, are *ten* points in which the southern site suits and the western site does *not* suit the Acra of Josephus. Is more evidence necessary?

But I imagine some one objecting, You have suppressed four or five awkward statements of Josephus, *viz.* :—

- (1) That the Acra used to be higher than the Temple.
- (2) That it was levelled by the Asmonæans.
- (3) That it was separated from the Temple by a broad valley which was afterwards filled up.
- (4) That David called the Upper City by the name φρούριον, obviously corresponding to the Hebrew *Metsudah*, the same as the *castle* of Zion.
- (5) That David called Jerusalem the City of David ("Ant.," VII, iii, 2).

Very awkward indeed, I readily admit; yet not for my theory, but for Josephus and all confiding in his inventions. For in all these five points quoted against my theory Josephus is at variance with either the Bible, or 1 Maccabees, or later statements of his own.

As to (1), Josephus thought Acra was formerly higher than the Temple, and so when 1 Maccabees says (vii 33) Nicanor went *up* from the Acra to

the Temple, Josephus says he went *down* ("Ant.," XII, x, 5) from the citadel into the Temple. For whom is this change awkward?

As to (2), Josephus says the hill of Acra was levelled—a three years' work by day and night. 1 Maccabees, however (an authority used by Josephus at other times), says nothing of the sort, and speaks of the Acra as in existence three years after its demolition according to Josephus (xiv, 37; xv, 28, 33-3).

Is not this very awkward for those who blindly follow Josephus?

As to (3), 1 Maccabees says not one word about the filling up of the valley; and when the advocates of *local order* make Josephus to describe as filled up the valley between the Temple and their Acra placed on its western side, they forget that Josephus must thus contradict himself; for the last-named gate led to a descent by many steps into the valley which was no longer a valley, being already filled up according to their interpretation of Josephus.

Again, as to (4), the Bible does not say that David called any place the citadel (*φρούριον*). What it does say is that he called the castle (or citadel) the City of David (2 Sam. v, 9).

Lastly, as to (5), the Bible does not say that David called Jerusalem the City of David. It says (as above) that he called it (*i.e.*, the castle) the City of David." (See *Quarterly Statement*, 1883, p. 154; 1884, pp. 79, 198.)

The fact seems to be that Josephus (like Canon Tristram and others) failed to understand how the stronghold of Zion could ever have stood on a low hill, and therefore in the "Wars" he put it on the site of the Upper City, and at the same time finding the name Acra attached to the Ophel spur, not apparently a good site for the Macedonian Acra, he concluded it must have been levelled. (See 1885, pp. 107, 211.)

Afterwards, when he came to write his "Antiquities," using the LXX and 1 Maccabees, Josephus found that his Acra and not the Upper City was the original castle of the Jebusites, and therefore in "Ant.," VII, iii, 1, he repeatedly applies to their stronghold the term Acra.

By wresting the Acra from the enemy Simon would in Jewish phraseology become "a remover of mountains," and Josephus, who was quite capable of making much out of little, through taking the title literally may out of this soubriquet have developed his cock and bull story of the levelling of the Acra.

It is hardly necessary, however, to find a groundwork for this fiction of Josephus, who, as pointed out by Whiston, seems to have used a mutilated copy of 1 Maccabees which came to an end at the 50th verse of the 13th chapter, just before the capture of the Acra. If only he had possessed a perfect MS. to copy from, probably we should never in the "Antiquities" have heard anything of the levelling of the Acra.

Again, it has been urged that Josephus says the Maccabees filled up the valley between the Acra and the Temple, meaning to join the two.

To this I reply that in the later and more detailed account in the "Antiquities" he says nothing about the filling up of the valley, and that the filling up of the intermediate valley before the Acra was taken is just

what they would not have done. There would have been more sense in making the valley deeper. If this statement of Josephus is to be taken in the way it is usually understood, then obviously there is no more truth or reason in it than in the levelling of the Acra.

I do not, however, believe Josephus meant his words to be so understood. I take him to mean that the Maccabees filled up the valley, in the line of Wilson's Arch ("Wars," V, iv, 1, compared with "Ant.," XV, xi, 5, the intermediate valley being cut off for a passage), wishing to join the "city" (this is his word), *i.e.*, the Upper City, to the Temple. Here I think he had a *confused* recollection of 1 "Maccabees," xii, 36 (raising a great mount between the tower and the city, for to separate it from the city), and interpreted it to mean that they made a great ramp between the Temple (a continuation of the Acra hill) and the Upper City.

Anyhow, as Josephus certainly believed that the Acra originally was on an eminence higher than the Temple, and on its *southern* side, then in his mistaken opinion there must have been a valley between the two, and as it was certainly not visible in his day, he might after all mean that it was filled up somewhere on the line of Dr. Guthe's (misconceived) valley across Ophel. At the same time Josephus may also have believed that Ophel so called had been lowered.

In conclusion, I would call attention to two things. First, on the *ten* points that fix Acra south of the Temple, Josephus is speaking from what he had *seen*. Next, on the five points alleged against this site for Acra, Josephus is speaking about what he had *not* seen, *viz.*, a mountain levelled and a valley filled up, and instead of wisely following his authorities, the Bible and 1 Maccabees, he ventures to disregard and contradict them, and so has blindly fallen into a deep pit, leading after him eighteen centuries of followers.

As, however, I have probed the question of the site of Zion, the City of David, as fixed by Josephus, only for *his* credit, and not for the safety of my theory, I may say once more that any adverse statement of Josephus on this point is worth nothing at all, being but as the dust in the balance compared with the clear and consistent evidence of the Scriptures, not to add of 1 Maccabees.

One indication given by Josephus has been omitted above, because I have never seen it satisfactorily explained. He says ("Wars," V, iv, 1), The hill on which the Upper City stood was much higher, and "in length more direct" (Whiston), while the hill of the Lower City was *ἀμφικυρτος* (of the shape of a moon when she is horned—Whiston). When Captain Conder ("Handbook," p. 332) says the upper hill was the *largest*, he is quite correct, but *largest* seems to me an inadequate rendering of Josephus's words. Again, when he says the Acra was "crescent-shaped," it must be objected that *ἀμφικυρτος* does not mean *crescent-shaped*, but means *gibbous, curved on each side*, like the moon in its third quarter. Accordingly his site for Acra cannot by being *crescent-shaped* fairly claim to satisfy the description of Josephus.¹

¹ I am glad to find that in the "Memoirs" (Jerusalem, 291) Captain Conder

The following explanation has lately occurred to me. Josephus probably means to describe the city as seen from the south. The appearance, before the Tyropæon was filled up, would be something like this—



A (the upper hill) is thus higher, and *in length* (from *a* to *b*) *somewhat in a straight line*. On the other hand, **B** (the lower hill), instead of being straight or having a flat surface, would (before **C**, the Tyropæon Valley, was filled up) appear as a *humped* hill, having sloping sides on the east and west. "Humped" seems to me a fair meaning for ἀμφίκυρτος, from κυρτός, curved, arched, like a camel's back.

II. PROFESSOR SOCIN'S CRITICISMS.

PROFESSOR SOCIN, of Tübingen, in his "Critical Estimate of the Work of the Palestine Exploration Fund" (*Expositor*, October), takes exception to some of my remarks in the *Quarterly Statement*. Of this I am glad, as it is good for one's errors to be pointed out.

(1) Inquiry (1884, p. 61) satisfied me that the famous cave of Adullam was really the cave of Khureitun, and was not near the city of Adullam. To explain the title "Adullam," I proposed as a solution that *vau* had been changed into *daleth*--i.e., that the original reading was Maarath Olam (= "the old cave"), which some copyist, aware that Adullam was not far from Gath, somehow made into Maarath Adullam. Exegesis like this, Professor Socin describes as "too bad." Let us then see what he considers good.

On page 255, Professor Socin, referring to "the opinion that the tomb of Rachel cannot originally have been shown south of Jerusalem," adds "as is indeed manifest of itself from 1 Samuel x, 2, and Jeremiah xxxi, 15."

But according to Genesis xxxv, 16 ; xlvi, 7, Rachel's tomb was "but a little way" (Rev. Ver., *still some way*) from Bethlehem, yet, *if* it was not south of Jerusalem, it must have been at least *four* miles from Bethlehem. Surely Professor Socin will not maintain that Gehazi, in waiting until Naaman had gone "some way," must really have given him *four* miles start ; while further, the acceptance of Mr. Schick's tomb of Rachel at Abd-el-Aziz transforms in Genesis the four miles into quite eight. If my exegesis is "too bad" in turning *vau* into *daleth*, what is to be said of Professor Socin's in twice turning out of the sacred text the statement "but a little way to Ephrath." He, without apology, ejects four Hebrew words at least, and yet objects to my altering a single letter. Is not this "extraordinary partiality?"

accepts *gibbous* as the right translation of ἀμφίκυρτος. As, however, he at the same time adheres to his former site for Aera, it would seem that his site, which was *crescent-shaped* in 1879, can do double duty by being *gibbous* in 1884.

(2) As to the identification of Aïd-el-Mâ with Adullam, Professor Socin (p. 256) says: "We are glad to see that recently (*Quarterly Statement*, 1884, p. 61 *ff.*) opposition to it has again appeared." As the paper referred to is mine, I may say this approval is undeserved, as it will be seen that from first to last I do not say one word against the identification. What I objected to was stated in the title, "The Cave of Adullam not near the City of Adullam."

(3) I am also concerned in the question of Zoar and Sodom having been at the northern end of the Dead Sea. Such a location, however, Professor Socin describes as "one of the gravest errors." He adds: "The reasons for placing Zoar in the Ghôr es Safiyeh (*i.e.*, towards the southern end) are quite incontrovertible. Only false interpretations of passages like Genesis xiii, 10, &c., can have led to this extraordinary hypothesis." Let us test the value of this criticism.

Lot, from the hill east of Bethel, "beheld (Gen. xiii, 10) all the plain (Heb. *ciccar*) of Jordan, that it was well watered everywhere, . . . and (11) chose him all the plain (*ciccar*) of Jordan, . . . and (12) Lot dwelled in the cities of the plain (*ciccar*), and pitched his tent toward Sodom." Scientific exegesis requires one to admit that the Dead Sea must have existed at that time, and that the Jordan flowed into it. Now—

(a) Lot could see that the plain at the northern end of the Dead Sea was well watered; for it was in sight, and but fifteen or twenty miles off, whilst the Ghôr es Safiyeh is some sixty miles distant.

(b) Lot chose the plain of the Jordan. This *must* mean the plain at the northern end of the Dead Sea, since no valley at the southern end could possibly be called the valley of the Jordan, as the nearest point of that river would be forty miles distant at the opposite end of the sea.

(c) Nor will sound exegesis allow any one to maintain that while Lot chose the plain at the northern end of the sea, he dwelt in that at the southern end, some forty miles distant. The *plain* in xiii, 12, near Sodom, is obviously *the plain of Jordan*, which in 11 was confessedly at the north end of the Dead Sea. Therefore it is the arguments for this northern site that are *incontrovertible*, and the southern site is *one of the gravest errors*.

Even the Biblical use of the word *ciccar* would by itself settle the question. Professor Socin was evidently unaware how sound are the arguments of the northerners, and so has let himself be carried away by *the extraordinary hypothesis* of the southerners.

It seems, then, that the errors needing correction belong to Professor Socin, and not to me, still less to the Fund which, as a Society, makes no identifications.

III. CAPTAIN CONDER'S NOTE ON JERUSALEM.

Now that Sir Charles Warren has returned in triumph from South Africa. I hope he will find time to reply to my attack upon his Zion theory. In the last *Quarterly Statement* Captain Conder, from under the Southern Cross, aimed two arrows against my theory, but so inaccurately that one comes down upon his own head, and the other hits Sir C. Warren's theory, while mine continues unscathed.

As I hope by sound reasoning to convince the opponents of Zion on Ophel that the latter hill was the site of the City of David, I must at once remove the misapprehensions expressed by Captain Conder on page 229. I do not object to his saying that "later kings built a wall round Ophel," but I objected to his statement that Ophel "was only walled in by later kings." Similarly I cheerfully admit that Captain Conder visited Jerusalem, but I should strenuously deny that Jerusalem "was only visited by Captain Conder." Many went there before he did. The fact that both Jotham "on the wall of Ophel built much," and Manasseh "built a wall without the City of David on the west side of Gihon in the *nachal*" (= Kidron), says nothing against Ophel having been built upon before their time, and even in the time of David.

Captain Conder is also in error in saying I claim to prove "*Hinnom* to be the Kidron." This is Sir C. Warren's theory. On reference to page 211 he will see that, on the contrary, I said that the confusing of *ge Hinnom*, with *nachal Kidron*, produced a hopeless chaos, and that I had shown that the *Tyropæon* was the valley of *Hinnom*. Captain Conder can hardly mean that the *Tyropæon* was the same as the *Kidron*.

Further, he misunderstands Professor Sayce's theory. The latter (mainly agreeing with Professor Robertson-Smith) confines Jerusalem to the eastern hill, but *not* (as Captain Conder thinks) to the narrow ridge south of the Temple. Professor Sayce corrected this misapprehension in *Quarterly Statement*, 1884, p. 250.

To me the old delusion that the Jerusalem of David did not extend to the eastern hill seems worse, because more plausible, than the new notion that it did not reach to the western side of the *Tyropæon*.

The second delusion, that the City of David was identical with the Jerusalem of David's time I deal with elsewhere.

IV. THE APPROXIMATE POSITION OF THE CASTLE OF ZION.

I ENDEAVOUR on the annexed plan to show the probable position on Ophel occupied by the City of David.

It seems to me that its *western* wall would almost certainly stand close to the water-parting of the ridge. As the point marked 2,270 feet (Sir C. Warren's knoll, I believe) seems the strongest point on the ridge, having a hollow on its northern side, I have drawn the *northern* wall thence to at least 30 feet east of the rock-cut chamber on Ophel, because in "Jerusalem Records," p. 254, it is stated that the rock was bared for 30 feet, but

apparently without reaching the line of the eastern wall. At the same time the further the eastern wall was up the side of the hill, the stronger would be its position.

Therefore I have drawn it as little to the east as possible, though it is a fact that further north the Ophel wall of later date certainly was some distance down the hill.

How far the City of David may have extended *southwards* is open to question. I have extended it so far as to make the area of Zion at least three acres—sufficient, I believe, for the castle which David took from the Jebusites, and named the City of David.

It may be that in trying to make Zion as strong as possible on its western and eastern sides, I have drawn it too narrow. As shown on the plan, I think that with walls of no great height it would not be dominated from any point within 500 feet. I must confess, however, that such a distance seems to me more than necessary, but I concede it to satisfy Canon Tristram's objection (1885, p. 107).

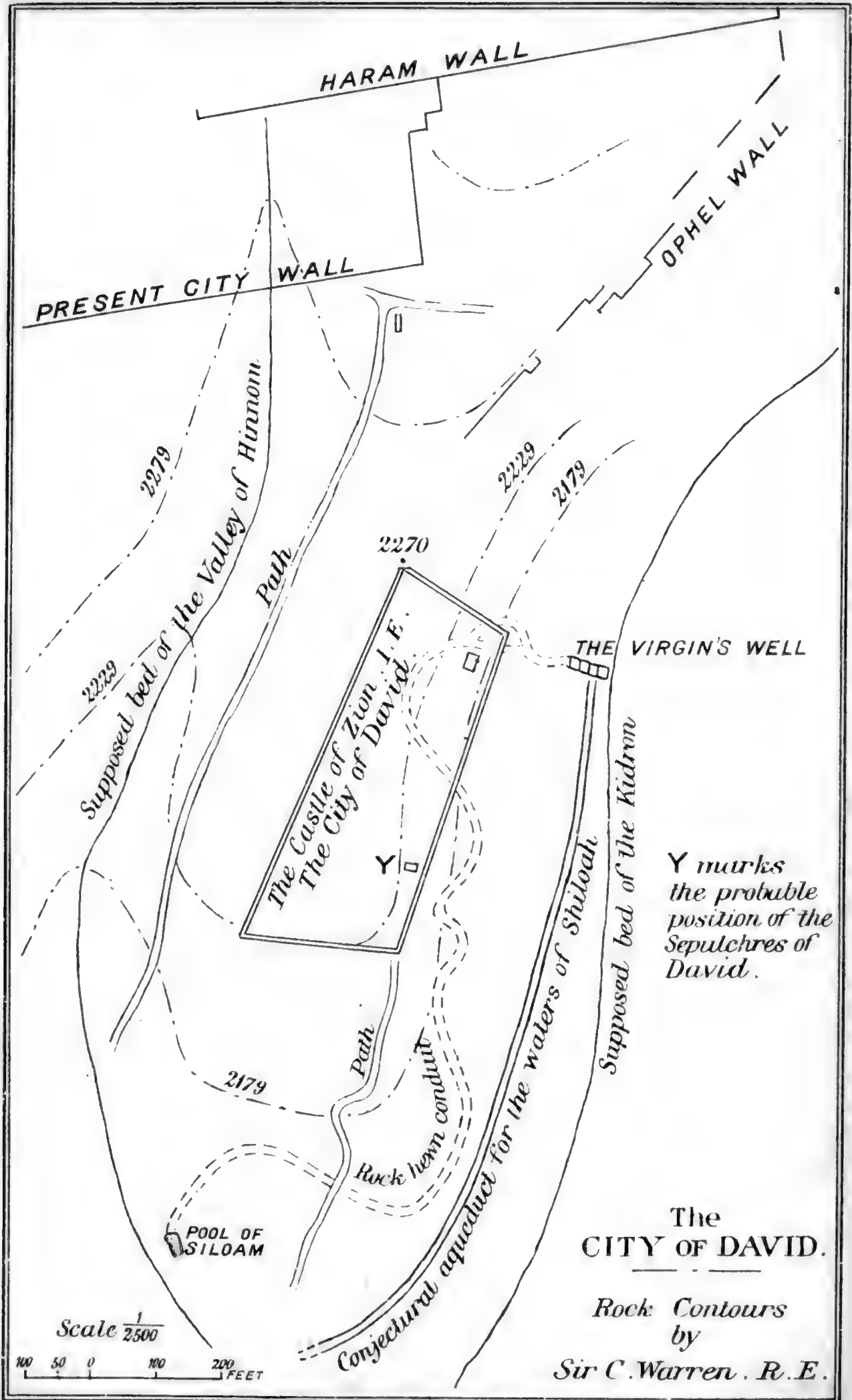
The approximate position of the sepulchres of David is a still more difficult question ; but the course of the wall in Nehemiah appears to me to show that they certainly were not on the *western* side of Ophel ; for the wall (Neh. iii, 16) was built *over against, i.e.,* in sight of, the sepulchres.

Again, as the *eastern* side, being steeper, would more easily than the southern side be cut into a perpendicular face for the entrance to the tomb, I have marked *Y* as its probable position, within the wall of the City of David, on the *eastern* side of Ophel. At the same time I think that the wall built by Nehemiah may not in any part of it have been *necessarily* on the line of the old wall of the City of David, but on the line of the wall outside it (2 Chron. xxxiii, 14), with an unknown space between the two.

When the Jews say that the tomb of David was within Jerusalem, I believe that they are right ; but it might have been *within the outer wall* named above, and yet outside the City of David : for the frequent expression "in the City of David" may mean simply *near* it, and not necessarily *within* it.

If Sir Charles Warren accepts the Ophel site for Zion, I hope he will add his opinion on the probable position of David's tomb.

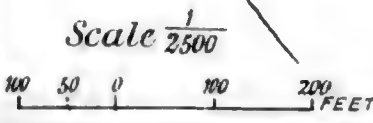
It is high time that a question like this passed from the region of conjecture into that of excavation. Some who reject my Zion theory would like to see the matter without further delay referred to the spade for a decision to which all would cheerfully bow. England is a Bible-reading country, and rich withal. How long for the lack of a few hundred pounds is Zion still to be to us an unknown city ?



Y marks the probable position of the Sepulchres of David.

The CITY OF DAVID.

Rock Contours by Sir C. Warren. R.E.





A CATECHISM OF THE DRUSE RELIGION.

(Literal Translation.)

THE FORM OF THE DRUSE OATH.

I, A. B., swear by our Lord who governs by his own order (will), the highest, the righteous, the Lord worshipped in every direction in the form of the creature, the created Astitanil, who is the point of the compass, with the four limits of unity, and by the manhood of the form, and by the hidden wisdom, and the lord of the limit and victory, and by his Hedger (?) and its builder, and by the wisdom of the Ancient of Days, and by what could be measured, and by the calling of my lord Baha Eddeen and the termination, together with the five and four, which are the boundaries and storms, and by the honour of the one hundred threescore and four shepherds, and by every article read in our Khilwat and places of council, of the books of Hamzi, the son of Ali-Hadi, the answerer (of prayer), and who revenges himself on the polytheists with the sword of our Lord, the sole governor, whose remembrance be glorified; or else I shall be clear of him, and a denier of the lord of the sent ones, the first ones, and the last ones, and I shall be also a discloser of the secrets of religion, and of the secrets of the sublime boundaries or limits, and a denier of the conquering lords, and I shall be alienated from the company of the Unitarians¹ (of both sexes), if I have but taken such and such a sum from such and such a person, and that I owe him not a single derhim (farthing) more, and that I never intended to do him any harm by the form of this claim against him. If I swear falsely, or mean to pervert my sayings, or if my oath be in any way whatever contrary to my religion, or if I did not swear to the truth, whether it be out of any intention to take unlawfully the money of any of the polytheists who are without our unity-law, or for the purpose of doing him any harm, or for any advantage to myself, or out of any covetous intention, or if I have only repeated this form of oath, then I shall be clear of my worshipped Lord, the sole governor, and of the advantage of the limits, or I shall be excluded from the congregations of Hajúj and Majúj (Gog and Magog), and my soul shall be clear of them, and I shall be a denier of my Lord, who rules by his own command, and of Ismael and Hamzeh and Satanaiel and the Migdaad, together with the five, and a denier of my own law and the ten shrines, and the law of the Karamita, and be excluded from their articles (of religion), and a denier of the appearance of the Highest, who has appeared *ten times* in the form of mankind, and also a denier of the transmigration and the transfer of the spirits, and a denier of my own belief, which is denied by every other denomination, and I shall be considered as dishonouring Karún and Ashfilosh, and all the Greek philosophers, and the inhabitants of China, together with the one hundred threescore and four shepherds, and the godly conquerors, and have denied myself of all that which is lawful to me according to my religion, and of all that I confess as regards fasting and prayer and pilgrimage and religious tithes, and the

¹ The word Unitarian is used throughout for Druse.

rest of the seven obligations which were abolished by our Lord the sole governor, and I shall be considered as honouring and kissing the *Black Stone* found at El Kibleh (south), which is honoured by the polytheists. *Amen.*

This form of oath should be read or repeated in the presence of the learned and godly men of the Druse.

THE EPISTLE OF WARNING.

I trust in the Lord, the righteous, the all-knowing, the highest, the most high, the king of kings, who could never be conceived by the mind or imagination, who is above the description of all describers, and the understanding of all men ; in the name of our Lord the most glorious, the most high, the shepherd of the Imaams, from the servant of our Lord the sole governor, who professes the unity openly and in secret, the leader to unity and faith, and from Hamzitter the purchased one of our Lord, praised be he whose glory has no end, who is the *son* of the leader of the answered ones whose prayers are answered, and the revenger of the polytheists, by the sword of our Lord, and the power of his own dominion. I have written to the company of Unitarians, that they may understand how to walk according to religion.

We command the company of the Unitarian shepherds to observe the mystery of religion in their deeds, and not to let any of the Kafirs who do not believe in the governor and his prophets, who were mentioned in the Form of Oath, to understand the religion of our Lord, of whatever religion they may be—no, not even those of your own religion, who are of the *Ja-hi-leen* (*i.e.*, not true believers) or the apostate ones. *Take care! Take care!* not to let any one understand your religion or your belief, or even take notice of it. Be careful! Be careful! and if after your being careful you know of any of the polytheists who have acquired any knowledge of the truth of your religion, you must destroy him, and if you cannot destroy him, then poison him secretly, and whatever you do secretly is lawful to you.

If any one come and tell you that he be of the Unitarians, do not acquaint him with the truths of your religion, because there be many who may come in a subtle way merely to know the truth of your religion, and the mode of your worship.

I have therefore prepared this Epistle to make you understand how to walk. Cling to it and depend upon it. I have arranged it in the way of questions and answers.

Q. What is required of a man when he is admitted to the religion of our lord?

A. It is required of him to be under the yoke of our lord.

Q. Who admits him?

A. The Imaam.

Q. In what way is he to be admitted?

A. By earnestly entreating the Unitarians for the term of *two* full years, that he may be accepted amongst them, and be accounted one of

them. When he is accepted, then the Imaam admits him, and he is accounted one of them, and his conduct shall be according to their conduct.

Q. What is the form of admittance ?

A. He is to be brought before the Imaam by the company of the Unitarians, and the Imaam is to give him the orders, and to admonish him to keep the secret, and then he will explain to him the truth of religion and its rites, and he will give him *one dry fig* to eat, and will address him saying, Man ! do you believe that you can obtain the religion through this fig, and become a member of the Unitarians ? and he shall answer, I believe. Then the Imaam will give him the arm of help, and shall announce him as one of them.

Q. How ought he to behave after his admittance ?

A. He ought to make a show of modesty and civility, and to be genteel and patient, and to put on a becoming raiment, and to smile gently when speaking or saluting others, and to resemble his brethren, the Unitarians.

Q. What ought he to do in order to be a thorough Unitarian ?

A. He ought to sign a document of covenant and hand it to the Imaam.

Q. What is the covenant which he ought to sign ?

A. This is its form verbally. In the name of the Imaam, our greatest Lord, the one, the unique, the single, who is in need of nothing whatever, and who is without a son, the mighty, who is neither created nor begetteth, and there is not any one like unto him. I, *a b*, the son of *c d* and *e f*, have intended and decided to lay my soul and body, and state, and wealth, and wives and children, and property, and all that my right hand and my left hand possess, under the yoke of obedience to my lord and sire, the sole governor, the high, the highest, the king of kings, the Imaam, the king of all might, the all-mighty, over all beings and created things—yea, I have resigned myself to him, and promise to rely upon him. I here confess the perfect confession, and declare before my brethren and my lord the Imaam, that I deny every other religion that exists, or that shall be hereafter, and that I neither desire anything that may contradict, nor cling to what is averse to the unity, and that I confess that there is neither in heaven any worshipped God, nor on earth any existing Imaam but my Lord and sire, the highest governor, who is great in management, and who is the sole governor, and is my helper and defender, and to him I commit all my affairs ; and I hate and deny and despise, and shall waste all that may interfere with and contradict his worship and service and obedience. I have written this document against myself out of my own free will, while possessing soundness of mind and body, neither being forced to it, nor compelled to draw it. I also acknowledge the existence of the *shepherds*, and the *authorised ones*, and the *limits*, and the owners of truth who believe in our Lord, the sole governor, the faithful. Written in such and such a month, and in such and such a year from the year of our Lord, and his possessed Hamzi, the son of the Kadi of the answering ones, who revenges himself of the polytheists by the sword of our sire and the might

of his revenge, and his sole dominion, and there be none worshipped besides him.

Q. And how is he to appear and converse with men ?

A. Patiently, and with Nah-na-ha (*i.e.*, Hem, the noise made by sudden expiration of the breath), for the nah-na-ha when addressed to a believer indicates a blessing, and when addressed to an unbeliever it indicates a curse. A nah-na-ha when addressed to a Mohammedan means *forty* curses, and when addressed to a Metawileh it indicates *fifty* curses, and when to a Christian it indicates *thirty* only, and when to a Jew it indicates only *twenty* curses, and when speaking to any of the polytheists one can use as many nah-na-has as he pleases. When women have to speak to any of the above-mentioned they all use the word, Bech, Bech, and add to it Walmabel Kazim (*i.e.*, Capital by the gracious prophet !), for it is not becoming that women should use the nah-na-ha, and also our secret will be disclosed to unbelievers, and then they will conclude that it is an agreement between us.

Q. And if we talk about religion how shall our answer be ?

A. Our Lord has commanded that we should cloak ourselves with the prevailing religion, whether it be Christianity or Islamism, for our Lord the governor has said, "Whatever religion prevails, follow it openly, but keep me in your hearts."

Q. How is it possible to us to agree with the Christians or Moslems in their religion while we have signed a bond against ourselves, that we worship none other but our Lord ?

A. We do this outwardly and not inwardly, as our Lord has said, "Keep me in your hearts," and he has given us an example of a man who puts on a garment, whether it be white, or black, or red, or green ; the colour of the garment has no effect upon his body, whether the body be sound or diseased it remains the same, and likewise the several religions resemble the garment. Your religion resembles the body, therefore put on whatever garment you please, and embrace openly and outwardly any religion you please, provided you be at ease.

Q. But if we be required to perform the prayers of that religion (we embrace outwardly), are we to comply with that ?

A. Agree with them, for there is no objection to any outward religious performances.

Q. But how can we agree with the Mohammedans by confessing that Mohammed is a prophet, and that he is the noblest of all prophets, and of all creatures ? And is he a prophet ?

A. No, he is not a prophet ; but our prophet is the governor, who has neither a son nor is begotten, but is destitute of everything that is attributed to man, but this Mohammed is descended from the Arab tribe of Korisheh, and his father's name is Abdallah, and he had a daughter whose name was Fatima, which was given in marriage to Ali, the son of Abi Talib. Outwardly we confess that he is our prophet, merely to be at peace with his people only ; but inwardly we believe him to be a monkey, and a devil, and one not born in wedlock, and that he has allowed what is

not lawful, and has committed all kinds of shameful deeds. He has done all the evil he could, and has considered all women to be lawful to him ; and therefore our Lord the governor has cursed him in every age and time. But a Druse believer can confess that he is a prophet without committing a sin, as has been mentioned above.

Q. Since he is a monkey and a devil, and not born in wedlock, why do we therefore chant his name ?

A. By the name of Mohammed, which we chant, we mean our Lord, Mohammed Baha-ed-Deen (Brightness of Religion), surnamed our Lord the faithful.

Q. And what shall be the condition of his followers in the day when our Lord, the highest, the governor of governors, cometh ?

A. He will dye the breast of the choicest of them violently, and their condition shall be very mean, and they shall serve instead of dogs, and he will pay the wages to each of them twenty dinars annually, and they are those whom the *Book* calls Ya-hûd (Jews), the helpers of the followers of Mohammed.

Q. Are we to believe Esa (Jesus) to be either a God or a Prophet ?

A. Esa is neither a God nor a Prophet, but he was an eloquent man, and a teacher by signs ; and through his knowledge he made himself a nation, and has attributed to himself what belongs to our Lord, and he pretended to be the one of whom Matthew and Mark and Luke and John spoke of ; they spoke of our Lord, but he (Esa) through his skill and good management has made to himself a nation ; he was a friend to Mohammed.

Q. Who are these four whom you have mentioned by the name of Matthew, Mark, Luke, and John ?

A. These four are those who were employed by our Lord as his secretaries, writing down by our Lord's dictation all the events of their days, and Jesus has taken their writing to be his, and said that they were his missionaries to proclaim his signs, and all that is said of Esa (Jesus) in their writings, is to be attributed in reality to our Lord, and not as the Christians say, for they have altered some words and omitted some other words.

Q. What would become of his people when our lord puts them under examination ?

A. They shall be in a piteous state, for he shall cover the hem of their left sleeves with lead, and they shall be naked all through, and barefoot ; they shall carry on their backs fuel to the ovens and baths, and in the ear of each of them a ring of black glass, which shall be caustic in summer and snow-pinching in the winter, and the value of each of them shall be forty dinars.

Q. And the Metawileh, the followers of Ali, what do you say about their prophet—is he a prophet or not ?

A. Ali is a cuckold fellow, and an accursed one, even by his own religion ; far be it from him to be a prophet.

Q. What shall be the condition of his followers at the day of account ?

A. They shall be used as donkeys by our lord. The secretaries of our lord shall ride them. Their prophet is from the followers of Mohammed.

Q. And what are we to believe about Musa (Moses), the son of Amram—is he a true prophet or not?

A. He was a man of deep and genuine understanding—he led his people by his wisdom, for he used to ascend up the mountain and write down all that he wanted to write; and when he came down he pretended to have seen the Creator, who, as he said, had dictated to him all his writings, and by that he had followers, who obeyed his commands; but he is neither a prophet nor is in any way connected with us. Esa and Mohammed speak very highly of him; they recommend him as a man of sound understanding. The number of the curses to his followers ought to be less than any other denomination.

Q. What would be the condition of his followers the day they see our Lord?

A. Their condition shall be more tolerable than others, because our Lord, who is great in majesty, will make them keepers of his accounts and his secretaries, without any advantage to themselves; and they shall be naked all through, but he will supply them with food only, because our prophet and governor has appeared to him on Mount Sinai, in the form of a mükari (*i.e.*, a camel-driver), under whose command was 1,000 camels. And he was also called a Jew, after the name of the followers of Moses; and he has since then allowed us to eat camels' flesh. And as the followers of Moses have been honoured with seeing him in a visible form he was therefore pleased to raise them a little higher than others.

Q. And, as regards other religions, such as sun-worshippers and the like, how are we to agree with them?

A. The sun-worshippers and the like are as the grass that has no strength or has no power; when its day comes it fades away, and then their spirits or souls depart with the wind and shall be mentioned no more.

Q. You have already explained to us all religions and the worshipped ones, but you have neither explained to us the form of (worshipping) our Lord the sole governor, nor anything about ourselves.

A. A war has taken place between our Lord and the Being who has created the universe. And our Lord has ordered the winds to tear him, and the winds did tear him to pieces. And David the prophet has described this by saying, "Did fly, yea, did fly upon the wings of the wind. He made darkness His secret place, His pavilion round about Him, and there is nothing dim in the clouds of the air." And their own lord has taken the dominion from him, and he has neither an equal, nor the like, nor is he comprehended by the mind nor is measured by any measure. And we, whoever of us performs his duties, as he is bound by the seventy-two covenants, is bound to obey our most high Lord in every age. And whoever be found corrupt in any age, all his ages shall be corrupt; and whoever shall be found standing according to his covenants, he shall be of the choicest of our Lord, and shall have a vote in the council of our Lord.

Q. And where are these bonds written against each of us to be found?

A. Our Lord has kept them under custody in the Pyramids of Egypt.

Q. What has our Lord made lawful to us, and what has he forbidden us from ?

A. As our Lord is mystery he has therefore enjoined upon us to keep our religion as a secret. And on this condition, whatever is done secretly and privately is lawful to us, and whatever be revealed or made known to others is unlawful to us. Therefore we admonish the company of the brethren to observe the secret. Warning ! Warning ! from any infringement of the secret of our Lord.

Q. How are we to distinguish our believing brethren from the unbelievers ? For it may be that an unbeliever may disguise himself in order to examine our religion.

A. We are not to accept him before conversing with him.

Q. How are we to converse with him ?

A. By saying—Man ! do they grow the Thlilij (Myrobalan tree) in your country ? If his answer be, Yes, it is planted in the hearts of the believers, he is therefore one of us. Then we are to present to him two earthen water-bottles, the one full and the other empty. If he pours the water from the full one into the empty bottle then he is certainly one of us, because by this he acknowledges the transmigration of souls, as the water is poured out from one vessel into another. Then we will willingly admit him and disclose to him all that we have, and are not to deny him anything, either of our property or of our fame, or of our influence. For the rule of generosity is, that brethren must be of great advantage to each other in the time of distress. And we are also to have confidence in him as regards our houses, and wealth, and wives, and children, because he is a brother and an equal believer with us, and is not like any Christian priest, who could not be trusted with a salad leaf. But if he could not answer the above questions, then he is an intruder and a deceiver, desiring to acquire the knowledge of our religion. Therefore he must be destroyed at once, either by murder or by poison, or by any possible means.

Q. Where does our Lord reside now, and when will he manifest himself to us ?

A. He now resides in China. He appeared or manifested himself five times. The first time he appeared in Persia, and was known by the name of Selman el Farisi, and he was a geometrician. The second time he appeared in Egypt, and was called El Hakim Biamrihi (the Sole Governor), and his occupation was the civil government. The third time he appeared in Algeria, and was known by the name of Baha üd-Deen (Brightness of Religion), and his occupation was a silversmith. The fourth time he appeared in Andalusia, and was known by the name of El-hikmet (Wisdom), and was a physician. The fifth time he appeared in El Hijaz, or Hedjaz (on the eastern shore of the Red Sea), and was known by the name of Mewla El Akil (Lord of Reason or Understanding), and his occupation was camel-driver, and he had under his command 1,000 camels, and thence he disappeared. He foretold his disappearance for a time and hath commanded us to abide by his obedience until he comes ?

Q. When will he come ?

A. When the cycle of time turns over, and the ages be completed, and the Da-i-rah (circle) turns to the point of the compass, and the wolf walks together with the sheep, and the tiger with the ass, and when he is seen by the eyes and the understanding, and when the secrets are disclosed, then cometh the mighty and powerful one, with howling and thundering, glory and numberless army.

Q. Will his advent be as it was the first time, or with power and might ?

A. He will come with power, and blessed is he who confesses and worships one God, and who truly lives to fulfil and obey what he orders him to obey, and not only this, but also who rejects mean things, such a man has got the desired object and is worthy of such a call.

Q. In what manner does he come, and whereto does he go, and in what place will he reside ?

A. He will come in a time when all foreign nations and Frank troops shall attack these countries and war and sedition will take place, and the sword be used, when but little peace is found, and when Franks shall conquer the troops of Khorasan and take possession of Baalbeck—at that time news shall arrive, and war shall cease, and the strength of the two quarrelling parties shall faint, because they shall be sure of the approaching army from the East, and that they are to stop the raging war, and therefore they shall become more fierce in dashing and lashing against each other—each party aims at winning the day. Seven days before they approach him the sun shall be veiled above their heads, and they shall hear what terrifies them, because the neighing of the horses of our Lord shall be heard from the distance of seven days, and the lances of their spears shall hide the light of the sun from the earth for seven days, and they shall be in great confusion until they come near to him in the land of Hauran, where they shall meet the foremost of his army, which is divided into regiments, and each regiment numbers one hundred thousand soldiers. The first day they shall walk towards the east by the side of the army of El-hikmet (Wisdom); at evening they will see El-hikmet; and when they inquire of him whether he be the judge, his answer will be, I am not, I am but a minister and a secretary. The second day they shall march by the side of the army of my Lord Baha-ed-Deen (Brightness of Religion), and at the evening they shall draw near to him, and when they ask him whether he be the judge, he will answer, I am not, I am but a minister and a secretary. The third day they shall walk in a very mean way by the side of the army of the Inaam, even my lord Understanding, and at evening they shall see him, and when they shall ask him whether he be the judge, his answer shall be like the preceding answers. The fourth day they shall walk by the side of the army of El Hakim (the governor), as they have walked previous to this. And the fifth day they shall walk by the side of the army of my lord Selmān El Farisi, likewise. The sixth day they shall reach what they are aspiring after, and then all their fatigue shall pass away; for they shall see the noble and illustrious Lord walking

by the side of the beasts and animals, and a banner of clouds above his head in the sky ; and when he shall see them he will smile in their faces to refresh them, and to strengthen them thereby to walk with him and be in his service. Then he shall continue in his course until he reaches El Hedjaz and arrive at Mecca, and then he shall pull down the house (*i.e.*, Temple of Mecca), and shall scatter its stones through all the world. Then he shall proceed towards Egypt and shall open the pyramids, and then he will deliver to each of the believers seventy and two documents, in which they confess to be of the company of the believers, and whoever be found thus shall be worthy of his being of his own : and whoever be found corrupt at one time shall be corrupt for ever ; and then he shall order (assign) to every one, both of the Unitarians and the polytheists, of Mohammedans and Christians, of the Metawileh and of the Jews, as has been already mentioned. And our Lord will make his residence in Egypt (Cairo).

Q. How do you say they (two) shall walk by the side of the army of Baha-ed-Deen (Brightness of Religion), and Salmān El Farisi (Salmān the Persian), and El-hikmet (Wisdom), and El-akil (Understanding), and Al Hakim (the governor), and that each of these two walk separately, and they are one—how is he divided ?

A. Our Lord manifested himself in every cycle of his manifestations in a quite different form, and the form in which he once appeared will be a sign by which he himself shall be known afterwards, and none of the forms shall be forgotten, and when he comes again he will reveal himself in all these forms, for our high and supreme Lord had five manifestations, and five opposers.

This Epistle has been written to all the males and females of the Unitarians, that may converse thereof in their assemblies, and councils, that they may be sure of the order of our Lord the sole governor. May his remembrance be great !

Written in the month of Jamadil A-Kher, in the second year of the era of our Lord and his servant (equal to the year of the Hedge-reh 402, equal to the year of our Lord and Saviour 1012).

This copy, the Arabic copy, was taken on the 14th day of March, 1878.

(Translated into English in August and September, 1885.)

MORE NOTES ON PHœNICIAN GEMS AND AMULETS.

By GREVILLE JOHN CHESTER, B.A.,

Member of the Royal Archaeological Institute.

THE Phœnicians have been well termed the "middle-men" of the ancient world, for just at the time when the peoples dwelling on the banks of the Nile and of the Euphrates had arrived at a point when their respective

¹ This, and the other parentheses, are introduced by the Native Translator.

forms of civilization were ripe for expansion beyond their own borders, the Phœnicians appeared ready and willing to perform this service for the world at large, and to carry the arts and culture of Egypt and Mesopotamia to the nations inhabiting the shores of the Mediterranean, and even beyond the Pillars of Hercules.¹

The ancient Phœnicians appear to differ from the Egyptians in not having evolved a style of art which can be called essentially their own, but, as is proper to a trading and maritime people, they showed from the first a great facility for the adoption of the styles of other nations with whom, in their commercial transactions, they came in contact, and for centuries they continued to reproduce foreign peculiarities in their works of art, with the addition, as it were, of a trade-mark of their own. The extremely limited extent of the Phœnician territory—even at its largest a mere strip of plain, shut in between the mountains and the sea—was manifestly unfavourable for the production of original artistic design, and had the Phœnicians remained an isolated people like the Jews, there is little doubt that, like that inartistic people, they would have had little or no art of their own at all, and, like the Jews, would have had to depend on foreigners for their architecture, the better sort of fictile ware, for textile fabrics, for jewellery, and for all, in fact, except the commonest appliances of daily life.

The Phœnicians, however, did not remain an isolated people, but sprang at once into the position of being the carriers of the ancient world, and so it came to pass that, in order to facilitate their trade with other nations, they adopted and adapted so much as seemed to suit them of their religions, many of their manners and customs, and a large proportion of their art. This fact it is which explains the peculiar style which is the invariable characteristic of Phœnician art in general, and of the seals, cylinders, intaglios, scarabs, amulets, and other small monuments which are discovered from time to time upon that "lonely coast which once echoed with the world's debate." The art displayed is Phœnician, it is true, that is to say, it bears the trade-mark of the Phœnician artist who wrought it, but it is not *solely* Phœnician. The device, or the motive of the design, may be Hittite, or Egyptian, or Chaldean, or Assyrian, or Babylonian, or, maybe, it is a mixture of some or all of these styles. Thus the scarab was a favourite sacred device of the ancient Egyptians, and scarcely an individual was so poor that he did not possess a scarab, even if the ring which secured it upon his fingers was only a ring of string or twine, and accordingly the Phœnicians not only imported scarabs made by Egyptian craftsmen on the banks of the Nile, but made them themselves in imitation of those that were purely Egyptian, and this often, as is proved by blundered inscriptions, without any knowledge of the hieroglyphs which they ignorantly copied by way of ornament. The names, indeed, of several Egyptian kings are frequently found on these objects, such as those of Men-ka-ra, of the fourth dynasty, Thothmes

¹ Cf. Perrot and Chipiez, "History of Art in Phœnicia," English edition, vol. i, p. 3.



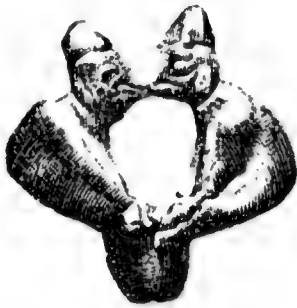
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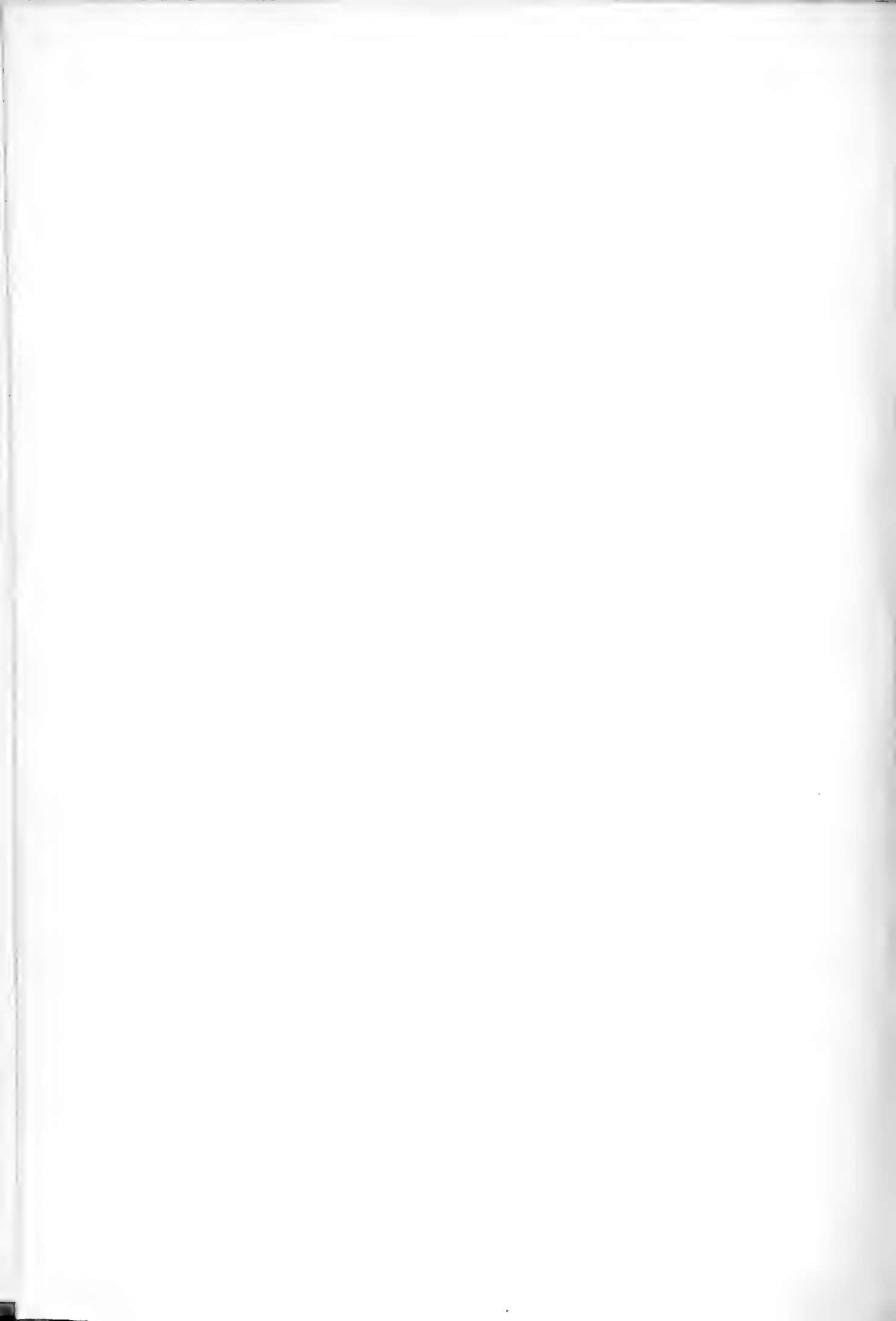
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and Rameses of the eighteenth and nineteenth, and in one instance of Aahmes or Amasis II, of the twenty-sixth (B.C. 564-526). All these scarabs, however, are probably of the same date, and the period of the latest king is that probably of the small monuments which bear royal names of such widely different epochs. In other instances the Phœnicians seem to have placed the names of their own princes upon scarabs, within cartouches copied from those of the Egyptians.

A school of these imitative artists was established at an early period upon the coast of Syria. One of these schools was apparently seated at Arvad (*cf.* Gen. x, 18), the Aradus of the Greeks, now called Ruad, or more probably at the neighbouring Marash (Marathus, now Umrît), where large numbers of Egypto-Phœnician objects have been found; and others perhaps at Sidon, Tyre, and at Ascalon, beyond the boundary of Phœnicia proper. Not less than between two and three hundred objects from Umrît alone were formerly in the collection of M. Perétié of Beirût, and after his decease passed into my hands, and I have likewise obtained a considerable number of amulets in the Egyptian style from Ascalon, to which city, it is evident, were also imported many objects of pure Egyptian work from Egypt itself, which were thus dispersed along the whole coast.

The Assyrians, again, were essentially a seal-bearing people, and it so happened that to facilitate their commercial relations with Assyria the Phœnician artists fabricated seals with more or less of Assyrian design in the devices upon them.

So far as I have been able to form a judgment from the relics which have fallen under my notice, or have been acquired by me in Syria, three styles of work can be plainly distinguished, which may be thus enumerated:—

1. The Egypto-Phœnician style. In this the objects are commonly made of white steatite, and with certain slight but at the same time marked differences, the scarabs, amulets, and deities of Egypt were reproduced. The chief seat of this manufacture was probably at Marath (Umrît). I was for some time puzzled by the discovery on the Phœnician coast of small idols, amulets, and scarabs, formed of a soft *blue* pasta, Egyptian in style, but yet differing from similar objects of true Egyptian work, while at the same time they are identical in material and character with others found at Camirus, in Rhodes, in Sardinia, and even at Cuma, in southern Italy. It is worthy of note that mingled with the Egyptian-looking amulets of this manufacture are others of an exclusively Phœnician character, which were made, no doubt, for the Phœnician market alone; such are phalli, hands with one finger extended, and models of fire-altars.

The admirable researches of Mr. W. Flinders Petrie, the explorer of Tel-en-Nabireh, his newly-discovered site of the long-lost Greek Colony and Emporium of Naucratis in the Delta, go to show that these *pasta* objects, wheresoever found, were manufactured at Naucratis itself, and were thence exported as articles of commerce to Phœnicia and other countries.

2. In the second style, the use of steatite was given up, and the

favourite material was a hard brown or black limestone. The scarab was still a favourite symbol or ornament, but the figures and devices engraved thereon are native rather than foreign. Egyptian deities no longer, or at any rate rarely occur, but in their place are found the effigies and symbols of Phœnician gods and goddesses, such as Baal and Astoreth. Cylinders of limestone now appear with devices of Assyrian and Kypriote character, and it is, in fact, often difficult to distinguish whether a cylinder is from Cyprus or the opposite coast of the mainland. The similarity of these works of art is indeed so great, that the conviction is forced upon the mind that there was a great and brisk exchange of productions for purposes of luxury and of daily life between the islanders and their kinsmen on the neighbouring continent. To this epoch also belong a number of seals and scarabs of very Kypriote character, and many which were engraved with the antelope, crescent, star, moon, fruitful tree, and other attributes of Astoreth. Circular seals, with handles pierced for suspension, and other seals of square and oblong form, belong to this period, and I once possessed a unique specimen of triangular shape of red jasper, upon which was engraved a horse and its rider.

3. In this style again the scarab form is still in vogue, but the material is no longer limestone, but of a nobler material. Chalcedony, agate, carnelian, and red and green jasper are employed;¹ and although a modification of the Egyptian winged disk and certain other Egyptian symbols and devices are retained, the work and feeling are no longer Egyptian. The lions, antelopes, and bulls so often found in Assyrian sculptures now become the favourite subjects of representation, and sometimes, although rarely, seals occur in the cone form so common in Persia. The Phœnician prince now appears like the Assyrian king, struggling with monsters, or contending with a lion; but as a rule, unlike the more civilised and dignified Assyrian, he is naked above the waist. It was during the prevalence of this style of art that Phœnician inscriptions were cut, and spite of the introduction of foreign devices the Phœnician individuality is more strongly marked in this than in either of the other styles already alluded to. The work itself, moreover, is less conventional and more free, and the devices cut upon the stones are often executed with great spirit and vigour. Towards the close of this style, and when I suppose Greek influence was beginning largely to exert itself, the fondness for the use of hard and precious stones becomes remarkable, not only for seals and scarabs, but for beads, ear-drops, pendants, brooches, and other personal ornaments, which were executed in carnelian and beautiful banded agates of various colours. The chief seat of this beautiful manufacture was, I am inclined to think, at Antaradus, now Tartûs, the Tortosa of the Crusaders, or at the neighbouring Marath (Umrît).

With these brief preliminary remarks, I proceed to describe some of the amulets and scarabs which I have collected on the Syrian coast, and

¹ It is a question which deserves investigation, whether the green jasper scarabs of Sardinia were fabricated in that island, or imported from Phœnicia.



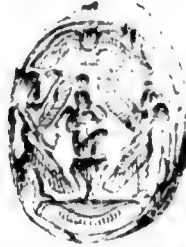
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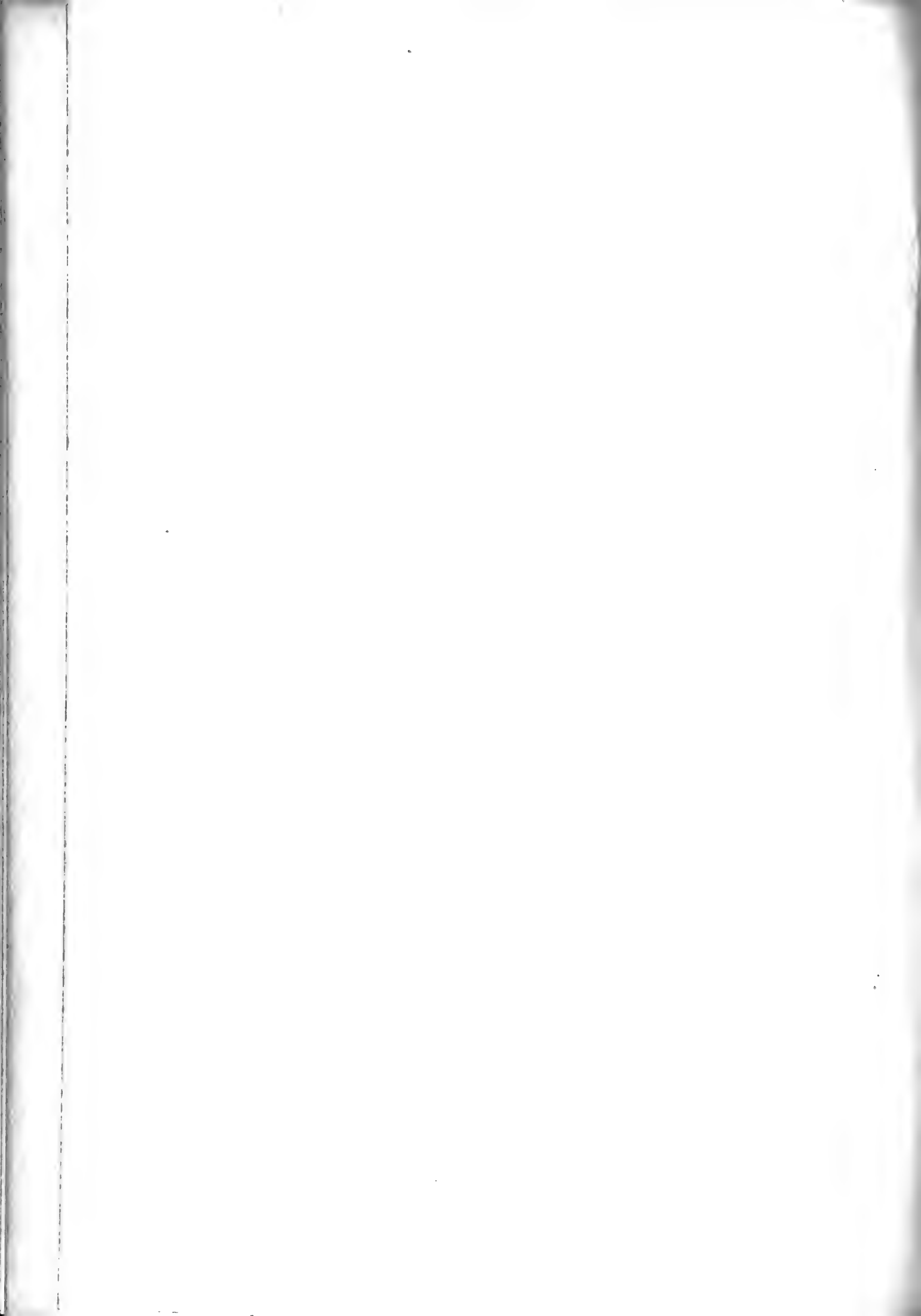
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which seem to illustrate the various styles of art practised in Phœnicia, or which from peculiarity of form, or some other reason, appear to be particularly worthy of notice.

1. Perforated amulet of white steatite, formerly glazed. On it a goddess, probably Isis or Astoreth (Venus), in the form of the Egyptian deity, crowned with the *pschent*, and seated on a throne. In front of her head is a small tablet with hieroglyphs; behind and before the throne are uræi. The background behind the figure is filled up with the stalks and buds of the papyrus rush, the whole device being within a hatched square border.¹

R. The reverse side of this amulet is divided into two compartments, in the uppermost of which are three seated figures turned to the right, in the lower a scarab between two uræi. This amulet is of very fine work, and is Egyptian in its style of ornamentation, but *Egyptian with a difference*. The openwork, zigzag ornament at the two sides of the tablet is wholly unlike anything Egyptian, and is rather suggestive of the conventional Phœnician manner of representing the waves of the sea. It was found at Jerusalem, but is probably the work of the school of Marath. (See Plate. Fig. 1.)

2. Perforated amulet of yellowish steatite, with remains of green glaze. On it a goddess, probably Astoreth, Astarte, or Venus, crowned with the horns of the moon, and seated on a throne. A small tablet with illegible hieroglyphs in front of the head. The field behind the figure is filled up with palm branches, emblematic of Phœnicia, or of Astoreth, as "a Fruitful Tree."

R. A cross formed by interlacing lines, with a uræus at each angle, within a square border. This beautiful amulet, like the last, is of very fine work, and its style of art is very Egyptian. It was found at Umrît.

3. Small oblong amulet of whitish steatite. On it the Symbolic Eye, supported on the legs and tail of a vulture or hawk.

R. The name *Ra-men-ka* twice repeated, with other hieroglyphs between them. Found at Umrît. (See Plate. Fig. 2.)

4. Oblong, perforated amulet of whitish steatite. On it a cynocephalus, emblem in the Egyptian mythology of the lunar gods Thoth and Khons seated on a basket with a feather in front. On the right a cartouche with the royal name *Ra-men-ka-neb*.

R. A hawk-headed, winged, seated sphynx, in front of which is the cartouche of *Ra-men-kheper*, perhaps Thothmes III. Egyptian style. Found at Umrît. (See Plate. Fig. 3.) This amulet and the last have three holes drilled through them, and are manifestly parts of an ornamental collar.

5. Brown limestone seal, the upper part in the form of a hedgehog. On it, human-headed sphinx standing, with *ankh* in front; above, a vulture

¹ The papyrus, which has disappeared from Egypt, still exists, it will be remembered, in Syria, at the Lake of Huleh, and at Ain-et-tin on the Sea of Galilee.

and illegible hieroglyphs; below, symbol *neb*, signifying *lord*. Egyptian style. Found at Ascalon.

6. Conical seal of yellowish steatite. On it, floral cross with lotuses (?) of Egyptian form at the angles, within a circular Phœnician border.

On two sides of the cone is the same device repeated, viz., a scorpion, a line of four dots, and two Egyptian symbols of *men*. On the third side is a male figure on horseback, and on the fourth two standing figures in Egyptian tunics. This seal, so far as I know, is unique in form and execution, and deserves close study, as combining in a remarkable degree the characteristics of Egyptian and Phœnician art. It was found at Ramleh, near Jaffa. (See Plate. Fig. 4.)

7. Amulet of hard, close-grained, black stone. It is in the form of two male figures wearing conical head-dresses, seated in front of each other, kissing, and grasping each other's hands. It may be conjectured that this subject may represent the making of an agreement or the confirming of an oath. Found at Beirût. (See Plate. Fig. 5.)

A somewhat similar device occurs as a hieroglyph upon an inscribed Hittite monument, found at Jerabis (Carchemish).¹

8. Amulet of the same black stone as the last. It is perforated for suspension. This curious object represents a male bearded head of Phœnician type, and behind it on the other side of the central orifice is a well-made scarabæus. It is so arranged that the profile of the face and half the scarab are seen upon either side. Found at Beirût. (See Plate. Fig. 6.)

9. Seal of black limestone. The handle is in the form of a bird, probably an eagle. The intaglio represents a lion with a cruciform ornament under his four paws. An inscription on one of the quadrangular sides of the base seems to be Cufic or early Arabic, and consequently of later date than the seal, which is believed to be of unique form. Found in the Haurân. (See Plate. Fig. 10.)

10. Amulet of hæmatite in the form of a bull's head. The eyes were probably originally inlaid with some other substance. The bull was a favourite Phœnician device, and a bull's head is a Hittite hieroglyph or emblem. This relic, which was found at Jerusalem, is of very archaic work, and seems also to have served as a weight, for, allowance made for the portion broken off, Mr. W. Flinders Petrie finds that it weighs five shekels. (See Plate. Fig. 7.)

11. Hæmatite scarabæus, of archaic work. On it, a lion attacking a bull; behind, a serpent; under the bull a bull's head. Professor Sayce, writing on this scarab, says: "It is most interesting; the device reminds one of the lentoid gems, but underneath one of the animals is a *Hittite* hieroglyph, the ox-head; the appearance of the serpent is also most curious and new." It is of very spirited execution. From Beirût. (See Plate. Fig. 9.)

12. Scarabæoid of a hard, pale green stone, perhaps jasper. On it, a lion passant to the right; above, a bird resembling a duck. In front, a solar disk (*t*) and another symbol, which, with one behind the tail, a kind

¹ "Trans. Soc. Bib. Arch.," Vol. VII, Part 3.

of double chevron, appear to be Egyptian in character. The work seems to be very archaic. Found at Beirût. (See Plate. Fig. 8.)

13. Imperforate scarabæoid of red carnelian. On it the symbol *ankh*, on either side of which is a uræus. Below, winged disk and scarab with expanded wings. The body of the scarab is enclosed within an oval, and is surmounted by a symbolic eye. Pure Phœnician work. Found at Beirût. (See Plate. Fig. 13.)

14. Black limestone scarab. On it, an ornament composed of seven dots, forming a six-pointed star, and perhaps representing the seven stars often found engraved on cylinders, on either side of which, but divided off from it by double lines, a uræus. Below, the cone-altar of Astoreth, surmounted by a solar disk, to which is attached two wings, between two winged animals, whose character it is difficult to determine. Beneath, again, what is perhaps meant for a row of five stones, possibly representing a circle which stood around the altar (*cf.* Herodotus III, 8). At the base of the subject is the conventional Phœnician representation of water by a kind of chevron, intended for the waves of the sea. Cipro-Phœnician work, but found on the coast of Syria. (See Plate. Fig. 11.)

15. Pierced scarabæoid of dark, reddish chalcedony or sard. On it a winged deity, crowned with conical Assyrian head-dress, but nude above the waist, holding a lion by the hind legs. Assyro-Phœnician work. Found near Konia, in Asia Minor. (See Plate. Fig. 12.)

16. Scarabæus of light brown, semi-transparent chalcedony. On it the favourite late Egyptian device of Horus (Harpocrates), crowned with disk and uræus and holding a flail, sitting upon a lotus flower. On either side is a female deity with expanded wings, at the ends of which are curved objects difficult to explain. Above, disk with wings. Below, Egyptian symbol *nub*, gold. Very fine late Phœnician work. Found in the Lebanon near Beirût. (See Plate. Fig. 16.)

17. Scarabæus of green jade. On it a spotted vulture preying on a serpent; above, partly broken, a winged and draped figure, naked to the waist, holding the bird with the left hand. Very curious; archaic work Assyro-Phœnician work. Found at Beirût. (See Plate. Fig. 15.)

18. Scarab of red carnelian. On it, double meander or spiral pattern. Found at Beirût. I possess a scarab with a similar device found at Safed. Precisely the same pattern occurs upon an altar found in the Phœnician Temple of Hagiar Kim in Malta, and now preserved in the Public Library of Valletta. It is engraved by Perrot and Chipiez in "History of Art in Phœnicia," Vol. I, p. 314. (See Plate. Fig. 19.)

19. Chalcedony cone seal of Persian form. On it the horned moon, a star or planet, and a palm branch or fruitful tree, all emblems of Astoreth or Venus. *Ashtoroth-Karnaim*, *i.e.*, Astoroth of the two horns, is spoken of in Gen. xiv, 5. From Beirût.

20. Pierced scarabæoid of burnt cornelian (?). On it, at the top an arrow-headed character, with, apparently, a rude animal upon either side. Below, successively, a line, a row of arrow-headed letters, another line, two rows of similar characters, a third line, and a fourth row of letters.

The characters are well formed, but the inscription is illegible and perhaps cabalistic. This rare and curious gem was found at Samaria. (See Plate. Fig. 14.)

21. Seal of white opaque stone, with pierced handle. On it a seated antelope, emblem of Astoreth; above, a lion passant; in front, a palm branch, emblem of Phœnicia or Astoreth. This form of seal is highly characteristic of Phœnicia, and so far as I know is confined to that country. I had formerly several seals of this form found at various parts of the coast, in a collection of Phœnician antiquities, which, being rejected by the authorities of the British Museum, is now unfortunately dispersed. The present specimen was found at Tartûs (Antaradus). (See Plate. Fig. 17.)

22. Carnelian gem, cut down. On it a uræus, crowned with disk and perhaps horns, with four expanded wings, and an inscription of three Phœnician letters, another probably being cut away. The letters are L, "to" or "belonging to;" B; then a lost letter, and finally N. It is probably a personal name. The letters are blundered in the plate. Fine Phœnician work. (See Plate. Fig. 18.)

23. Spindle whorl of brown limestone, resembling some of those found at Hissarlik by Dr. Schlieman. Upon its concave side are engraved four Phœnician letters, and an object resembling a serpent. Professor Sayce considers this whorl to belong to the seventh century B.C., and, as it was found at Jerusalem, thinks it may be Israelitish rather than Phœnician. The letters read **שקצח**, *i.e.*, SH-Q-TS-KH.

Mr. F. Flinders Petrie, after observing that the characters

H K Q W

closely resemble those on the Moabite Stone, remarks: "The words suggest a connection with **שק**, hair-cloth, and **צח**, white and shining, perhaps showing that it belonged to a spindle for fine white goats' hair or wool. The wavy line on it may represent a thread and not a serpent as seems at first sight." Found at Jerusalem. Weight, 39 grs.

The illustration (See Plate. Fig. 20) is unfortunately so blundered that little idea can be obtained of the inscription.

24. Imperforate scarabæoid of brown opaque stone. On it, male figure with his hands raised in supplication between two uræi. Phœnician work. From Damascus.

THE VALLEY ZEPHATHAH AT MARESHAH.

(2 Chron. xiv, 10.)

THE satisfaction and pleasure which we derive from the identification of names of Scripture places is often enhanced when a text or a passage in which the name occurs, becomes thereby more clear and intelligible.

Yet these results can and must in some cases be obtained by other means than identification. Proper names are sometimes found in the English Bible which are only transliterations of common words in the original; whilst terms which are intended in the original to be names, are translated as common words. Instances of the first kind of these mistakes are Isaiah xv, 2, "Bajith" (the temple), and Genesis x, 11, "the city Rehoboth" (the streets of the city). As for the instances of the second kind, readers of the Revised Version will remember Genesis vi, 4, "giants" having, rightly or wrongly, become Nephilim; Leviticus xvi, 8, "scape-goat" being turned into Azazel; besides several passages in which "destruction" gives place to Abaddon, and "groves" to Asherim or Asheroth, &c. By such corrections, especially if they are also better translations of old mistakes, difficulties may be cleared up, or passages be made smoother and more intelligible, with as much satisfaction as may be done in other cases by identification.

In our text above there is just a little harshness which, I believe, can be removed in yet a different way from those I have mentioned. The harshness apparently lies on the word **למרשה**, "at Mareshah." It may be an ellipsis for some phrase like **על פני מרשה** or **לפני מרשה**, "before Mareshah," which has numerous parallels. It might also have been expressed by **אשר למרשה** (Jud. xviii, 28), or **אשר עם מרשה** (Josh. vii, 2), or **מול מרשה** (Deut. iii, 29), or **מצד מרשה** (Josh. iii, 16), or **אצל מרשה** (Deut. xi, 30), or **על יד מרשה** (Josh. xv, 46), &c. But the whole expression seems superfluous after that we have been told in the preceding verse that Zerah had arrived at Mareshah. Moreover, when we look at the map, we are met by other difficulties. The places with which the two names are identified seem too far apart from one another. Zeita, which is identified with Zephathah, is five or six miles from Kh. Marash, which no doubt is the ancient Mareshah. In a case like this we almost expect a full statement, that it is so many furlongs or a day's journey from Mareshah, rather than any of the above phrases. The difficulty increases when we compare the name Zeita with Zephathah, and find how few letters they have in common. Nor can Dr. Robinson's identification be regarded as much more successful; for Safieh may have more letters in common with Zephathah, but is further still (*viz.*, eight miles) from Marash. Both places also, Zeita and Tell-es-Safieh, are north-west of Marash; whereas, even allowing that the battlefield on which King Asa met the Ethiopian invader Zerah might have stretched so far away from Zerah's headquarters at Mareshah, we should at least have expected it to do so in a direction toward Jerusalem, *i.e.*, north-east of that village.

All these objections, I say again, seem indeed small, and need make no difficulty if they could not be solved. In fact we may leave the identification in uncertainty, and compare **למרשה** with Josh. xii, 22, 23. But if a solution can be found which has no difficulty in it, it

cannot but be worth our earnest consideration. That solution, I believe, is found in the LXX, where Zephathah is altogether omitted and *κατα βορραν*, "north of," put in its place. This alteration is not arbitrary, but has arisen in the easiest possible manner from a mistake of frequent occurrence in the Hebrew letters. If you compare the Hebrew of *κατα βορραν*, i.e., צפונה with צפתה, which it displaces, you will find that it requires a mere dot to join the two letters ך and ן together at the top, when they become a ת, and the one word is changed for the other. It is curious that the reverse mistake between the same two words also exists in another place. In a conflate reading of the LXX, in Joshua xix, 27, the second rendering for צפונה is *Σαφθα*, showing that some one had read the word צפתה. The solution then which I here propose consists in a slight correction of the Hebrew. In general I am no advocate for correcting in any degree the Hebrew Bible by the LXX. At least, when the circumstances of any variation between them are equal, I would always ascribe the mistake to the LXX rather than to the Masoretic Hebrew. But when the circumstances are not equal, a friend of the truth must judge impartially. Here, when we remember the above difficulties caused by the common reading, and compare the improvements which we shall see below to be obtained from the LXX reading by that small correction, can we reject these improvements because they come from the LXX only? It seems to me that the Version cannot be deprived of the palm in this case. For now, when the words of the above text are changed into "the valley north of Mareshah," then instead of למרשה being harsh and elliptical, it is quite smooth according to Hebrew usage. Instead of its being superfluous, it is indispensable, so that we cannot do without it. Instead of the battlefield being at too great a distance, and in an unlikely direction from Mareshah, we see it on the most suitable spot close by. Kh. Marash is found on the map to lie on an elevation between two feeders of the river called Nahr Sukereir. One of these feeders or streamlets is south, and the other north of the village. The valleys, therefore, through which they run, must have been called respectively the valley south of Mareshah, and the valley north of Mareshah. Hence the author had to point out distinctly that the battle was in the valley north of Mareshah, not south of it; and this indeed was, under the circumstances, far more likely to be the place of meeting of the two hosts than any other conceivable place.

E. FLECKER.

DEAD SEA WATER.

(From the "Times," November 21st, 1885.)

Many scientific readers may be interested in the following analysis of water from the Dead Sea, which has just been furnished to me by

Dr. Bernays. The water was taken by me from the northern end of the lake, but not near the Jordan, in the month of March. In the autumn season, and further south, the solid matter would have been in still larger proportion. The analysis was made under Dr. Bernays' instructions by Mr. J. C. Bredin, superintended by Mr. C. G. Stewart, the chief assistant in the chemical laboratory of St. Thomas's Hospital. Dr. Bernays informs me that this is the first time that the nitrates in the water have been calculated.

WILLIAM ALLAN.

St. James's Vicarage, Bermondsey, March 30th.

Sp. gr. 1.1528 at 15.5 deg. C.

Total residue	15260.0	grs. per gallon.					
Calcium carbonate	....	....	....	....	....	....	70.00
Calcium sulphate	....	....	....	....	....	....	163.39
Magnesium nitrate	....	....	....	....	....	....	175.01
Potassium chloride	....	....	....	....	....	....	1089.06
Sodium chloride	....	....	....	..	....	....	5106.00
Calcium chloride	....	....	....	....	....	....	594.46
Magnesium chloride	....	....	....	....	....	....	7388.21
Magnesium bromide	....	....	....	....	....	....	345.80
Iron and aluminum oxides	....	....	....	....	....	....	10.50
							<hr/>
							14942.43
Organic matter, water of crystallisation and loss	....						317.57
							<hr/>
							15260.00

THE PHYSICAL FEATURES OF EGYPT AND SYRIA IN RELATION TO BIBLE HISTORY.¹

THIS little work comes opportunely to hand at a time when general attention is turned towards the East, and when such an extraordinary and unexpected amount of light has been thrown on the history and customs of the inhabitants of Ancient Egypt and adjoining countries. Sir William Dawson's book supplies a link in the chain of history connecting the historical with the prehistoric epochs, in a manner which has not hitherto been attempted, and in language which will be quite intelligible to the ordinary educated reader. It unfortunately happens that few Egyptologists and students of ancient history are geologists as well; so that such a book as the present, written by an author of matured judgment and wide knowledge, and who has been a keen investigator of geological phenomena in the field for many years, may be expected to throw fresh light on the physical changes which Ancient Egypt, Palestine,

¹ *Egypt and Syria and their Physical Features in relation to Bible History.*
By Sir J. W. Dawson, LL.D., F.R.S. Religious Tract Society.

and Syria have undergone, and their connection with the advent of man. Such an expectation, we venture to think, will not have been disappointed on the perusal of "Egypt and Syria." The book is essentially popular in style, and written for all classes of readers, and as it gives the results of personal observation made during a short tour through Egypt, Palestine, and Syria, it necessarily brings before our notice many localities belonging both to sacred and secular history, such as the position of the land of Goshen, the conditions of the passage of the Red Sea (Yam Suph) by the Israelites, the site of Calvary, and the Holy Sepulchre, and of the Cities of the Plain. We may not agree in all of Sir William Dawson's conclusions, but the reasoning by which they are supported is deserving of careful consideration. But of all the subjects with which the author deals, probably the most interesting and novel are those connected with the physical history of the Nile Valley and the Delta, and the first appearance of man therein. The author identifies the partial submergence of the land at the close of the "second continental period" of post-Tertiary history as that of the Biblical Deluge, and the appearance of man in Egypt, wandering from his Eastern home, was probably at the time when the land had emerged. His first settlements were in the Nile Valley, not the Delta, which was formed by a natural process of "warping," and as the expanse of alluvial material spread northwards, primitive man followed in the wake, connecting the alluvial flats into arable land. The latter pages of the book are devoted to the consideration of the conditions under which prehistoric and historic man existed in Syria and the district of the Lebanon to some extent contemporaneously with his appearance in Egypt, and they conclude with pointing out the responsibilities of British and American Christians towards the populations of Syria and Egypt with a view to their advancement in the path of Christianity and civilization.

E. H.

BOUNDARY BETWEEN JUDAH AND BENJAMIN.

In the *Quarterly Statement* for 1884, page 242, Captain Conder, R.E., made some comments on and asks a number of questions about my paper headed "Boundary between Judah and Benjamin," which appeared in the *Quarterly Statement* for 1884, page 181 and onward.

I neither dare nor wish to enter into a controversy with such a master on these subjects as Captain Conder is known to be, but would simply give some explanations and answers to his questions.

Captain Conder says that, "in some details I agree with the views of General Gordon, whilst in others I reproduce a former paper." This is quite true. General Gordon supplied me not only with the ideas, but also with some of his own drawings and written notes,¹ and expressed a wish

¹ A great number, most of them in form of letters to me.

that I should publish them under my own name. As to "reproduction," I would remark that on page 110 of the *Statement* for 1883 appears a paper handed in by me on "Saul's Journey," in which paper Rachel's tomb is mentioned as being on the boundary of Benjamin; and when treating of the "boundary" I certainly mention this fraction again when speaking of the whole. It seems to me, however, that neither of these points has anything to do with the question as to whether my statements are right or wrong.

I now come to the queries.

Why does "Stone of Bohan" mean "white-striped?"

I answer, that as Mons. Ganneau and others take "Bohan" to be not the name of a man, but to signify "a thumb," applying the term to the form of a rock on the western mountains near the Dead Sea, but which rock considered with regard to the boundary is situated too far southwards, I also took Bohan in a somewhat similar sense, but as meaning white-striped, or rather white-spotted, and a derivative of "bohak," which I took to be from the same root as "Bohan," and this more especially as the rocks thereabouts really are spotted with divers colours. I may have been wrong in this assertion, and, after all, I am inclined to the opinion that "Bohan" is the name of a man, a son of Reuben, who either performed some memorable action or died here, and whose name was afterwards applied to a rock generally known, so that it could be spoken of as a recognised point on the border-line. If so, the term must have been given to the rock or stone during the stay of the people at Gilgal.

2. Why does "Bueimat" mean "door of death," as the word means "little owls?"

A. The name "Valley of Achor" means "Valley of Trouble or Great Sorrow." Here Achan, the "troubler" of Israel, and his family were executed. Death and sorrow are always connected, and the owl has always been looked upon (with rare exceptions) as a bird of ill-omen—a harbinger of mourning and death. Hence the term "Valley of Owls" is a very appropriate term for a spot having such melancholy associations as the Valley of Achor. I termed it "gate of death," mentally contrasting it with the references in Isaiah lxxv, 10 and Hosea ii, 15, where it is predicted that it will be changed into "a door of hope"—in Arabic, "bab er raja." Though the derivation I gave might be grammatically wrong, the idea was certainly correct.

3. "Why should an ordinary boundary cairn of the Arabs be the heap of stones the Israelites placed over Achan? The cairn is called Esh Shemalieh—'northern'—which has nothing to do with Achan."

A. There are a great many such "ordinary boundary cairns of the Arabs" not at all marked on the large Palestine Exploration Fund's map, with the exception of two, which must be remarkable for some reason, most likely for their size, as otherwise they would not have been entered. One is called "the northern," the other "the southern." These appear to be modern names given to describe their situation. Now we know from Joshua vii, 26, that the Israelites raised a large heap of stones over Achan.

We at no time find any mention made of its having been removed, nor was the land there cultivated, and we may therefore boldly conclude that it must still be there; and as Achan was stoned in a valley, if such a heap is discovered in a valley which may safely be recognised as the Valley of Achor, other circumstances not being in any manner contradictory to such an identification, it may be inferred that this is the heap sought for. The southern cairn cannot be the one, as it is situated on a hill, and not in the valley as the northern one is, namely, in the valley with the gloomy name; and therefore I conclude that the northern cairn is Achan's heap, and find that this identification suits very well all the requisitions of the boundary line.

4. "The idea that Khirbet Soma is Beth Shemesh implies two errors: first, that Soma cannot be Beth Samys, as this is found in Hizmeh, the Hebrew Agmaveth."

I would answer to this, If Hizmeh be the Hebrew Agmaveth, as I think it is, how can it at the same time be Beth Samys? Two different names generally mean two different objects as well; and then what was Khirbet Soma if not Beth Samys?

"Secondly," according to Captain Conder, "Soma being spelt with an Ain has nothing to do with Beth Samys," &c.

I humbly wish to state that, according to my ear, the name is pronounced by the natives in such a way that it must be spelt in a manner which makes it remarkably like Samy, and therefore it may well be Beth Samys or Beth Shemesh.

5. "Why is En-Rogel placed at Bir Eyub? This is not the general belief of students."

A. I follow Robinson's and the German school of students, and have, I believe, the right of my opinions, as I find that it was the general belief of English students as well till M. Clermont-Ganneau believed that he had discovered the stone Zohelath at Siloam, and therefore identified the Virgin's Fount with En-Rogel, though, according to 2 Kings i, 9, En-Rogel cannot have been nearer the town than Bir Eyub, but that it is probable that Adonijah held his supper and prepared his revolt rather further down, for Josephus ("Ant.," IX, x, 4) says that a place called Eroge (which I believe to be synonymous with En-Rogel) at an earthquake a piece broke off the western mountain and located itself against the eastern mountain. This must also have been at some distance south of Bir Eyub (or En-Rogel), and therefore if the latter is to be considered as the same with Siloam and the Virgin's Fount, Josephus would have had to say that "a piece broke off from the town," whereas he says distinctly that it was outside the town. By taking Bir Eyub to be En-Rogel we avoid all these difficulties.

6. Why is Lifta identified with Nephtoah?

A. Because it can thus be identified both on "topographical" and "philological" grounds. The boundary lines passed through it, as the names of all the places mentioned in the Septuagint as well as our modern Bible versions prove. Then also we have numerous examples of the

change of consonants (especially of the liquids *l, m, n, r*) in ancient names. Thus Jezreel is now called "Zerin;" here final *l* has become *n*. Again, it is an undeniable fact that Bethel was in the days of the Bordeaux pilgrim (A.D. 333) called Bethar, whereas it is now known as Beitin. Here we have *l* becoming first *r*, then *n*. Even at the present day the lower class of natives are constantly interchanging these liquids. American is pronounced "Melican," and the well-known village near Nicopolis (now Amwas) is called by some Latrûn, by others Ratlûn.

7. "Ephron and Ephraim are certainly not the same in Hebrew."

A. I may have been mistaken in this assertion, but certainly not in the point I wished to prove. North of the road between Kulonieh and Kustal there exists a Khirbet Farhan. It is marked in the second edition of Van de Velde's map, but does not appear on that of the Palestine Exploration Fund. I have been told that this name is identical with Ephron, Joshua xv, 9, and therefore when we read that the boundary line "went out to the cities of Mount Ephron," the mountain on which Kulonieh is situated is evidently meant, and besides Kulonieh the cities would, I presume, be Beit Talma, Beth Misse, Farhan, and Kustul, all situated on one and the same mount.

8. "Ikbala is a Crusading convent, and nothing else."

A. This I allow; but though I attach no importance to the *ruins*, I do to the place itself and to its name, for as at the present day there is a fountain watering some gardens there, so also as far and even further back than the conquest of the land by Joshua there must have been something here. Later on we find mention in connection with Kirjath Jearim (which Robinson and others locate at Abu Ghosh) of a place called "Baalab," and we may conjecture with a good deal of probability that it is the same as the place referred to, though the Crusader's convent may have borne another name. Again, the word Ikbala may be translated as "place of meeting," "place of reception," or "place of delivering or handing over." This evidently refers to some important event, possibly the story of the ark of the covenant, possibly the meeting of the disciples, in the same way as during the Middle Ages Abu Ghosh was considered to be Anathoth.

Thus far on Captain Conder's questions.

Following the boundary line we now reach Kirjath Jearim, which Robinson and others identify with Abu Ghosh, is still being called Kiryet, though no longer Jearim but Anab. Captain Conder brings forward another identification, viz., Khirbet "Erma," about two hours further south. Here the wood Kirjath is missing, and I am besides told that the word "Erma" has nothing to do with Jearim, and comes from another root (namely, ערם in Hebrew, and عرم in Arabic), and means a heap of wheat on the threshing-floor (compare Ruth iii, 7, and Jeremiah l, 20, and not from $\text{וער} = \text{יער}$ which is the root of Jearim, which means a rocky mountain slope covered with forest. As Khirbet Erma has exactly

the form of a heap of wheat, the site already being a conical hill and the ruin shaped up to a point at the summit thus—



it is quite clear is a modern one, taken from its form and having nothing to do with Kirjath Jearim. So I find no reason for giving up Kiryet el Anab as Kirjath Jearim, the more so as I find the continuation of the boundary line testifying to this. To the above I may add that from Saris it went on to Mount Jearim and then to Kesla. It is remarkable that just on this rocky mountain slope there still exists small forests or groves, which are considered sacred to some saint or ancient deity of the country. No one dares fell a tree or take a seed from these groves, hence they have been preserved till the present day. This would indicate that even in Joshua's time they existed already and were points mentioned on the boundary line.

C. SCHICK.

YOMA, OR THE DAY OF ATONEMENT—*continued.*

CHAPTER VI.

1. THE two goats of the day of atonement were commanded to be both alike in appearance¹ and in height and in price;² also in being purchased both together. But even if they were not alike they were lawful. If one were purchased to-day and one to-morrow they were lawful. Did one of them die; if it died before the lot had been cast he took a fellow for the other, and if it died after the lot had been cast he brought another pair, and cast the lot upon them afresh. If that for the Lord died³ he said, "let that upon which the lot for the Lord comes up stand in its stead," and if that for Azazel died, "let that upon which the lot for Azazel comes up

¹ Both of them white, or both of them black.

² For three scriptures are written (Levit. xvi, 5, 7, and 8): "And he shall take of the congregation of the children of Israel two kids;" "And he shall take the two goats;" "And Aaron shall cast lots upon the two goats." And since by שְׁעִירִים is understood two [goats], why are we taught to say two, two, two (three times), but because they should be alike in appearance, in height, and in price?

³ Thus it is explained: if that for the Lord died, he said, let that upon which the lot for the Lord falls stand in its stead; and if that for Azazel died, he said, let that upon which, &c.

stand in its stead." And the second *goat*⁴ was allowed to feed until it became defiled, when it was sold, and the price of it put to the voluntary offerings, because a sin-offering of the congregation could not be consigned to death.⁵ And, further, Rabbi Judah said,⁶ if the blood of the goat for the *Lord* became spilled *before the sprinkling was completed*, the goat which was to be sent away was allowed to die; if the goat which was to be sent away died,⁷ the blood of the goat for the *Lord* was poured out.

2. He *now* came to the goat that was sent away⁸ and laid his two

⁴ If that for Azazel died, and now there were two for the *Lord*, one from the first pair, and one from the second pair, and with one of them the atonement was made, the second one was allowed to feed; and in like manner, if that for the *Lord* died, and there were now two for Azazel, one was sent away and the second was allowed to feed. And the second one of the second pair was that which was allowed to feed until a blemish happened to it; and the second one of the first pair was that which was offered if it was for the *Lord*, or sent away if it was for Azazel, because a living animal might not be repudiated; and if there happened at any time a defilement to [either of] them, they were still able to remedy this by substituting another for it.

⁵ This that we learn about letting sin-offerings die, we learn in reference to those of an individual; but the goats of the day of atonement were sin-offerings of the community, as is written (Levit. xvi, 5), "And he shall take of the congregation of the children of Israel;" and the letting a sin-offering die, this is, that they put it into a certain chamber and left it there until it died [of hunger].

⁶ If the blood of the goat for the *Lord* became spilled, the goat which was to be sent away was let die, because the commandment in reference to the blood had not been performed, and in reference to all those parts of the service which were performed in white garments, whether within or without, *הקדש*, "a statute," is written to hinder [*i.e.*, to show that the service cannot be regarded as complete unless each of these parts is done in due order], and it was necessary to bring other blood, which could not be otherwise than by lot, and since in his opinion a living animal might be repudiated, the first goat, which was to have been sent away, was let die.

⁷ Although according to the words of all the sending away did not hinder; for it is written, "a statute" to hinder in those things which the priest did in white garments, not in those which were done by the hand of *איש עתה*, "a fit man" (A. V). We learn from the scripture "[the goat] which shall be presented alive before the *Lord* to make an atonement with him" (Levit. xvi, 10, 11). To what time was it required that the goat to be sent away should stand living [before the *Lord*]? Until the time of sprinkling the blood of its fellow. And if it died before then, the blood had not made any atonement at all, and therefore it was necessary to replace it, and this could only be by lot, and it was required for the two. And the first was repudiated, for all acknowledge that beasts slaughtered may be repudiated.

⁸ After he had finished the sprinkling of the blood of the bullock and goat, the priest came to the goat which was to be sent away in the place where he had been put opposite the place of sending away.

hands upon it and confessed. And thus he said, "O God, they have done iniquity, they have transgressed, they have sinned before Thee, Thy people, the house of Israel. O God, forgive now the iniquities and the transgressions and the sins which they have done and transgressed, and sinned before Thee, Thy people, the house of Israel, according as it is written in the Law of Moses, Thy servant, saying (Levit. xvi, 30), "for on that day shall *the priest* make an atonement for you, to cleanse you, that you may be clean from all your sins, before the Lord." And the priests, and the people standing in the court, when they heard the *shem hamphorash* [*nomen expositum*] proceed out of the mouth of the high priest, bowed down and prostrated themselves, and fell upon their faces and said "blessed be the glorious name of His Kingdom for ever and ever."

3. They delivered the goat to him who was to lead it away. It was lawful for any one to lead it away, only that the high priests made it a fixed rule⁹ not to allow a layman to lead it away. Rabbi Jose said "once Arsala of Tsefurieh led it away, and he was a layman."

4. And they made a platform¹⁰ for him, on account of the Babylonians, because they used to pull his hair and say to him, "Go and go out! Go and go out!" Some of the chief men of Jerusalem¹¹ accompanied him as far as the first hut.¹² There were ten huts between Jerusalem and *tsook*, ninety stadia דרם,¹³ seven and a half to each mile.¹⁴

5. At every hut they said to him, lo, *here is food*; lo, *here is water*,¹⁵ and they accompanied him from hut to hut,¹⁶ except the last one, for they

⁹ That they should send it away, and the *beth-din* of the priests did not allow a layman to lead it away.

¹⁰ They made a *kebesh* like a kind of step, which was high, and by means of this *kebesh* he went out of the court and out of the city, in order that the Babylonians might not touch him who led away the goat, because they were accustomed to pull him by the hair and say to him: "Go quickly and go out, and let not our iniquities remain any longer upon us."

¹¹ Some of the most esteemed men of Jerusalem.

¹² They made huts on the road, and people went to dwell there before the day of atonement that they might accompany him from hut to hut.

¹³ From Jerusalem to *tsook*. Every lofty and precipitous mountain is called *tsook*.

¹⁴ Seven and a half *stadia*, רנסי', to each mile. I have heard that we ought to read דרם with *vau*, and these are two hundred and sixty-six paces, according to the sum of the word דרם [ד=200, ו=6, ס=60], so that seven and a half ריסי' would be two thousand paces, less five; nearly the measure of the Sabbath boundary, and ninety such stadia are twelve miles.

¹⁵ They said this to him only to comfort his heart, because he who has a loaf in his basket does not become hungry like him who has no loaf in his basket. But never did a man [leading away the scape-goat] find this necessary.

¹⁶ From Jerusalem to the first hut was a mile, and there were ten huts, between each two a mile, so that from Jerusalem to the last hut was ten miles. There remained two miles between the last hut and the precipice: they

did not accompany him to *tsook*, but stood at a distance and observed what was done by him.

6. What did he *now* do? He divided a band of scarlet and tied one half upon the rock and one half between its horns,¹⁷ and pushed it backwards, so that it rolled over and over as it went down, and became shivered to pieces before it reached half-way to the botton. He then came and sat under the last hut until it grew dark.¹⁸ And from what period did his garments become unclean?¹⁹ From the time he went outside of the wall of Jerusalem. Rabbi Simeon said "from the time of pushing it down the precipice."²⁰

7. He *now* came to the bullock and the goat²¹ which were to be burnt, opened them and took out those parts which were to be offered upon the altar. He put them into a dish,²² and burned them upon the top of the altar.²³ They slung the carcasses upon poles,²⁴ and conveyed them out to

accompanied him one mile, according to the measure of the Sabbath boundary, and stood at a distance and observed what he did.

¹⁷ He did not tie the whole of the scarlet band to the rock lest it should become white immediately, before the goat was pushed down, and from joy that the band of scarlet had turned white (which showed that their iniquities had been already atoned for) he might forget the command to push it down, and think that the command was already fulfilled after the band had turned white. And he did not tie the whole of it between its horns, lest at the time of being pushed down, the goat might turn its head under its body as it fell backwards, so that one could not see the band as it turned white, and all Israel would be troubled; therefore he tied half to the rock, and the halves did not become white until the whole work was completed. And as he tied the half between its horns last, even if it did turn white immediately he would not omit the pushing down, because he was then engaged with it.

¹⁸ He returned to the last hut, and although one going beyond the [Sabbath] boundary, even by permission of the wise men, was allowed only two thousand cubits from the place from which he had gone out by permission, to this man it was permitted [to come back two miles from *tsook* to the last hut], lest he should be afraid to remain in the wilderness after dark.

¹⁹ As it is written (Levit. xvi, 26) "and he that let go the goat for the scape-goat shall wash his clothes."

²⁰ The decision was not according to R. Simeon.

²¹ After the high priest had delivered the scapegoat to him who was to lead it away, he came to the bullock and the goat which were waiting to be burned, and opened them and took out the parts which were to be offered on the altar.

²² A dish, קערה, *one* of the vessels of service.

²³ It is not possible to say that he burned them now, for he was dressed in the white garments, and had yet to read the section of the law in the white garments, but it is so said, that they were put into the dish, in order that they might be burned afterwards when the time arrived, after he had bathed and put on the golden garments.

²⁴ They were slung up, as it were [and carried by men upon poles], entire with their skins, and their flesh, and their dung, but with their bellies opened to take out the parts which were to be burned upon the altar.

the place of burning.²⁵ And from what period did their garments become unclean?²⁶ From the time that they went outside the wall of the court. Rabbi Simeon said, from the time that the greater part of the offerings became on fire.²⁷

8. They said to the high priest "the goat has reached the wilderness."²⁸ And whence did they know that the goat had reached the wilderness? They made great *heaps of stones*,²⁹ and waved handkerchiefs, and they knew that the goat had reached the wilderness. Rabbi Judah said "had they not a great sign? From Jerusalem to Beth Hidudo³⁰ was three miles, they walked a mile,³¹ and returned a mile, and waited as long as it would take to walk a mile, and then knew that the goat had reached the wilderness." Rabbi Ishmael said "and had they not another sign? A tongue of scarlet was tied at the door of the Temple, and when the goat had reached the wilderness, the tongue turned white, as is said (Isaiah, i, 18,) "though your sins be as scarlet, they shall be as white as snow."

CHAPTER VII.

1. THE high priests *now* came to read.¹ If he wished to read in the white garments,² he did so; and if not he read in the white stole,³ which was of those *garments* which belonged to him. The minister [*chazan*] of the synagogue⁴ took the book of the law and gave it to

²⁵ Outside of Jerusalem.

²⁶ The garments in which they were employed in performing the service, as it is written (Levit. xvi, 28), "and he that burneth them shall wash his clothes."

²⁷ The decision was not according to Rabbi Simeon.

²⁸ Because they were not permitted to begin another part of the service until the goat had reached the wilderness, as is said (Levit. xvi, 22), "and he shall let the goat go into the wilderness," and afterwards (v. 25), "and the fat of the sin-offering shall he burn upon the altar."

²⁹ Great stones raised one upon another where the watcher stood and waved handkerchiefs.

³⁰ This place was the head of the wilderness, and Rabbi Judah thought that when the goat reached there the commandment was fulfilled, although it had not reached the precipice, *קוץ*. The decision was not according to Rabbi Judah.

³¹ As we are told above, the chief personages of Jerusalem accompanied him to the first hut, and when they returned and waited afterwards as long as one could walk a mile, they already knew that the goat had reached the wilderness.

¹ The section for the day.

² He read in the white garments in which he had performed the service of the day, for it was permitted to put on the priestly garments even though it was not the time of the service, for the priestly garments were given that the priests might make use of them.

³ A dress made like a kind of white shirt, and it was of those which belonged to him because the reading of the section was not worship.

⁴ The *shamas*, servant or deacon.

the president [*rosh*] of the synagogue,⁵ and the president of the synagogue gave it to the sagan [or vicar] and the sagan gave it to the high priest, and the high priest stood and received it,⁶ and read. He stood, and read, **אַחֲרֵי מוֹת**, “after the death” [Levit. xvi], and **אֵךְ בַּעֲשׂוֹר**, “also on the tenth” [Levit. xxiii, 27],⁷ and rolled up the book of the Law, and put it into his bosom. And he said “more than what I have read before you, is written here;”⁸ and **בַּעֲשׂוֹר**, “on the tenth,” in the book of Numbers [xxix, 7], he said without the book,⁹ and pronounced eight blessings: for the law,¹⁰ for the service, for the confession,¹¹ for the forgiveness of sins,¹² and for the sanctuary¹³ by itself, and for Israel by themselves, and for Jerusalem by itself, and for the priests¹⁴ by themselves, and for the remaining prayer.¹⁵

⁵ By his direction all the necessary duties of the synagogue were distributed, who should say the *haph Torah*, and who should divide the *shma* (hear O Israel, &c.), and who should pass before the ark. And they gave the book of the law from one to the other on account of the honour due to the high priest to show that there were many offices below him.

⁶ It is understood from this that until now he had sat, and we thus learn that he read in the court of the women, for in the court of Israel, and *à fortiori* in any place more holy than that, it was unlawful to sit; but for kings of the house of David it was lawful to sit in the court, for it is written (2 Samuel vii, 18) “then went King David in and sat before the Lord.”

⁷ In the section **אֲמֹר** [Levit. xxiii, 27], because it was lawful to pass over a portion of the law, *when reading* on one subject, provided the continuation of the subject was so near that the translator did not come to a pause before the reader began again; but if before he could roll the book of the law as far as the place to which he had passed, the translator who was interpreting the portion which the reader read came to a pause, it was unlawful to pass over and to roll, because the congregation would be sitting and expecting, and this was not for the honour of the congregation.

⁸ In order not to bring contempt upon the book of the law—lest when they saw that he said the third section without the book, they might think that the book of the law wanted that section.

⁹ Because it was more distant from the section *achry moth* and *ach b'asoor* than that the translator could occupy the time taken up in rolling without a pause, therefore they could not roll the book of the law to that place; for they might not roll the book of the law in the congregation because of the honour due to the congregation, and another book of the law they might not bring, lest the first should be dishonoured, and they should think it defective.

¹⁰ Two blessings, one before it [the section] and one after it, as we bless in the synagogue.

¹¹ The blessings **מוֹדִים** and **רְצֵה**.

¹² The blessing **לְנוּ סֵלָה**.

¹³ That the *shechinah* might remain in it.

¹⁴ That they might be blessed and their offerings accepted.

¹⁵ This is explained in the Gemara. Beseccing, singing, praying are before Thee for thy people Israel who need to be saved, blessed be Thou Lord, who hearest prayer.

2. He who saw the high priest when he read did not see the bullock and the goat burned, and he who saw the bullock and the goat burned did not see the high priest when he read ; not because he had not the right, but because the way was distant and the acts were both of them performed at the same time.¹⁶

3. If he read in the linen garments, he sanctified his hands and his feet, stripped, went down and bathed, came up and wiped. They brought to him golden garments, and he dressed and sanctified his hands and feet, and went out and offered his ram and the ram of the people,¹⁷ and the seven perfect lambs of one year old. The words of Rabbi Eliezer. Rabbi Akibah¹⁸ said "they offered them with the continual sacrifice of the morning, and the bullock for the burnt offering and the goat which was offered without, they offered with the continual sacrifice of the evening."

4. He sanctified his hands and his feet, and undressed and descended and bathed, and came up and wiped himself. They brought to him white garments and he dressed, and sanctified his hands and his feet. He went in to bring out the bason and censer. He sanctified his hands and his feet, and undressed and descended and bathed, came up and wiped himself. They brought to him golden garments, and he dressed and

¹⁶ This is said lest we should think that he who saw one service was not permitted to leave it and go to see another, for we may not leave one precept for another : and to see the service is a precept, for "in the multitude of people is the king's honour" [Prov. xiv, 28], whence we are taught that he did not pass by a precept inasmuch as he was not engaged in it.

¹⁷ The reason of R. Eliezer's opinion is that the ram of the high priest and the ram of the people, and the fat of the sin-offering, and the taking out of the bason and the censer being all written first in the law of the priests (*cf.* Levit. xvi), in the section of the day of atonement, are to be performed first, and afterwards the additional sacrifices, the bullock for a burnt-offering, and the seven lambs, and the ram which was prepared without, were all offered with the continual sacrifice between the evenings, as is written at the end in the book of Numbers.

¹⁸ Rabbi Akibah said that the bullock for a burnt-offering and the seven lambs of the additional sacrifices were offered with the continual sacrifice of the morning, because it is written (Numb. xxviii, 23) "besides the burnt-offering in the morning which is for a continual burnt-offering," &c. Therefore the additional sacrifices of the burnt-offering of the morning were made near to it, and afterwards the service of the day, and then the goat which was prepared without : and although it was one of the additional sacrifices it might not precede the service of the day, because it is said in reference to it (*ib.* xxix, 11), "beside the sin-offering of atonement," whence we learn that the goat whose blood was sprinkled within, which belonged to the service of the day, preceded it, and afterwards his [the high priest's] ram and the ram of the people, and then the fat of the sin-offering. All of these were at the third bathing. And afterwards the taking out of the bason and censer, and then the continual sacrifice of the evening. The decision was according to Rabbi Akibah.

sanctified his hands and his feet, and went in to burn the incense of the evening and prepare the lamps,¹⁹ and he sanctified his hands and his feet, and undressed. They brought to him his own garments, and he dressed, and they accompanied him to his house. And he made a feast for his friends when he went out from the Sanctuary in peace.

5. The high priest ministered in eight garments, and an ordinary priest in four: in a coat and breeches, and a turban, and a girdle. The high priest added to these the breastplate, and the ephod, and the robe, and the *golden* plate. In these they enquired of Urim and Thummim.²⁰ And they did not enquire for a private person, but only for the king,²¹ and for the *beth din* (Sanhedrim), and for what the congregation needed from it.

¹⁹ This preparing the lamps was the lighting them.

²⁰ The priest who enquired of Urim and Thummim must put on eight garments. And how did they enquire of Urim and Thummim? The enquirer with his face behind the priest who enquired, and the latter with his face towards the ark, and the enquirer said "Shall I do this thing or shall I not do it?" And he did not ask in a loud voice, and did not consider in his heart, but in a low voice. And the Holy Spirit clothed the priest, and shone upon the breastplate, and he saw letters projecting in the breastplate opposite to his face, "do so," or "thou shalt not do so." For there were written upon the stones of the breastplate the names of the twelve tribes, and of Abraham, Isaak, and Jacob, and the words *יהוה* [Psalm cxxii, 1], so that the whole alphabet was there. And the Holy Spirit instructed the priest how to join the prominent letters one with another until the meaning of the words was ascertained.

²¹ For it is written (Numb. xxvii, 21), "And he shall stand before Eleazer the priest" &c.; *he*, that is the king, "and all the children of Israel with him;" all the children of Israel were with him to go out to war after him, namely the [priest] anointed for war. And for what the congregation needed from it. It is written "and all the congregation"—these are the great Sanhedrim.

(To be continued.)



THE
PALESTINE EXPLORATION FUND

NOTES AND NEWS.

THE Society completes in May the TWENTY-FIRST YEAR of its existence. It has been resolved by the Committee to celebrate this event—(1) By issuing a short history of its proceedings and achievements from its first foundation; and (2) by holding a public meeting, at which it is hoped that those of its founders who survive and those Engineer officers and others who have worked for the Society will be present and will speak. Full notice will be given of this meeting, its place and date. All the subscribers to the Fund are invited to be present, and admission will be by ticket, which may be obtained of the Secretary by sending a letter or post-card.

We are enabled to publish this quarter a paper from Mr. Laurence Oliphant, in which he gives an account of some discoveries made by him during a recent journey to the north-east shores of the Lake of Galilee. Among other things, he has found the remains of two synagogues, one of them so far entire that its walls are standing to the height of nine feet. It does not appear from his brief account that the internal arrangements of this building have been ascertained. These it will be most desirable to examine at the earliest opportunity. A synagogue so perfect does not, needless to say, exist on the western side, though Sir Charles Wilson was able, in 1866, to make a plan of the White Synagogue at Tel Hum.

The results of Herr Schumacher's recent work have not yet reached us: we are, however, happy to state that the German Society has consented to exchange the piece of map work executed for them by Herr Schumacher for that done by the same surveyor for ourselves. This will be added to our maps. The applications for his book "Across the Jordan" have been very numerous. In answer to a great many inquiries, it is well to state that the drawings are all original, and were all made by Herr Schumacher himself for the work, and have never been before published. The plan and description of the subterranean city of Derâ will be entirely new to most readers. Sir Charles Wilson, however, sent to the *Athenæum* three years ago an account of some subterranean cities met with

by him in Anatolia on a much larger scale. The plan of Ed D'rah is as yet incomplete, and there may be important additions to make, while with the aid of a magnesium lamp and other instruments it may be possible to obtain some formation upon the date of its construction and its history.

Professor Hayter Lewis started for a second journey to Palestine on Thursday, the 25th ult., intending to make a further examination into the Dome of the Rock. Professor Dr. Post, of Beyrout, is about to pay a botanic and archaeological visit to Damascus and the Hauran, and has promised a paper on the results of his journey and any general information which he can gather, to the Society. Dr. Chaplin has resigned his office at Jerusalem, and will not go out again. The Society lose in him a steady friend and representative, but they hope that his vast knowledge of modern Palestine may be in some way utilised at home. Sir Charles Warren returns to London to take up a most serious and responsible office. Mr. Laurence Oliphant returns next month to England.

Professor Hull's Geological Memoir is now ready. It is issued as a supplementary volume to the "Survey of Western Palestine," uniform in size, though not so thick a volume; its price, to subscribers only, is 12s. 6d. It is fully illustrated by geological maps and sections.

Captain Conder is writing another book for the Committee, on the condition of Palestine and its inhabitants in various ages, from the earliest times to the end of the Crusading period, founded mainly on the monumental evidence. He intends to show in that work what we should have known if the country and the people of the Hebrew literature had entirely perished. It will be published in the autumn.

Captain Conder has also written a reply to a recent article by Professor Socin in which a few remarks were made in this Journal of October last. The article investigates certain strictures which the Professor thought proper to pass upon the Survey of Western Palestine, and will be found fully to corroborate the short reply made to Professor Socin in the *Quarterly Statement* of October last. It is promised for the *Expositor* of May.

Mr. Guy le Strange is compiling for the Committee a Gazetteer of Palestine from the early Arabic geographers. He expects to have this ready by the end of the year.

The Palestine Pilgrims' Text Society has issued its "Procopius," long promised. It is not published for the general public, but sent out to subscribers only. The Council's Report for the year 1885 can be had on application.

Journal appears. Meantime, any suggestions that may be made will be gratefully accepted.

As regards the copies which remain of the "Survey of Western Palestine," the friends of the Society are urged to get them placed in public libraries. The work will not be reprinted, and will never be sold by the Committee at a lower price; and as it becomes known for the *only* scientific account of Western Palestine, it will certainly acquire a yearly increasing value. Five hundred were printed, and the type is now distributed.

The income of the Society, from December 12th, 1885, to March 17th, 1886, inclusive, was—from subscriptions and donations, £816 2s. 11d.; from all sources, £994 8s. 5d. The expenditure during the same period was £930. On March 18th the balance in the Banks was £303.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through a Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

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.

While desiring to give every 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.

The only authorised lecturers for the Society are—

- (1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
 - The Survey of Western Palestine, as illustrating Bible History.
 - Palestine East of the Jordan.
 - The Jerusalem Excavations.
 - A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."
- (2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
 - The Survey of Western Palestine.
 - Jerusalem.
 - The Hittites.
 - The Moabite Stone and other monuments.
- (3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.
- (4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society.

THE LATE MR. JAMES FERGUSSON.

IN the death of Mr. James Fergusson the Society has to lament the loss of one who was not only largely instrumental in its foundation, and has been upon the Committee since its foundation, but was the first writer in this country who seriously questioned the genuineness of the sacred sites. His first book on Jerusalem appeared in the year 1847, while his latest, which strictly maintained the same views with some slight modifications, was published only a few years ago. It will be remembered that he advocated the south-west corner of the Haram Aera for his site of the Temple, and maintained that the Dome of the Rock, so far from being an erection by Byzantine architects at the order of Abdel Melek in the seventh century, was really no other than the church supposed by himself to have been built at the order of the Emperor Constantine over the site of the Holy Sepulchre. He advocated these views in Smith's "Bible Dictionary" in the year 1865, and at one time he had a large following of those who believed in his arguments. At the same time there has always been a respectable section of scholars whom he could not convince, and, on the whole, it may be said that the literature of the subject has of late years leaned decidedly more towards some modification of the traditional view than the adoption of Fergusson's opinions. The extension of his views has also been greatly checked by the fact that Sir Charles Warren first, and Captain Conder afterwards, openly joined the opposite camp. Among the more important works which came from his active and untiring brain were an "An Inquiry into the True Principles of Beauty in Art," and his "History of Architecture." For a short time he held a post under Government in the office of Her Majesty's Works and Public Buildings. He died, at the age of 78, at his residence in Langham Place.

Captain Conder writes—

"Will you allow me to say with what regret I notice the death of a valuable original member of the Palestine Exploration Fund, Mr. J. Fergusson? His great work on architecture was my mainstay in studying the antiquities of Palestine, and in reading it again just at the time I heard of his death I found my admiration of it greater than ever. Although in particular points Mr. Fergusson's views may have been superseded by the results of further discovery, we should be guilty of great ingratitude if we forgot that he was among the first to lay the basis of a scientific study of architectural antiquity. He was to this important subject what Dr. Birch was to the study of Egyptian antiquity, and it is on the shoulders of such men that the present generation of archaeologists stands.

"On the few occasions when I had the honour of meeting Mr. Fergusson, I have had to thank him for his cordial encouragement and indulgence. He first looked over in 1874 my architectural sketches now published in the Memoirs, and gave me an opinion on the dates of various buildings which I had discovered, which was most valuable to me in the classification of the ruins I found later. I have read all he ever wrote about Palestine, and have learned much therefrom.

"Chatham, 14th January, 1886."

ON SOME NEWLY FOUND INSCRIPTIONS.

I.

I AM afraid that anything I have to say about the inscriptions, of which you were good enough to send me copies at the moment of my departure from England, will have become unnecessary long before you receive this letter. I had no time to write to you before leaving Cairo, and on board a dahabiah one is beyond the reach of the post.

No. 1 reads *Μαρρούλη Χρηστή Χαίρε, ζήσασα ἔτη ξ*, "Farewell, good Marroulê, aged 7 years." *Χρηστος* is a common epithet in early Christian epitaphs, owing to the similarity of the word to *Χριστός*.

No. 2. *Ἰηω[νί]α Χρηστε Χέρε*, "Farewell, good Jonas (?)." The reading of the proper name is uncertain.

No. 3. *Κλαύδιε Σαβειάνε Χρηστε [κα]ὶ ἄλυπε Χαίρε*, "Farewell, good and harmless Claudius Sabinianus."

No. 4. *Κασσία Πρισκιλλα Χρήστη καὶ ἄλυπε*, "(Farewell), good and harmless Cassia Priscilla." *ἄλυπε*, "unsuffering one," is an adjective of two terminations; hence the masculine form of the vocative.

The potter's stamp shows that the maker's name was Paramonos.

The Phœnician inscription is a forgery. The Phœnician letters in it belong to different epochs, and are mixed with Greek characters, as well as with wholly imaginary ones.

The inscription on the gem seems to be Gnostic, and may be read *ω*Οραρε*.

I have unfortunately mislaid the Egyptian text, and owing to the want of books of reference can make no annotations on the names mentioned in the Greek inscriptions.

Syût, 4th January, 1886.

A. H. SAYCE.

II.

I WISH to emphasise a remark which I made in my last report, and which appears on the top of p. 24, *January Statement*, namely, that I did not attempt to represent any of the older ruins found in excavating the place marked "open field." The field is now quite enclosed by the fine and substantial walls of the first story of the large building which is designed to occupy that ground. The work on this building has ceased during the rainy season.

A number of relics of the Tenth Legion were found deeply buried under the accumulations here, and I present herewith a description of one of the most interesting of these. The column was found 10 or more feet below the surface of the ground, and about 7 yards directly west of the northern end of the red line which in the plan is shown opposite Fruteger's bank.

M'IVNIO·
 MAXIMO·
 LEG·AVGG·
 LEG·X·FR·
 C·DOM·SERG·
 IVL·HONORATVS·
 STR·EIV

This inscription was found on a marble column about 15 feet below the surface of the ground. The column was lying among *débris*, and the dimensions are as follows: length 40 inches, diameter 21 inches, length of space occupied by inscription 26 inches; inscription in seven lines, length of ordinary lines 16 inches, length of longest line 25 inches.

I wish to add that I have measured again the ground beneath which, during last summer, the second wall was exposed, and find that the portion exposed was 120 feet in length; about 30 yards only had been uncovered when I made my last report.

Jerusalem, January, 1886.

SELAH MERRILL, D.D., LL.D.

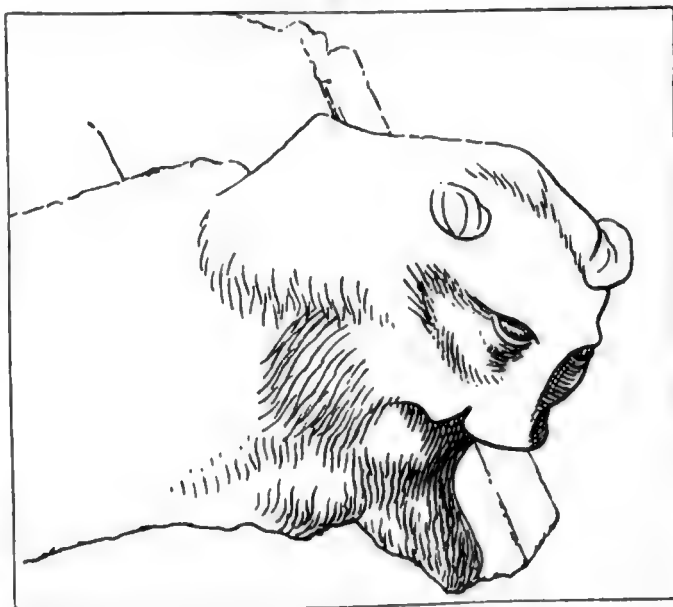
NEW DISCOVERIES.

BY LAURENCE OLIPHANT.

As upon the occasion of my last visit a year ago to the north-eastern shore of the Sea of Galilee I had heard of certain ruins which I was then prevented from visiting, I determined to take advantage of the month of December, which, on account of the absence of vegetation at that season, is the best time for investigation, to return to that district. On arriving at Mohammed Said Pasha's Hasil at El 'Arâj, on the north shore of the lake east of the mouth of the Jordan, I was so fortunate as to find his Vakeel, who informed me that the natives had been getting out more stone at El Hasaniyeh, and had found two on which were carved the figures of lions.

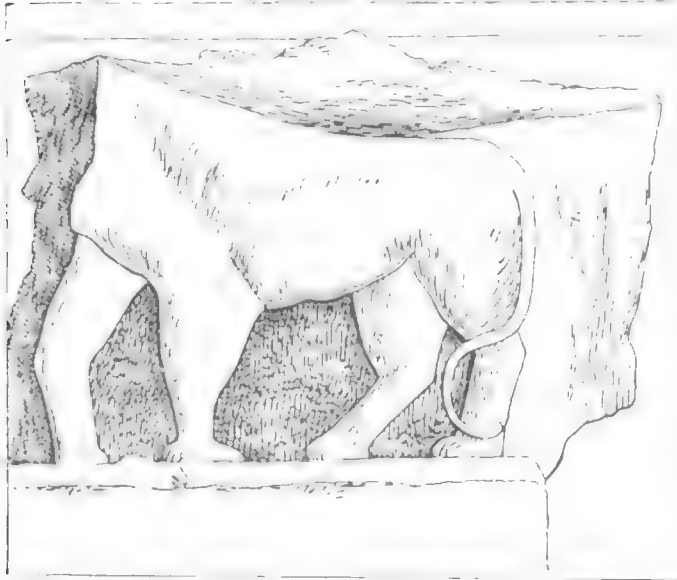
I accordingly proceeded thither, and perceived the aspect of the ruins some-

FIG 1



what changed by recent excavation since my last visit, and that with the stones which had been excavated the people had been constructing granaries. They had built into a wall one of the stones on which was carved the figure of a lion, the head alone being visible (Fig. 1). The other stone had not been used for building purposes, but the head of the lion had unfortunately been broken off (Fig. 2). From El Hasanîyeh I proceeded for a mile and

FIG 2.



a half up the Wâdy es Saffah to a ruin called Dardara, but found nothing beyond rough basalt blocks, and traces of foundations. I now determined to explore the Wâdy Jeramaya, a wild ravine which has never been examined. This is so thickly strewn with huge basalt blocks that the bed of the wâdy, through which rushes a small torrent, even at this season of the year was impracticable on horseback; the goat-paths, which

skirted the precipitous flanks of the gorge, were not much better; and along these I forced my way for four miles, to a point where the wâdy bifurcates, the northern branch being called the Wâdy Bazouk. I passed only one small unimportant ruin called Zeta, with blocks of basalt and foundations; near a spring were two or three date palms, but no traces of ruins near them. The southern slopes, if slopes they could be called, where scrambling is so difficult for man and beast, are sparsely clothed, whenever there is holding ground, with oak and doum bushes. I found that the sketch map which accompanied my former paper on this district requires modification. The network of wâdies is so intricate that it is not easy to trace them from native description, but I now discovered that the Wâdy Dâlieh does not bend to the east as indicated in the map, but runs north, and that another wâdy runs into the Wâdy Jeramaya, joining it about two miles from its outflow into the lake; it is upon this wâdy that the ruin of El Yehudîyeh is situated, from which the wâdy itself takes its name: below the junction it is called Wâdy es Sennam. On my return I struck higher up the slopes on the southern side, partly to avoid the villainous road by which I had advanced, and partly to visit a ruin called el Koka, where I found numerous fragments of columns, and a block which was built into the wall of a granary, so that I could not decide whether it formed part of a cornice or frieze, but upon which there was carved a very beautiful scroll of flowers and foliage; in the neighbourhood of the ruin was a spring 10 feet long and 4 feet wide, which had been

masoned with large square blocks of basalt (Fig. 3), those in rear of the spring alone remained in position, and were each 5 feet long ; el Koka was evidently a place of some importance.



FIG 3.

On the high bluff which separates the Wady Shebib from the Wady Shukeiyif, and two miles and a half east of El Akib (see map, *Quarterly Statement*, April, 1885, p. 82), are situated the ruins of Kanef. Hearing from the Vakeel that I should find important remains there, I rode up to examine them, under the guidance of a Bedouin sheikh. Kanef is situated about 1,300 feet above the level of the lake, and the latter part of the ascent is somewhat steep. The whole of this region belongs to Mohammed Said Pasha, who has a hasil, or granary, here ; but the only inhabitants are some Diab Arabs, who are his tenants, and whose tents were pitched not far from the Khurbet. This consisted of a considerable area of ruin, and numerous fragments of columns were scattered about ; a row of five, some standing to a height of 7 feet, supported the roof of a cow-shed, but of these only one was a monolith, the others consisted of fragments which had been placed one upon another, and I could not trace on the spot the foundation of the building of which they may have formed part. They probably belonged to the ruin which I immediately afterwards discovered on the other side of

the hasil, about 50 yards distant, and which unquestionably was that of a synagogue, as will appear from a fragment of a cornice which I found

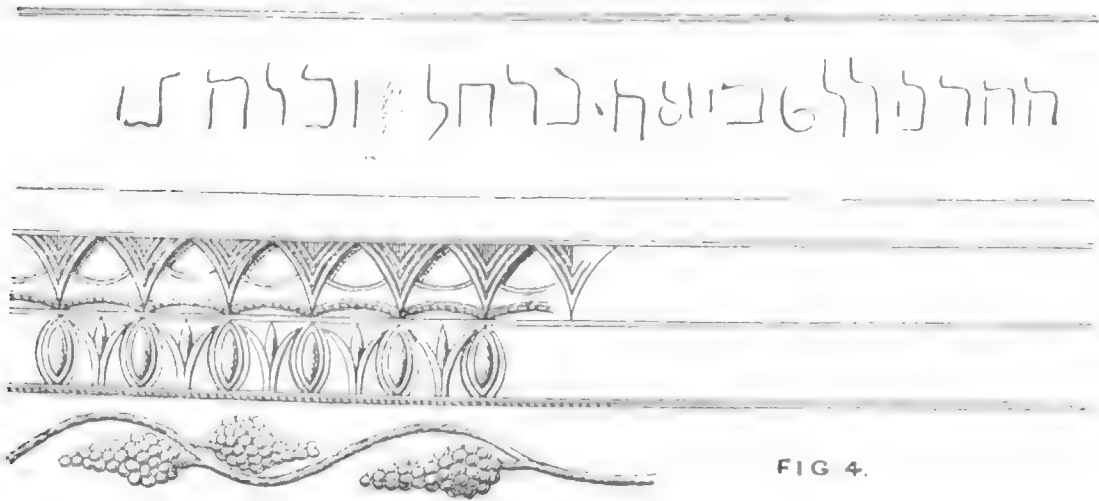


FIG 4.

here, measuring 7 feet by 2 feet 8 inches, on which was a Hebrew inscription (Fig. 4). Close by were other carved fragments, pedestals, &c., and

FIG 5

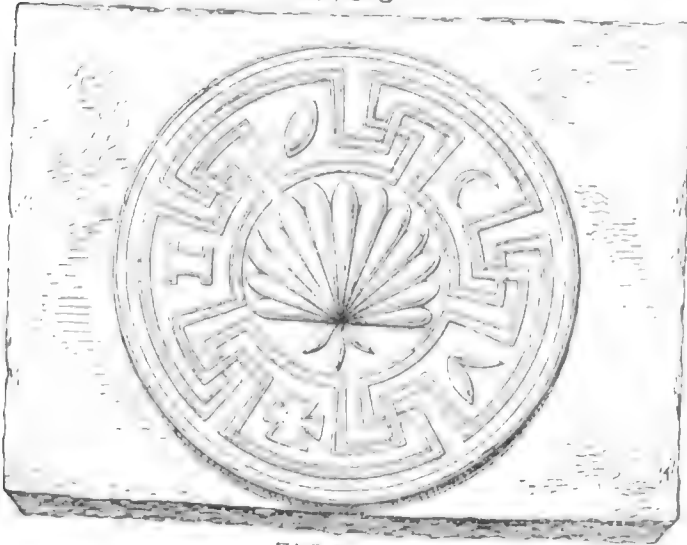
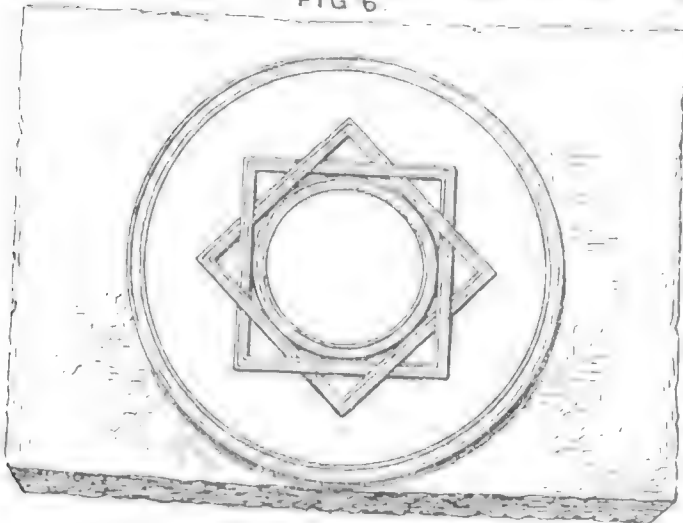


FIG 6

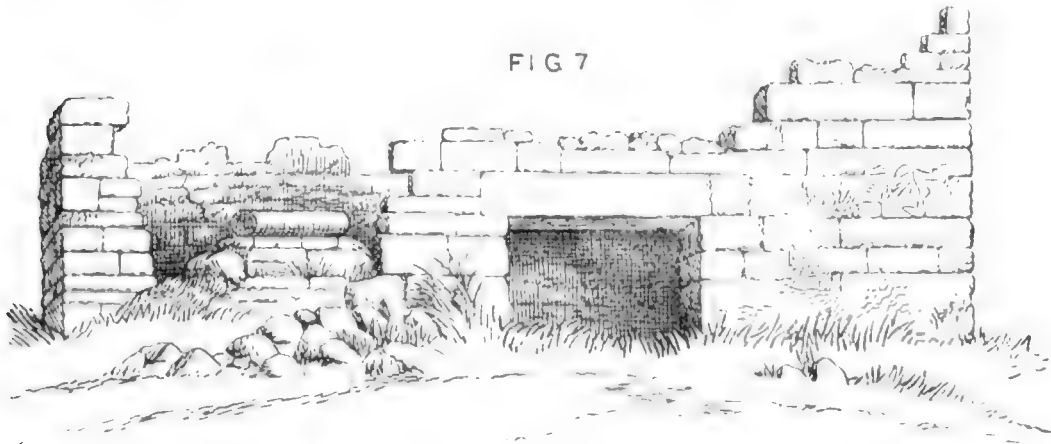


two square stones, on which were carved circular devices, both of them 18 inches in diameter (Figs. 5 and 6). The ground was so thickly strewn with huge basalt building stones that I could only discover here and there traces of the foundations, and was unable to measure the dimensions of the building. About two hundred yards from the ruin was a spring, which had also been masoned like the one at el Koka, but which was not in such a good state of preservation.

My guide now offered to conduct me to another Khurbet, and I followed him due east along the high plateau for a distance of nearly two miles, when we reached the

Khurbet of Dar Aziz. Here I found a large encampment of Arabs, their tents huddled amid the flat-roofed granaries in which they store their crops, and which were constructed as usual from the stones of the Khurbet. These ruins were enclosed on two sides by a massive ancient wall, measuring 140 feet one way by 90 feet the other, and with an average height of 6 feet. Many of the beautifully squared blocks of which it was constructed measured 6 feet by 18 inches, and were laid on each other without cement. Within this enclosure were many fragments of columns and traces of foundations, besides two small arches, 10 feet high with 13 feet span; but these, I think, were of a later date than the wall: one of them supported the roof of a granary; the other, connected with it, though enclosed by walls, supported nothing. I also found a piece of a cornice with moulding of the unornamented Jewish type.

But the most interesting discovery was that of the synagogue. This stood a little way down the slope of the hill, on the northern flank of the Wâdy Shukeiyif (see map, *Quarterly Statement*, April, 1885, p. 82), near the head of which this Khurbet is situated. The walls were still standing in places to a height of 9 feet, and the whole character was clearly defined (Fig. 7). The dimensions were 60 feet by 37 feet;



the diameter of the columns, of which none were standing *in situ*, 2 feet. The lintel over the door, 6 feet by 18 inches; width of door, 4 feet 6 inches. It was oriented, and the entrance was in the eastern wall. I searched in vain for cornices or carving of any sort. The whole architecture was of the plainest and simplest description, but the interior was so thickly strewn with masses of building stone that some of the more ornamental features may have been concealed.

I also found in the neighbourhood a circular basin hewn out of a solid block of basalt 5 feet in diameter, and with a depression of 4 inches. In the centre of it was a broken shaft of a column a foot high, and the same in diameter, in the centre of which was a hole 2 inches square. The spring was of the same character as that which I have almost invariably found in the neighbourhood of the ruins of this district. It was contained in a basin 15 feet by 6 feet, and had a depth of 8 or 10 inches. The masonry of large basalt blocks on three sides was in a perfect state of preservation

to a height of 6 feet from the water. I now descended into the Wâdy Shukeiyif to a small ruin called Subbahiye, where there was nothing but a few fragments of columns. Below this, nearer the mouth of the wâdy, is the Khurbet from which the wâdy takes its name; but I had no time to visit it, as I was anxious to examine the Khurbet of Musherfawi which crowns the lofty projecting bluff that separates the Wâdy Shukeiyif from the Wâdy es Semakh, and which, from its commanding position, is a conspicuous object from Tiberias, though, so far as I know, it has never been visited. I fully expected to make some interesting discoveries here, as the site was one calculated to attract considerable population in times when every position of natural strength was occupied, and the long heaps of black stone that I saw from a distance tempted me from afar. We had a steep climb up the southern slopes of the wâdy to reach it. These are also clothed, like those of the Jeramaya, with oak and doum. On arriving at the ruin I had no reason to be disappointed as to its extent, the strewn blocks covering a greater area than any I have hitherto visited; but I searched in vain for remnants of its former character or importance, other than was afforded by the inevitable fragments of columns. Here also there were Arab tents and stone quarries, and perhaps if I had time to search carefully over the wilderness of stone I might have found something; as it was, I still had another ruin to visit, at which I was promised results, but a Bedouin's notion of results in matters archaeological are too vague to be very encouraging. The Khurbet to which we were now bound, is called El Lawiyeh, and was situated at a very short distance from Musherfawi, immediately below it on the steep hillside which descends from that lofty summit to the lake. There is certainly no point on the whole shore of Lake Tiberias—and I have visited all the summits of the hills which immediately surround it—which commands a more magnificent or extensive view than the one I was now leaving, and I was exceptionally favoured by the clearness of the atmosphere to take in its every detail.

It was a sharp descent to El Lawiyeh, where I found three columns *in situ*, a piece of cornice with the egg-and-dart pattern, and a block on which was carved a small oblong panel, which seems a characteristic of Jewish ornamentation. I could also trace the foundations of the building in which the columns were placed, and although it was impossible to determine its dimensions, enough was visible to convince me that the few remains existing were those of a synagogue, thus making the fifth Jewish synagogue the ruins of which I have found in the cornice of these two visits to the north and east of Lake Tiberias. From which it would appear probable that the whole of this district in the first centuries of our era was thickly inhabited by a purely Jewish population. Its proximity to the chief seat of Talmudic learning, and the wild and inaccessible nature of the country, forming a combination peculiarly adapted to the conditions of their existence at that epoch.

On my return to Tiberias I was informed that a few weeks previously a stone had been unearthed with an elaborate inscription, and on visiting

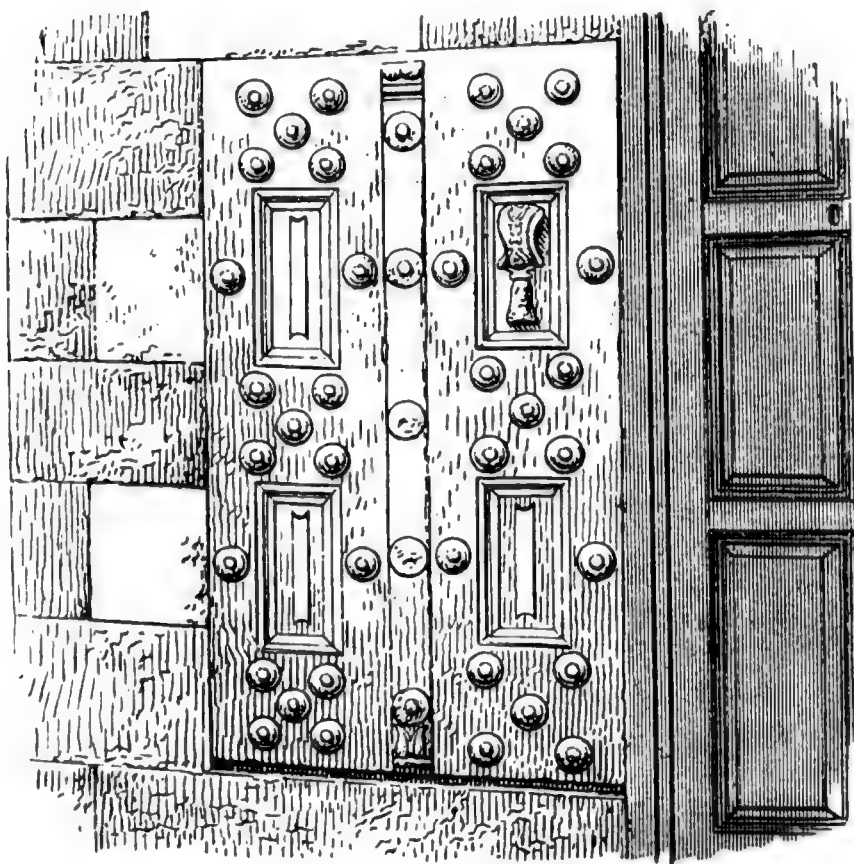
it, found it to be evidently a Greek memorial tablet, though many of the letters were too much worn by time to be very legible. It ran as follows :—

ΑΥΡΝΑΡΚΕΝΛΕΙΝΩ
 ΧΝΠΦΡΠΒΙΝΣΑΝΠΙ
 ΠΑΜΝΕΣΗΜΕΡΑΣΙΕ
 ΑΥΠΒΑΣΣΑΣΥΜΒΙΟΣ
 ΚΑΙΚΑΗΡΟΝΟΝΟΣ
 ΠΙΑΣΥΝΚΡΙΠΙΜΝ
 ΗΗΣΧΑΤΗΝ

The two last words leave no doubt as to its character.

Not long ago a Jew, in digging the foundations of his house, came upon a pair of ancient stone doors, which he had built into the wall on each side of the entrance to his present residence. I visited the spot, and was so fortunate as to be able to have a photograph taken of one of them,

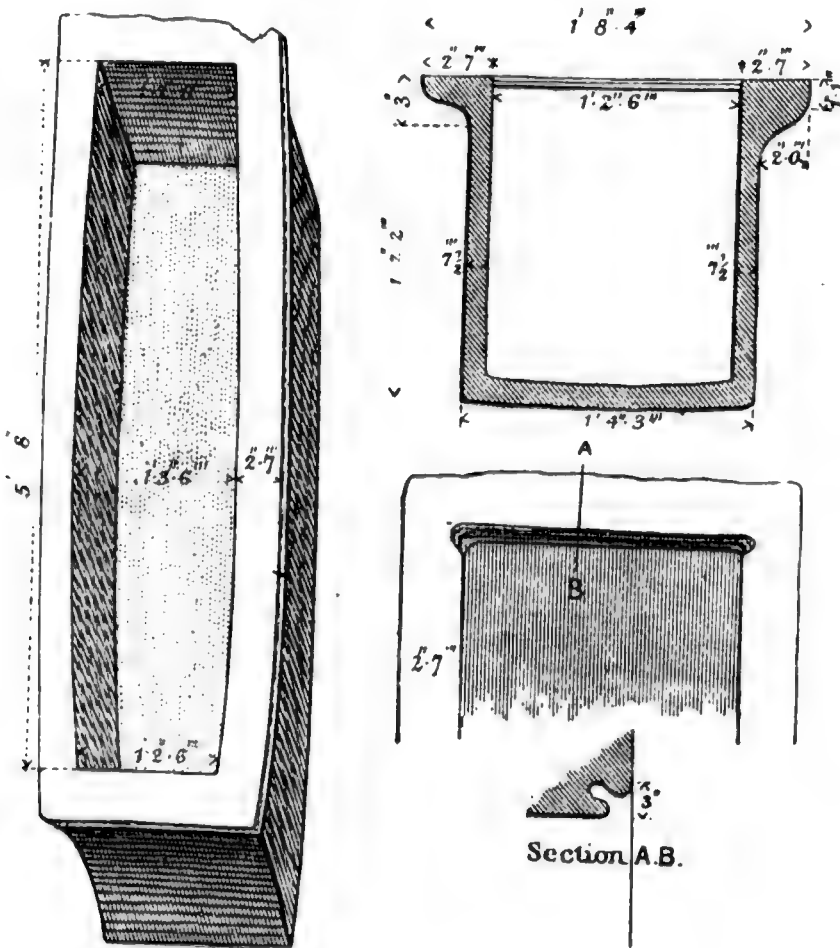
Stone Door.



which I enclose. Each door is 5 feet 8 inches in height by 3 feet in width. The knocker, also of stone, seems to have been more for ornament than for use : this, however, may have been the result of time ; the only difference

between the doors was in the ornamentation of the top and bottom of the central bar which divides the panels. The discovery was interesting, as proving that in ancient times there may have been stone dwellings at Tiberias, such as are found at Bashan, as the doors seem more adapted to form the entrance to a residence than to a tomb, though the devices upon them resemble those commonly found on tomb doors; I have never, however, seen any of these latter of nearly so large a size.

On my way back to Haifa I determined to look at 'Abellin, a village near Shefr Amr, for the pottery coffins which I had heard had been lately found at that place. I found there were four in all, though I only saw one, in the house of a native merchant; the others had also been appropriated by individuals. This one I succeeded in purchasing, and have had it brought here. It is made of cement, and was excavated with the others from a mound. The lid was broken into two parts, and has not been sent with the coffin on that account. I have, however, sent for it. It was 1 foot 4 inches in width, with a raised edge, and a thickness of an inch and a half. The measurements of the coffin are accurately given in the accompanying sketch (Fig. 8). To judge by its dimensions, it was probably that of a woman.



Pottery Coffin & Sections.

LIST OF NAMES IN ARABIC OF PLACES VISITED.

Dardara....	....	....	....	....	....	دردارة
Zeta ....	....	....	....	....	....	زيتا
El Koka	....	....	....	....	....	الخنوخة
Kanef ....	....	....	....	....	....	كنف
Dar Aziz	....	....	....	....	....	دير عزيز
Subbaliyeh	....	....	....	....	....	صباحية
Musherfawi	....	....	....	....	....	مشيرفاوة
El Lawiyeh	....	....	....	....	....	اللاوية

P.S.—I have just received the enclosed design, with the inscription accompanying it, from a colonist of a new Jewish colony, which is about being founded in Jaulân, at Remseniyeh, near Kuneitereh. As there are many ruins at this place, I have instructed the colonists carefully to preserve any antiquities which they may come across in the course of their excavations and building operations, and to send me drawings of them, as, although these will necessarily be somewhat rude and imperfect, they will enable us to form some idea of their character.



NOTES ON QUARTERLY STATEMENT, JANUARY, 1886.

THE ornamental door found by Mr. L. Oliphant at Semmaka must be compared with one at Samaria and one from Neby Turfini ("Memoirs," Vols. II and III). The new example has a human figure, the Neby Turfini door has heads of lions and bulls. It is very curious that in spite of the Levitical law the later Jews seem constantly to have carved figures of animals, even on their synagogues.

The pottery coffin from Shefa 'Amr is also interesting. I found fragments of such a coffin at Sheikh Ibreik, and they are known to have been used by the Phœnicians.

Mr. Selah Merrill will no doubt give us further accounts of the masonry at Jerusalem, found very near where I have always proposed to place the "second wall." Dimensions of the stones, measurements of the drafts, and of the projection of the boss, whether the face is flat or rustic, and what is the precise character of the tooling, are all points of importance, also the level of the foundation, and whether it is of rock or earth. We must be very cautious, because the Crusaders had an inner wall in this part of Jerusalem. It is also necessary to know which face of the wall is seen, inner or outer, east, west, north, or south, and how much is *in situ* or displaced. An elevation with measurements, showing each stone, or a photograph, would be very valuable.

Herr Hanauer does not say if he has ever visited the ruin of Erma. I recommend to his notice Vol. III of the "Survey Memoirs," and the name lists. The meaning of the Arabic word I have long known, and it occurs in my original MS. of the name lists.

Mr. Birch's "City of David" now occupies an area of 200×600 feet, or $2\frac{3}{4}$ acres. I do not consider this large enough for a city, or even for a country house and grounds.

The *Druze Catechism* is a very mysterious document as it stands, but the meaning is clear enough on the basis of what is already known about the Druze religion. A very unnecessary conception of the mysterious character of Druze dogmas seems—judging from my correspondence—to prevail.

The Druzes are an offshoot of the Moslem Batanîn of the eighth and ninth centuries, whose teachings owed much to the Zoroastrians, the Sabians, and the Manichæans.

"The five and the four" are the five incarnations of the Deity in humility and the four in glory, one of which is still to come. The "boundaries" or Hodûd are certain emanations of the infinite Deity thus "limited" for a time, or in a certain aspect. Satanaiel and Hamzah are the first and the last of the nine incarnations of the Soul of the Universe. Gog and Magog are the enemies to be slain in the final struggle preceding the Millennium. "The first and the last" are the incarnations just noticed. "The five" again appear to be the five emanations, Natek, Asas, Imam, Hoja, and Dai. The Greeks and the Chinese are held in honour

by the Druze, apparently because their system is partly based on Platonism, and partly on the Bactrian Buddhism which is connected with Platonism. The Druze doctrine as to our Lord is clearly Gnostic, regarding the Eternal Christ as a true Deity, but Jesus as "the Rival," or enemy of Hamza. The true Christ was not crucified, they say, but the body of Jesus was stolen and hidden after his crucifixion by the true Christ in order to prepare men for the preaching of His religion. "The Being who has created the universe" is the Rival, answering exactly to the Demiurge of the Gnostics. Hakim Bi Amrhi is a reverent substitute for Bi Amr Allah. Ismail is Ismail the sixth Imam, also a historic personage. "What they are aspiring after" means the Imâmat answering to the Buddhist Bodisatwah. The Catechism represents a fairly high stage of initiation, but not apparently the highest, which ends in a negation of all dogmas. It would require many pages to explain thoroughly the Druze system, and the utility of the inquiry is not great. All the elements can be recognised either in Buddhism, or in the Gnosticism described by Irenæus. I have written a full paper on the subject, which may perhaps find its proper place in the "Inquiry" now set on foot by the Palestine Exploration Fund Committee.

Zephathah.—The ingenious suggestion of Mr. Flecker does not seem to me necessary, because Wâdy Sâfieh, which I some time ago proposed as the Valley of Zephathah, passes quite close to Mareshah. Objection could well be raised to Tell es Sâfi as being too far away, but this does not apply to the great valley called Wâdy Sâfieh, up which runs one of the high roads to Hebron. No one who knows Hebrew or Arabic would identify Zeita and Zephathah, which have only the T in common, and not as a radical in Zephathah.

NOTES ON "ACROSS JORDAN."

THIS is a very interesting account of part of the Haurân, and contains much good work. A few notes occur in reading it. The Arabic names in some cases might be translated, and the transliteration in some cases does not quite agree with the original lettering; but these are minor points. *Ain el Ekseir* ("Spring of the little house or tower"). *'Ain Esfeira* I should propose to render "the yellowish spring." It should probably not be spelt with *Te*. *Ain Janna*, evidently an old *En Gannim*, "Spring of the garden." *El 'Ajamy*, "the Persian," a common word used to denote any stranger from the East. *El 'Araj*: I have ascertained that this word, which is very common, means the "the ascent," not "the lame." The former meaning may be supported from Lane's Dictionary.

Dâkah is a word meaning a "tract" of land. *Deir el Leyyeh*, evidently a corruption (like *Deir et Mus*, for "Monastery of Amos"), meaning "Monastery of Elijah." *El Emshiyadât*, "the white-washed," from *Shûl*, chalk, used for whitewash; "the sublime" is not very applicable. *Jillin* is probably

an old Gallim ("springs"), as it is near a great stream. The word *Rubud* appears to mean a "lurking place" or "lair," and occurs also in Hebrew. *Kefr es Samûr* is interesting, as showing Samaritan extension towards Damascus. We know that in the seventh century the Samaritans were widely spread over Syria. *El Mezeirib*, "the Channels." The word *Mezrab*, of which this is a diminutive form, is very common, meaning a place irrigated and producing vegetables. *Nâb*, evidently an ancient Nob. *Na'aeimeh*, "the garden." The word occurs near Jericho. *Nukrah*, as in the case of Râs en Nakûrah, I think is used in the Aramaic meaning of "hollowed out" or "cavernous." *Rasm el Haurah*, "the heap of chalk." *Tawahîn el Mughr*, "Mills of the caves," a common collective form from the root Ghâr. 'Ameidân, an irregular form from 'Amûd, a "pillar." *Tullâl Kanaan*: It is interesting to know if this is certain. The word Kanân means "ridges," and has been confused by some writers with the Hebrew word Canaan. *Et Tireh*: This is spelt with the wrong T. I believe I was the first to explain the Aramaic origin of the word, the meaning of which, "the fort," is lost among the modern Syrians. *Shukeiyîf* means "little cliffs," that being the local explanation of the word, which is very common. 'Uleika, also a common valley name, seems to mean "overhanging." The hermit's caves in inaccessible cliffs are called M'allakah. *Wely*, though used to mean a shrine, really means a "favoured person," i.e., the Saint himself.

Khudr does not mean a "a Moslem saint's tomb;" probably this is only an apparent mistake, as El Khudr, the mysterious "green one," who was sought by Alexander of the two horns, is well enough known.

It cannot be too often said that the fellah dialect is peculiar, and much nearer to Aramaic than to Nahu Arabic. I notice that Professor Palmer has sometimes altered my translation of the names to make them accord more with Arabic, but in some of these cases I am quite certain that the meaning which I attached originally is that which the fellahîn give to the word. Professor Palmer had never lived for any length of time among the fellahîn, and the language of the Arabs with whom he was familiar differs in many respects from that of the peasantry.

Page 22. Further observation as to the Feddân seems to be required. It is stated to consist of two yokes in Western Palestine. I never heard of this before, as I always understood the Feddân to be one yoke everywhere.

Page 45. *Arkâb er Rahwah* certainly means "the wide ridge." It cannot represent Argob, which in Arabic would be Arjib or Rujib.

Page 50. The curious cone may perhaps be a religious emblem (or lingam) as in Phœnicia.

Pages 64-65. The dolmens on platforms and with surrounding circles are very interesting. I found them also in the Jordan valley with such circles, perhaps representing the prototype of a cromlech.

Page 84. The figure on this page appears to represent the Phœnician Eshmun or Esculapius.

Page 132. The Mêdany, if correctly spelt, is a curious form of the word *Mâdhneh*, meaning "Place of hearing," and being the usual name of the

prayer towers which we call Minarets—properly *Menârah*, "Place of fire," a beacon or lighthouse. The woodcutter seems to forget, by the way he shows the grass, that this is a tower 60 feet high.

Page 197. *The Makâm Eyub* is a Christian shrine. Pilgrimages to the place occurred in Byzantine times, and the monastery is said to have been built in the third century by Amr, the Jefnide chief. The Greek inscription over the Church door does not seem to have been recopied. The old *menhîr* is no doubt much earlier than the monastery, but the legend of Job, like many other Bible stories, as localised in Palestine, may possibly be of Christian origin. The Ebionites settled very early in this district, and converted the Arabs. It is difficult to see what Tell el Khammân can have to do with Teman, a word usually represented by Tibneh in Arabic. As to Beidar Uz, the form suggests the origin of the name to be Greek. Uz in Hebrew would in Arabic become 'Aûs or 'Aûd, the latter being the name of a Nabathean and Arab deity. There is a Tibneh in Gilead, but there are many reasons for supposing that the real Land of Uz may probably have been near Petra. It is difficult also to understand why Nâwa is connected with Noah, as the Hebrew word ends with a strong guttural represented by the last radical of the Arabic Nûh for Noah. Nâwa might come from the Greek Noe, but hardly from the Hebrew Noah. Neby Sâm, mentioned on the same page, is found also in Philistia, and appears to be Shem. The Biblical traditions of Palestine require to be very cautiously treated, as Christians were settled and were teaching the Arabs in Syria from the second to the seventh century, and even later, and again in the twelfth and thirteenth centuries, and from the fifteenth century down to our own times. I have already pointed out one certain case in the Jordan valley of a monkish legend preserved by Bedawîn.

The inscriptions appear to have been copied with care, though occasionally similar letters have been mistaken. The texts are chiefly funerary. The long text (p. 134) from Ed Dr'ah contains the date 158, probably of the era of Bostra, making the year 264 A.D.; it contains the title Autocrator, the names of Galienus, of Isidorus, Bassus Marcus Antoninus, Zenodorus, Ælius Torinus, and Sabinus also occur. The two texts from the Wely Neby Sâm bear no Christian emblems, but it is not impossible that they may be Christian, since monasteries were built by the Beni Ghassan in the second century in the Haurân. The first is funerary, the tomb apparently of a certain Phædrus, who is said to enjoy "eternal life in heaven." The second seems to contain the name Dosetheas. Another text from Sheikh S'ad has the date 65, or 171 A.D. Another from Zeizûn has the name Lucius Antonius. Two others from Zeizûn are said to be Christian, but bear no Christian emblems. The first has the date 80, that is to say, 186 A.D., and contains the name of Zeizûn itself in the form ΖΙΖΙΟΥΣ, the other mentions a certain Epiarch Antoninus. These texts, therefore, like many others already collected, belong to the time of the later Antonines, and of the Syrian Emperors, down to the days of Palmyrene supremacy. I have not yet been able to compare them with Waddington or De Vogüè.

There seems to be no impossibility in the suggestion that Zeizân represents Capitolias as far as position is concerned.

No translation is given of the Arabic text from Ed Dr'ah, though presumably the meaning was clear to the copyist. "In the name of God the merciful, the pitiful renewed this Minaret (Menârah) the ruler of the pilgrimage, Daud Ibn, Othman Ibn . . . the humble before God Most High in the reign of the Emîr Aly, son of Shahl. . . . Selim the Kâdy; may both his hands be made strong (or healthy). In the year seventy and seven hundred" (1369 A.D.). Probably Daud was in charge of the Haj to Mecca, then as now passing yearly through the Haurân.

As regards Argob, the Targum of Jonathan translates it Tarakuma, which explains the usual identification with Trachonitis—the Lejja. Reland, however, suggests a connection with the Talmudic Ragaba, now the village of Rujib, north of the Jabbok, which I visited in 1882, and found to be evidently an ancient site. The Havoth Jair villages were in Argob, and this region is said to have been in Bashan (1 Kings iv, 13). So that although Ragaba would be within the kingdom of Og, it seems perhaps too far south for Argob, but it cannot be certainly said that Reland is wrong, for Bashan included Batanea, now El Butein, nearly as far south as Regueb or Ragaba. There is no apparent notice of a *town* of Argob in the Bible.

While speaking of the towns of this district I may note a new identification. Maked (1 Macc. v, 26), also called Maged (verse 36), was in Gilead. I think it may clearly be the ruin El Mejed near 'Ammân, which is described in my "Memoirs of the Eastern Survey."

Page 54. The curious loopholes in the corridors at Beit Akkâr may be compared with a similar arrangement at El Khashm, near the Roman theatre of Majumas at the south end of Carmel.

Page 56. Mr. Schumacher falls back on the old idea that dolmens are sepulchral monuments. I think, however, that the observations taken of some seven hundred examples in Moab preclude the possibility of such a view. In the present instance (see p. 152) the theory necessitates the very improbable conclusion that bodies were laid uncovered to rot on the surface of the ground, the head thrust under a stone, and the rest of the corpse exposed.

Now it can be shown clearly that from the earliest times in Syria the method of burial aimed at *hiding the corpse*, under a great tumulus perhaps, but generally deep down in a trench at the bottom of a rocky shaft. The idea of erecting a conspicuous funereal monument is a late idea. In Syria it does not appear before about 300 B.C., and the Hebrews and Phœnicians, like Kafirs and other early tribes, endeavoured to conceal the whereabouts of the body, as did the Egyptians also in their earliest tombs. The Romans in the second century built tomb towers containing heavy sarcophagi, but even sarcophagi before the Christian era were placed in subterranean tombs. The Babylonians used vaults, and indeed it is clear that for ordinary sanitary reasons it would have been impossible for any people to conceive so foolish an idea as that of burial in free standing

dolmens, leaving the corpse to rot above ground and liable to the attacks of wild animals. We know for certain that the Syriandolmens were not covered over with mounds, and did not stand over excavated graves. It seems, therefore, quite impossible that they can have been sepulchres, while they are noticed in the Talmud as altars, and still are used as such.

The monument drawn on page 152 resembles other known examples of the *Markulim* or Menhir and altar shrine, which we can trace as late as the second century A.D., and also very early in Phœnicia.

As regards the conclusions (p. 65), they will be of value if they are founded on tabulated results of numerous observations. As they stand they do not agree with the observations which I have tabulated in Moab. I have found, after careful comparison, no law of orientation in the dolmen fields I explored, though very many dolmens were parallel to each other. The size of these dolmens is not equal to that of the splendid specimens at El Məslubiyeh. The holes in the side stones have been found in other cases in Syria.

The Greek masons' marks from Ed Dr'ah are interesting. Similar marks occur on the masonry at Baalbek.

The golden candlesticks from lintels at Nāwa may possibly be Christian, for the Ebionites were a very Judaizing sect, and long dwelt in this region.

I cannot find any authority for the statement (p. 209) that there was another Ashtaroth mentioned in the Bible, and distinct from Ashtaroth Karnaim. Reland believes only one such town to have existed, and the Jews and Samaritans only believed in one such city. Ashtaroth Karnaim was named not from any physical feature as here suggested, but from the two horns of the crescent. Istar is called in Akkadian "the lady of the horned face." I think that Ashtaroth Karnaim may best be placed at Tell 'Ashterah, where the name remains unchanged, and not at Tell Ash'ary, a name which represents the Hebrew Seir rather than Ashtaroth. The indications of position are so vague that no objection on this account can be taken to Tell 'Ashterah.

Page 220. I would finally ask why are the Ahseiniyeh rendered "foxes?" Hasein, meaning "goodly," is a proper name. The fox is called Abu el Husein, but this means "father of the fortress," that is to say, the fox's hole. The proper name of the fox is Thaleb.

These remarks are not intended as captious criticism of a useful book. Positive statements have, however, a tendency to reappear in other works unless they are called in question, and the advance of knowledge is thus delayed. We are still suffering in archaeology from many old errors which have passed into received opinions without having any solid foundation in fact. Perhaps some of these notes may be found useful in a second edition of "Across Jordan."

C. R. C.

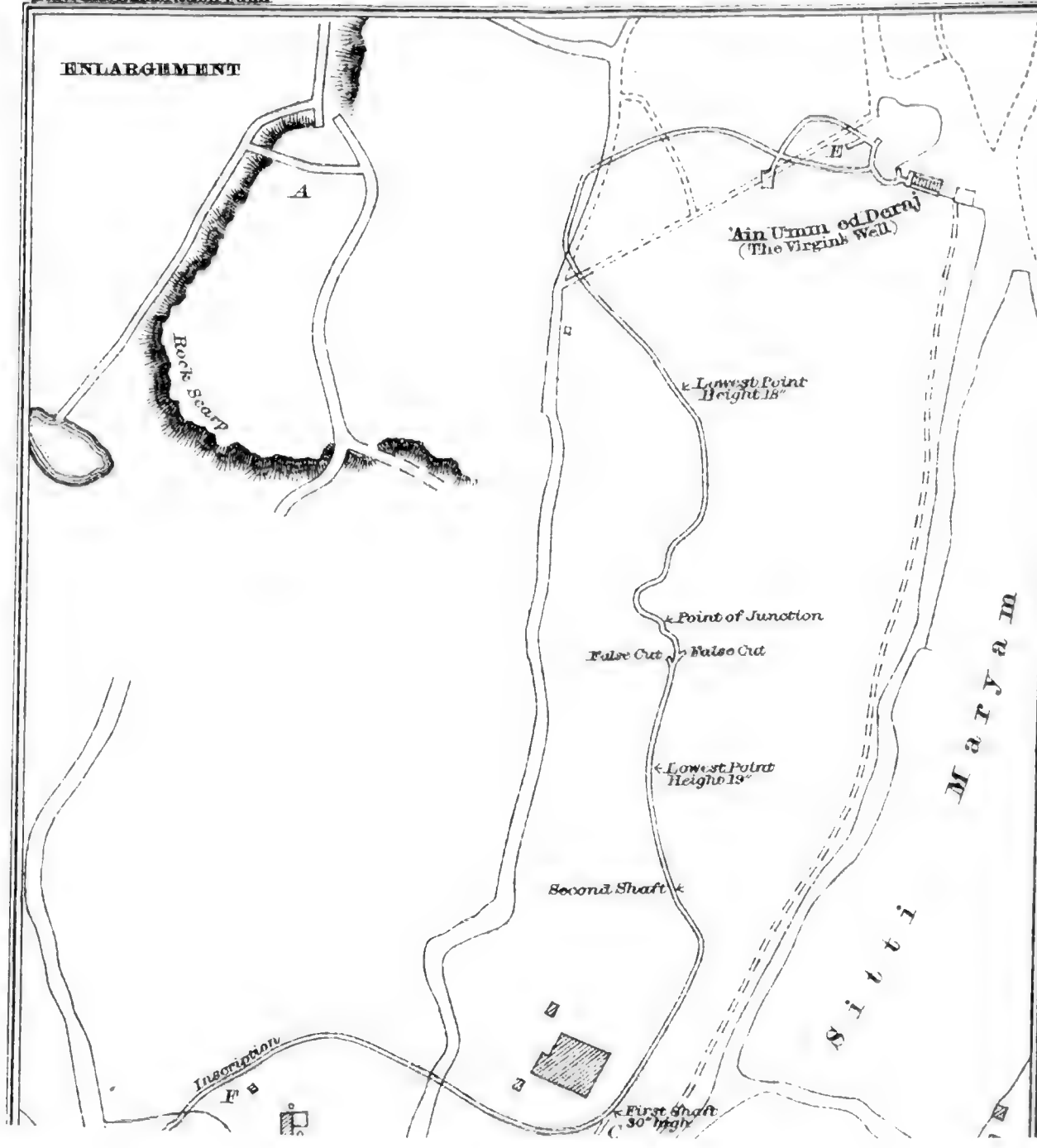
THE AQUEDUCTS AT SILOAM.

WHEN the *Pool of Siloam* is mentioned, that which contains water at the present time is generally meant; below this there is another and much larger pool, which is now used as a garden, and called *Birket el Hamra*; it is formed by a thick wall or dam built across the Tyropœon Valley from Ophel ("City of David") to the western hill (Jerusalem). There are three other tanks, one (near the mill) of an oval form (*a*) on the top of the dam, which is now filled up, but was seen by Herr Schick in 1846; another to the south, outside the dam (*b*), discovered by Professor Guthe, but the north-east corner is believed not to be a right angle; and a third, a small square pool (*c*), found by Professor Guthe in 1881, near the north of the Pool of Siloam. There is now only one real *pool*, but ancient Christian writers mention several (three, four, and more); one was called "natatoria," or the swimming pool; it was large, and had a kind of apsidal end; this appears to be the *Birket el Hamra*.

There were also many aqueducts, of which, though there is no record of their existence, traces are being found. First, the famous one, so often alluded to during the last four years, of which I have not much to say; I found, however, several others when cleaning out the main aqueduct from the Pool of Siloam to the mill; they all lead into the main, along which water now runs. Going down the road from the Pool of Siloam to the mill there is, in the rock-wall on the left, a hole like the entrance to a *rock-hewn tomb*. I cleared it out and found it to be a rock-hewn tunnel, like the famous one, only short. Its form and direction are given on the plan at *A*. For about 16 feet it runs northwards into the rock, and it is then crossed nearly at right angles by another aqueduct. The portion of this latter aqueduct running west has no roof, and is now filled with stones and earth; the part running east has a roof of rock slanting rapidly downwards to a place where there is a regular doorway (*B*), about 4 feet high, hewn in the rock; beyond the door the aqueduct is only about 4 feet high and 2 feet wide, and very regularly cut, and it would be seen on the face of the rock scarp, if it were not covered by the earth of a garden. I sunk a shaft in the garden and found the continuation was only partly cut in the rock, the greater portion, having been masonry, has disappeared. In the garden the aqueduct separates into two branches, one *descending* eastward along the side of the scarp, the other ascending northwards. I cleared the aqueduct which I discovered for about 22 *metres*, and as the northern branch seemed to run towards the first shaft (*C*) in the famous aqueduct, Sir C. Wilson called it a "second" aqueduct. It is quite clear that this aqueduct at one time conducted water to the large pool; was it simply surface water, or was it from the "Virgin's Well?" this question has still to be decided. As the levels not only allow but seem to indicate it, it seems to me that the famous aqueduct originally ran from the first-shaft (*C*) in a straight line to the corner of the scarp (*D*), and then passed through the rock to the large pool. I was confirmed in this view when I heard

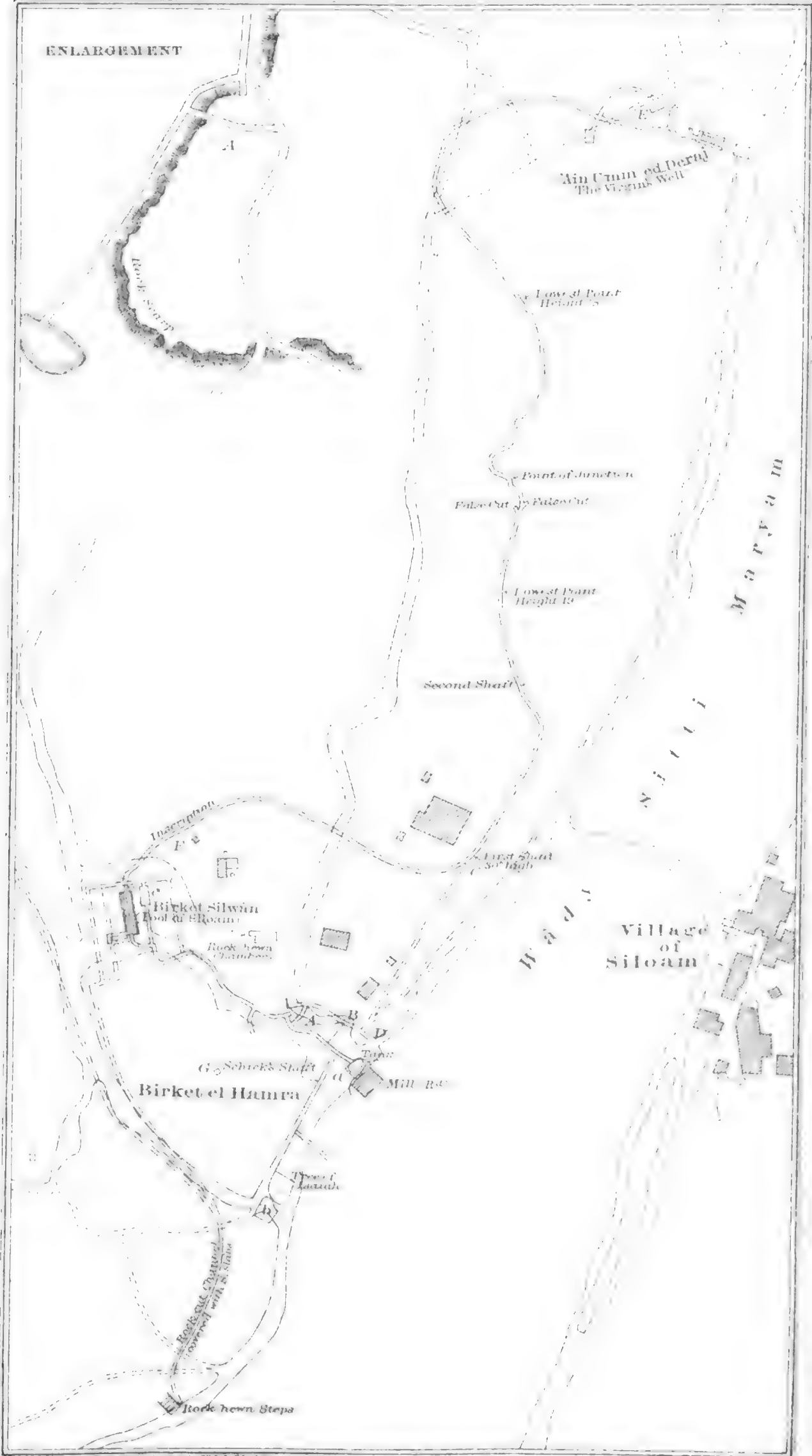
PLAN OF THE AQUEDUCTS AND CONNECTIONS RECENTLY
DISCOVERED AND SUPPOSED CONTINUATION OF COURSE

Palestine Exploration Fund



PLAN OF THE AQUEDUCTS AND CONNECTIONS RECENTLY
DISCOVERED AND SUPPOSED CONTINUATION OF COURSE

Palæstine Exploration Fund



Detail from O.S. Plan of Jerusalem G.A.

100 Feet

100

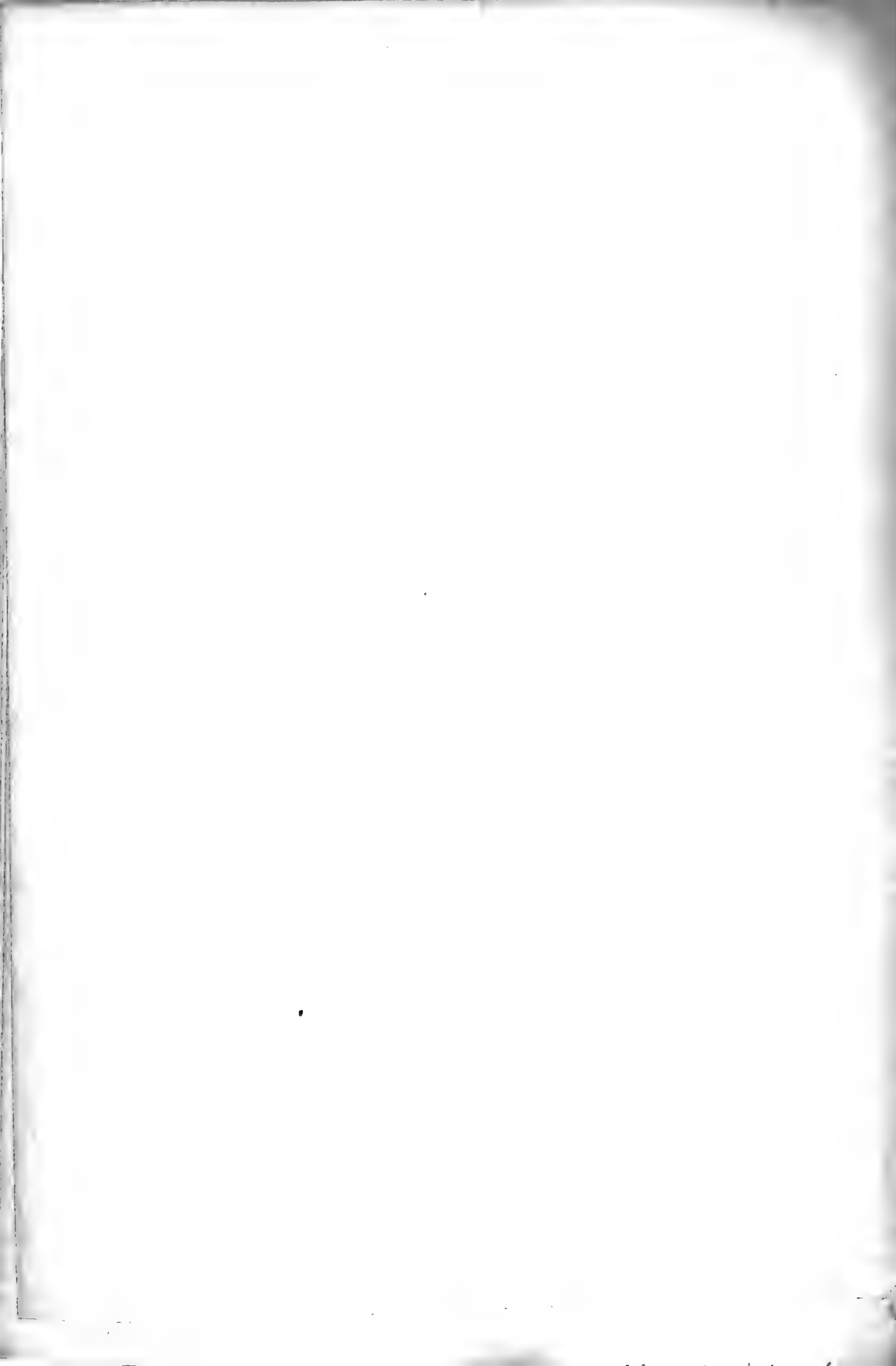
SCALE

200

300

400

500



from those who had been through the famous aqueduct that the first shaft (*C*) was not a regular rock-hewn shaft, but made of masonry in a way which gave the impression that some alteration had been made or some demolition had taken place. It is only about 60 *metres* from the first shaft (*C*) to the traces of the "second" aqueduct. My idea is that the waters of the "Virgin's Well" originally rose to a higher level and ran down the valley as a small open brook, and that even in the most remote times its waters were brought into a sort of pool made by a dam across the Tyropœon Valley. When the place became a *fenced* city it was necessary to bring the water inside the fortifications, and if possible conceal it from an enemy; the rock-hewn tunnel was then made. The work was commenced at the lower end; they could not have commenced at the "Virgin's Well," for the water would have followed them and made the work impossible. I think they made the upper part first, entering by the first shaft (*C*) and Warren's shaft (*E*), and working towards each other; and that the great bend is caused by a wish to keep clear of some important building in the town above (the City of David). I think there were several shafts now filled up and concealed by calcareous deposit; I believe also that a good deal of the work was done from above in the form of a trench, and that the aqueduct was covered with large slabs, the joints of which are now concealed by calcareous deposit. To cut through hard rock, for a long distance, a passage so narrow and low that the workman has to lie on the ground without being able to lift up his head or sit is impossible. I think, further, that at that time the aqueduct was carried from the first shaft (*C*) to the angle of the scarp (*D*), and thence through the rock to the large pool, so that this "second" aqueduct was older than the portion of the famous aqueduct from the shaft (*C*) to the inscription (*F*), which was made afterwards. The doorway mentioned in the "second" aqueduct could be closed in some way when it was considered desirable to stop the flow of water into the pool and turn it down to the gardens.

In regard to this "second" aqueduct, Captain Conder says in *Quarterly Statement*, 1884, p. 241:—

"I believe that the fact which has originated the idea of a second aqueduct, is that a short tunnel (1) has been found in the rock just north of the dam (2) which closes the old Pool below the modern Pool of Siloam. This tunnel I have seen and entered (3). Its lowest part is considerably higher than any part of the Siloam Tunnel (4), and it runs rapidly up hill (5). If it was ever more than a drain, it was probably the end of the surface channels which existed on Ophel (6) in 1872, but which are now destroyed in quarrying (7). The level (8) precludes the idea that it can have any connection with the Virgin's Fountain."

This is very positively and decidedly spoken, and I have only humbly to remark: at (1) that 22 metres is not so very "short," and it only wants three times more to meet the main aqueduct; at (2), the inlet is "north of the dam," but not the upper end; at (3) when "entered" it is clear that it was not carefully examined, very likely under the influence of a guide who wished to conceal as much as possible; at (4), is not correct.

Proof: on the Ordnance Survey plan the *bottom* of the present Pool of Siloam is shown at a level of 2,087 feet above the sea, the top of the "dam" 2,091; difference, 4 feet. Now the *bottom* of the "second" aqueduct is lower than the top of the dam, and further the water from the pool falls rapidly to the dam top. At (5), only the first part (going north to the lower branch) runs "very rapidly up hill;" not the eastern part. The reason why the original straight and open channel was abolished and this southwards leading tunnel was made, I cannot tell, but think it was used as a stair to go down into the aqueduct, hence left on the top again. At (6), there are still several surface channels on Ophel, besides (at 7) the one destroyed. Further, the Ordnance Survey plan gives the bottom of Virgin's Fountain also at 2,087 feet exactly, as the bottom of the present pool; hence both are on the same level;—the flow of water is therefore due to the rising of its level at Virgin's Fountain. Before the whole aqueduct (*i.e.*, the lower part to the pool with the inscription) was made (or any aqueduct, as I said above) the water rose *much higher than it does now*, and so a connection of both was possible.

I say, therefore, the *large pool* got water from the Virgin's Well *before* the lower part of the large aqueduct was made, but as such an arrangement was not convenient for bathing or other pleasure purposes, it was found profitable to cut from the "first shaft" (c) a tunnel through the hill westwards, under the City of David, to a *point higher* up the Tyropœon Valley, where a swimming pool and other bathing arrangements might be made, with the water to be had (from the spring and) higher up in the town. At the lower end of the aqueduct is a rock scarp across the valley, where (in its midst at the bottom) the water runs out. This "scarp," to give it a better look, and also to secure regularity, is cased with a *wall* of fine hewn stones. Along this wall Professor Guthe found a kind of *trough*, made by large and polished stones, into which the water runs. The "trough" has several *outlets*—one to the present *pool*, one to the little pool, and two in the southern part, and I suppose a further one on the north, as I found its lower end entering in the main aqueduct.

Now all drawings and plans of the pool which I have hitherto seen make it a right-angled oblong, but this is incorrect. There are no right angles, and its outlet is in a kind of recess in the south-east corner; its southern wall is not quite straight, and of modern construction, but the lower part of the northern (projecting as a kind of bench) is straight and ancient, and well built of comparatively large stones. I conclude, therefore, that the ancient southern wall was originally of the same construction and in a similar line, so that the outlet would be in the middle. On the bench of the north wall there are still standing a row of pillars *in situ*, but when the wall was made higher, to keep up the accumulation of made earth and *débris*, the half diameter was taken into the thickness of this new wall. Professor Guthe found by his excavation that there was formerly a row of "chambers," or rather halls, along the facing wall across the valley, and gives the measurements of some of their supports, so by this and the "pillars" still *in situ* one is able to restore the plan of the

whole building, a fourfold row of halls for bathing purposes and other amusements.

From the outlet in the pool the water runs first for several yards southwards; it then bends eastwards and enters the main channel, which goes straight on until it bends at a right angle northwards to the foot of the rock cliffs; thence it runs east in a rock-hewn channel to the "dam" and the "mill," partly covered, partly uncovered. The fellahin of Siloam told me, that when there is much water all of it does not go to the mill by the prescribed channel, but part goes towards the south, and this I found to be really the case. So there must have been a channel towards south, like that towards north; but it is in disorder, and entrance to it broken down (all here is masonry and no rock). Whereunto the water is now going, I cannot tell—either lost in the earth and *débris*, or running in a continuation of an old channel; who can say? Whilst digging for hewn stones the fellahin found on the southern hill a deep and wide conduit partly hewn in rock and covered by flagging stones, in which at certain distances are holes, so as to let in surface water. May this have been the continuation of the southern channels of the Siloam waters? The level would allow it. Or was it rather (as I believe) part of the old sewer of the town? If such is the case, then we can with some certainty fix the old "Dung-gate" which wandered afterwards higher up the hill to its present site. The "sewer" of the town now runs under the modern Dung-Gate, and 80 metres further on (on the same side of the hill) it is broken and running on the surface or to places to which the fellahin direct it.

In 1880 (in autumn, when the country is everywhere dry) I made a shaft in the Birket el Hamra (*b*) for water; I found I could not go deep, but drove in an iron rod till it struck the bottom. In the Ophel hill are some caves and cisterns. I should think the "Tombs of the Kings" may be similar.

It would be interesting if learned men could throw some light on all this from the inscription, or the contrary. The "2½ cubits" I think means that the shaft (*C*) was 2½ cubits from the town wall distant; here in the inscription noted, that at any time it might, when wanted, be opened again. My suggestions to the Palestine Exploration Fund would be—

(1) To excavate the "second" aqueduct from the corner of the rock scarp under the soil of the garden northwards to the "first" shaft (*C*), in order to find out whether there was once a connection or no. The cost would not be very great.

(2) To trace and excavate the aqueduct or sewer at the foot of the southern hill, in order to find out whether it has been a sewer, or connected with the Siloam Pool. If proved to be a sewer it could very likely be restored, and thus—

(3) When there is enough money, the neighbourhood of the pool be cleared from earth and *débris*, and all the old remains uncovered, and probably restored again.

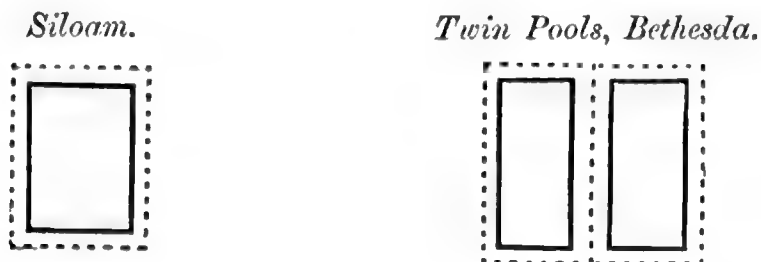
(4) The caves on the southern end of Ophel have not been fully cleared nor examined; something might be found to throw light on the "Tombs of the Kings."

C. SCHICK.

NOTE.

HERR SCHICK's discovery of a second aqueduct, partially rock-hewn, in connection with the water system of Siloam, is very interesting. It is clear from his description that the lower pool, *Birket el Hamra*, received water direct from the "Fountain of the Virgin" at some period which Herr Schick places prior to the completion of the well-known Siloam Tunnel. There is much to be said in favour of his view, but whether he is right or wrong, the question is of sufficient importance to require further examination. It is therefore to be hoped that the Fund may enable Mr. Schick to prosecute his researches, especially in the neighbourhood of the shaft *C*, and trace out the further course of the aqueduct.

It may be of interest to notice that the "four-fold row of halls," or portico, running round the four sides of the Pool of Siloam, is mentioned by the Bordeaux Pilgrim (333 A.D.), and that a somewhat similar arrangement appears to have existed at the Roman bath at Bath. This may also throw some light on the arrangement of the five porches, or porticoes, of the twin pools mentioned by the Bordeaux Pilgrim, which I, in common with others, am inclined to identify with the Pool of Bethesda and the *Souterrains* under the Convent of the Sisters of Zion. Four porticoes would be round the pools and one between them, as in subjoined diagrams:—



C. W. W.

THE HERODIAN TEMPLE, ACCORDING TO THE TREATISE MIDDOTH AND FLAVIUS JOSEPHUS.

THE great value resulting from a comparison of two independent sources of information as to an historical monument is further enhanced when this comprises a religious motive power, thus making the research of science as interesting to the feelings as it is to the intellect.

The Herodian Temple belongs to this class of monuments, and an exact acquaintance with it is to many the fulfilment of a religious duty as well as the solution of an archæological problem. Of this Temple we possess two totally independent accounts: one in the *Treatise Middoth*, the other in the works of Josephus. The advantages to be derived from an examination of both sources and documents have been hitherto altogether ignored,

and indeed are still far from receiving their proper value, for it is obvious that this is only possible when the two narratives are regarded as equally trustworthy, when they are scrutinised with impartial eyes, and when the conclusions arrived at are based on internal evidence, not on dogmatic prejudice or pedantry. But in this matter such a criterion has been entirely lacking, for in this case (as in all Judæo-antiquarian questions) Josephus alone receives credence, while the Rabbis—like the Pariahs, with whom no man may come in contact—are not considered competent to give evidence, and have been in this, as in other cases, the object of the most contemptuous attacks for negligence and untrustworthiness.

But, now that impartial and unprejudiced research has at last begun to scrutinise the infallible Josephus somewhat more closely ; and to judge him on his own merits alone, not a few dark spots have been observed on this great luminary, especially on the parts now under our consideration. What follows is an instructive example of the difficulty of demolishing the wall of a thousand-year-old superstition or pulling down the stronghold of prejudice. The hundreds of arguments which prove partisanship in his narrative (especially in his account of the Galilean war, in which he was personally interested, or when his time-serving of Titus and the Imperial House guided his pen), the numerous contradictions in his writings (proving beyond doubt that he often worked in the dark, and did not gather his information from pure and authentic sources), and the many other failings conspicuous in his works, have not hitherto been sufficient in the non-Jewish literary world, nor indeed, as we shall see, in the Jewish world of letters in all cases, to promote to its legitimate position a source of information, whose chief fault is that its authors were “Rabbis,” to whom truthfulness in matters of history and precision in narrative must always be denied. But though some of the errors which occur may be obviously set down as copyists’ mistakes (the *agadic*, where a somewhat emphatic portrayal is required, are easily distinguishable), surely not those, or at any rate not so many of them, as are to be found in the Ideal Historian. In point of precision the Mishna is surpassed by no other work of research, as can be amply proved by the arguments of the Talmud. And yet this original work is pushed aside, though it has at least as much to show in favour of its trustworthiness as the other has against its own veracity. In the following treatise an attempt is made by means of a closer investigation of the two, to harmonise, where possible, what appear to be discrepancies ; or, where this is impossible, to reduce the divergence to its smallest dimensions, and to establish the correctness of the statements in the Mishna. If this be called a panegyric, I answer, Why not ?—let the Mishna, so long reviled, despised, or totally neglected, have its panegyrist for once. Moreover, the following analysis will furnish supplementary information for the Treatise Middoth from Josephus, as well as other elucidations of the Mishna.

We shall arrange our material according to the threefold division in Tosifta (*cf.* Bab. Tal., Yoma 69*b* and Sota 40*b*), viz. : (1) The Temple-Mount, (2) the Women’s Outer Court, and (3) the Men’s and Priests’ Outer

Court and the Temple proper, subdividing this last into three sections ; in short, we shall divide their construction as the Mishna does, and shall search Josephus for divergences.

A. THE TEMPLE-MOUNT.

(הר הבית) τὸ ὄρος τοῦ ἱεροῦ, 1 Macc. xiii, 52) to the Women's Court.

This space consists of two parts, viz., (i) the eastern, outer, and Temple-Mount proper (500 cubits in length and in breadth), and (ii) the western, Chêl. The outer part was wholly surrounded by a wall, and the other part was separated from it by a boundary called the Soreg. The breadth of the former is not given in either of the authorities, but from the statements of the Mishna it can be deduced that it measured 168 cubits, including the wall and the Soreg ; the breadth of the latter is accordingly 10 cubits (Mid. i, 3 ; ii, 1, 3).

The divergences between the Mishna and Josephus, at this point, are as follows :—

- (1) The Mishna allots to the Temple-Mount an area of 500 cubits square ; Josephus one stadium (= 600 feet).
- (2) According to the Mishna there were altogether five gates in the wall of the Temple-Mount, viz., two in the southern side, and one each in the western, northern, and eastern ; Josephus, on the other hand, says there were four in the western side, an indefinite number in the south, and *none* in either of the other two sides.
- (3) According to the Mishna the סורג was only 10 handbreadths high, *i.e.*, $1\frac{2}{3}$ cubits (ii, 3) ; Josephus gives its height as 3 cubits.
- (4) According to the Mishna there were twelve steps in the Chêl ; according to Josephus, fourteen.

With regard to (1), first let us examine the relations between the measurements furnished by Josephus, who uses the Greek scale, and those of the Mishna, which are according to the Mosaic mode of reckoning. We shall then see not only that the differences which appear so vast are reduced to comparatively small dimensions, but also that the Mishna furnishes the means required for correcting Josephus.

- (a) According to the Treatise Kelim xvii, 9, 10, there were two kinds of Jewish cubits, viz., a "lesser" cubit of 5 handbreadths, and a "middle-sized" cubit (the Mosaic one) of 6 handbreadths (*cf.* Ezek. xl, 5 ; xliii, 13 ; also Erubin, 4a, Menachoth, 97). Now, according to R. Jehuda, whose view is generally accepted, the latter was used in the measurements of the actual building, while the Temple utensils were measured with the former. The Mishna furnishes no indication of the way in which the ground measurements were taken, and since it cannot be shown that any rules for measurements of this kind have come down to later times, either one or the other standard may have been used ; let us then adopt the lesser cubit.

- (b) According to Thenius (*Theol. Stud. and Critiken*, 1846, p. 109 *et seq.*), the Mosaic cubit measured exactly 214·512 lines (1 foot = 12 inches, 1 inch = 12 lines) = 18·5 inches; thus the lesser cubit = $\frac{5}{8}$ the Mosaic cubit = 178·76 (but *cf.* Zuckermann, *Frankelsche Mtschr.*, 1864, pp. 335 and 348).
- (c) Of the Greek cubit ($\pi\eta\chi\upsilon\varsigma$) = $1\frac{1}{2}$ feet, there were also several kinds: (1) the ordinary cubit = 6 handbreadths = 24 fingers (*Her.* ii, 149) = 205 lines = 17·587 inches; (2) the greater or royal cubit, Babylonian or Egyptian = 7 handbreadths or 28 fingers (233''') (*id.* i, 178); and finally (3) the little or 5-handbreadths cubit ($\pi\acute{\iota}\gamma\omega\nu$, *id.* ii, 175), which, however, is sometimes confounded with the $\pi\eta\chi\upsilon\varsigma$.
- (d) A stadium is equal to 570 feet 3 inches 4 lines (Uckert, *Geog. of Greece*, I, ii, 73 *et seq.*; and Forbiger, "Handbuch," I, 551 *et seq.*; *cf.* Winer, *R. W. B.*, s.v. Stadium). Now the dimensions furnished by the Mishna (on the hypothesis that they are calculated with the lesser cubit) = $500 \times 178\cdot76 = 89380$ lines = 620 feet 8 inches 4 lines. Difference from a stadium, a little over 50 feet. But
- (e) Rosen has proved (*Das Haram zu Jerusalem und der Tempelplatz des Moria*, p. 35 *et seq.*) that the estimate of Josephus (in the *Antiquities*) which sets down the extent of the Temple-Mount as one stadium square is too small, but that very likely, according to the estimate given in the *Wars*, which states the area of the Temple and the Castle Antonia together as six stadia. A considerable amount ought to be subtracted from the extent of the latter, and added on to that of the former. The more exact language of the Mishna therefore supplies us with this correction. (*Cf.* also on this point Keil, *Archæol.*, § 28, 5.)

Regarding (2), Josephus says (*Antiquities*, XV, xi, 5):—

"On the west side of the outer Temple wall there were four gates, one of which led into the royal castle at the time when the ravine lying between them was filled up, two led into the Lower Town (Acra), and the last into the 'other' town. . . . The fourth façade had also gates towards the middle of it." Keil (*Solomon's Temple*, p. 131 *et seq.*) considers the latter description of the gates on the east side very obscure, for Josephus adds that there was here a triple colonnade, which was built over a deep ravine, so that it seems incomprehensible that there could also have been gates and entries here. Scholz (in his *Comment. de Hierosylmæ singularumque illius partium situ et ambitu*, *Bonner Program.*, 1835, p. 11) says that three of these gates were on the western side, and the fourth in the south-west corner; which indeed must have been the case if, besides the four gates, there had been another in the south. The Rabbis, he says, also mention five gates, it is true; but as they place two of them on the south side, and transfer the other three to the west, north, and east respectively, *therefore* (thinks this critic) they show that their narrative is not historical truth, since no gates could have been constructed over a ravine

400 cubits deep, and he blames De Wette (*Archæol.*, p. 240) and Hirth (*Year Book of the Royal Academy, Berlin, 1816* : 17, Philosophical Section) for giving credence to the Rabbis in the division of the gates. Keil, in his *Archæology*, laconically observes that the evidence of "the Rabbis of course counts for nothing" against the express statement of Josephus. But I think I need hardly say that this "ipse dixit" does not settle the question in our opinion. If we examine Keil's argument we shall find his dogmatic assumption is quite groundless. In the south, we are told, there could not be one gate, much less two, as the Mishna says; for if so, they would have been built over stupendously deep abysses. But this is in flat contradiction to Josephus himself, and therefore he (Keil) is convicted on his own evidence. Moreover, it is altogether opposed to the evidence of the most competent experts—Tobler, Williams, Schulz, Krafft, and Ritter: *for these scholars deny the very existence of this ravine which is alleged to have been so perilously deep—this so-called Cheesemakers' (Tyropæon) Valley, which is said to have extended from the northern peak of Zion to this spot—because minute investigations of the ground all prove it to have been a level plain!* Hupfeld indeed tries (*D.M.Z.*, xv, p. 93) to weaken this hypothesis by stating that we cannot draw any correct inference from its present aspect; for though it is now a plain, yet (says he) it *may* have been filled in by numberless landslips, &c. But this is scarcely sufficient to prove this alleged deep abyss, and certainly does not establish its existence *beyond doubt*.

On the eastern side there undoubtedly was a deep valley (the valley of the Kidron), as there still is. But because "Josephus knows nothing of a bridge over the Kidron," of course—we are told—there *was* none; yet there might well have been one then as there is now (Robinson, *Palest.*, ii, p. 171). But we need not pause to seek for errors in Josephus here, for this is just the very weakest part of his topography, since most accurate topographical researches have shown (Hupfeld, *ib.*; Keil on 1 Macc. i, 33) that he has incorrectly assigned the position of the Acra, which he must have known better than almost anything else. Again, his division of the gates is impugned by many anomalies, for (1) the connection with the "other" town (*i.e.*, the upper town, Zion) would have been far more natural and obvious from the south than from the west; but not "about the middle," where Josephus places the southern gate, but in the south-west corner. And so Scholz seems to have thought, seeing that he assigns the southern gate or one of the western ones to the south-west corner. (2) The connection with the royal castle, situated at the north-west corner of the Temple (Baris, Antonia, *cf.* the description in the Wars, V, v, 8). And so with the whole of the lower suburb of Bezetha, would have been much closer and more direct on the northern side than on the west, whence they could only be reached by a circuitous walk. (3) The unequal distribution of these gates, by which two are made to lead to the smaller Acra, and only one to the town proper (the Upper Town), must surely appear equally incomprehensible. We shall scarcely therefore be wronging Josephus if we impute to him an error of memory

on this score ; but even this is hardly necessary, for he does not *distinctly* declare that the four gates were *on* the western side (πλευρά μέτωπον), but that they were “towards the western side” (ἐν δὲ τοῖς ἐσπερίοις μέρεσι), so that one of these may, in fact, have been in the south-west, leading to the city of Zion (in the Mishna it is reckoned as one of the two southern gates, and the other may have been the gate which Josephus places “towards the middle” of the south side), and the other, the western gate of the Mishna, to the Acra. Again, as to the two gates of Josephus leading to Baris, one was not a real gate, and therefore is not mentioned in the Mishna. The other (טרי or טרי), in a more northerly direction, was restricted in its use by the Castle Antonia. Moreover, later explorers (Catherwood, Robinson, &c.) by discovering remains of the southern gates in the subterranean double gateway beneath the Mosque el Aksa, have thereby confirmed the Mishna’s statements (Winer, *ib.*, p. 580-3), that they were on the other side of the eastern gate, through the πύλη ὥραία (Acts iii, 2-10), which most commentators have held to be this gate.

As regards (3) the commentators of the Mishna differ concerning the structure of the Soreg. According to some, it was a latticework with large interstices (R. Obadia Bartenora, &c.); it was, according to others, a firm wall (Aruch, Maim., &c.). Josephus supports the latter theory, and declares that on this wall pillars were placed with inscriptions for warning off the heathen.

L’Empereur (De Mensuris Templi, p. 42) tries to reduce the great discrepancy between Josephus and the Mishna in this respect by the emendation τριστεγος (having-three-layers) or τριστοιχος (three-walled) for τριπηχυς (three-cubits), and supposes three layers of stone and a fourth of wood, which last by itself (leaving the foundation out of account) might have been of the height given in the Mishna. It is possible also that the balance of the height of the Soreg given by Josephus, where it contradicts the Mishna, was the measurement of the underground foundation (*cf.* אומם on the Inner Temple, C 3, and R. G. Lipschutz in Comm. תפארת ישראל).

Concerning (4), as far as this passage, abounding in contradictions and inaccuracies, may be aided by one number, the difference will disappear if we suppose that before ascending the twelve steps, and also at the entry into the Women’s Court, there stood a threshold stone.

Before passing to the middle part of the Temple, let us here state certain details in which the accounts of the Mishna are sometimes confirmed and made more evident ; or, at other times, one among the various elucidations of the Mishna commentators receives additional support. Hence we are able to state—

- (a) That the Temple-Mount was surrounded by double rows of pillars (Pesach, 13*b* and *c*), since Josephus also speaks of splendid colonnades, which were supported by the outer walls of the Temple-Mount. Moreover, the second explanation of Aruch is justified, viz., that the סטין (στοαι) colonnades were sup-

ported from below. And so also is that of R. Lipmann Heller (Bem. ii, 1) that the Temple-Mount was completely covered except at the sides. We may add thereto from Josephus that the colonnades were from 30 cubits broad, and that the arched roof and ceiling of cedar-wood was supported by white marble pillars, 25 cubits in height, and hewn out of a single block. This last, however, appears to be one of those stretches of imagination he is so fond of, as the passage is in contradiction to another one. (See further down.)

- (b) That the Soreg was a solid wall, and also that it surrounded the Temple on all three sides of the Temple-Mount.
- (c) That the Chêl had no special walls of its own, but began immediately after the Soreg. See R. Obadia in opposition to the theory (Maim.), which allots an eastern wall to it (*cf.* Schilte ha-Gibborim, 2*a*). Josephus's account supports the former hypothesis, not only because he mentions no walls between the Soreg and the Women's Court, but also because he says that the inscriptions warning the heathen were placed on the pillars *over the Soreg*, thus indicating that the Chêl began there.
- (*d*) That the various flights of steps in the different parts of the Temple filled up the openings of the gates and the whole façade as well, as has been already conjectured in תפארת ישראל ii, 3, No. 23. This, too, is confirmed by Josephus, inasmuch as he says that the 40- (or 30-) cubit eastern wall of the Women's Court was all covered with steps, which also extended over the whole façade. This latter observation will better illustrate the universally maintained statement of the Mishna, that the walls were "high," even if the number be not inaccurate.
- (*e*) That the pavement of the Temple-Mount was tessellated with various kinds of stone, unlike that of the Solomonic Temple which had a flooring of cypress planks; and since such was its pavement, this throws some light on that passage (Megilla 22*b*) where it is said that "a man should not throw himself down to pray outstretched on a paved floor." *Cf.* also the frequently recurring רצפה in Ezek., Chron., and the Mishna; also Aruch under רצף.

Without connection with the source of information we are examining, and partly in direct antagonism to it, are the following statements:—

- (*a*) That in the inscriptions, heathens were forbidden to cross the boundary of the Chêl, on pain of death. If this inhuman edict was ever published, it would at most have been in times when such heathen-hating zealots as Elieser ben Ananias (see Wars, II, xvii, 2) were masters of the situation.
- (*b*) That around the Temple hung warlike equipments taken in battle with foreign tribes, to which Herod is said to have added those taken from the Arabs. No mention is to be found of this in our authorities; the עטרות (Zech., vi, 14), which

were above the Ullam Gate, were according to Aruch and Tosaphot (עטרות) bow-shaped golden window ornaments (*cf.* Oholot xiv, 1). Also Hecatæus says (Josephus contra Apion, i, 22) that there was no dedicatory offering (*ἀνάθημα*) in the Temple; but this would be sheer tautology if, as Herzfeld thinks, this is identical with the foregoing *ἄγαλμα* (statues). Moreover, it is contradictory to the general conception of a Temple among the Jews—"the place of prayer for *all* men" (Jsa. lvi, 7)—the place of peace, to whose altar no iron was to be brought, "so that that which shortens man's days might not be brandished above that which lengthens them" (Mechilta, Exod. xx, 22)—it would, we repeat, be repugnant to Jewish feeling, to make it a standing evidence of the overthrow of their enemies, and though it might have been expected from Herod of Idumæa, it is scarcely to be conceived in his predecessors. In 1 Macc. i, 22, mention is only made of "the golden ornament" on the outside of the Temple, after speaking of the Crown of the Secharja; nor could the "wreaths and scutcheons" (*id.* iv, 55) refer to these trophies, since the Maccabees, at the time of the dedication of the Temple, did not possess the trophies taken from Antiochus. Finally, Josephus himself says (Ant., XVII, vi, 2), on the occasion of the rebellion organised by the patriotic jurists, Judas ben Sariphaeus and Matthias ben Margoloth, that Herod had undoubtedly broken the Law by causing a Roman eagle to be placed over the greatest door of the Temple, seeing that the Law forbade the setting up of images.*

The statement of Josephus that the Temple was somewhat lower on both sides than in the middle, so that the latter could be seen at a distance of many stadia by those dwelling opposite or journeying towards it, is neither contradicted nor supported by our authority.

B. THE WOMEN'S COURT (עזרת נשים).

This space was an area of 135 cubits square; no actual mention of any gate is found, but we are told that in each of the four corners was a cell, לשנה, without roof, 40 cubits in length and 30 or 40 in breadth, (R. Schmajah); that scaffolding was brought and set up for the women, at the division of the sexes in the water-drawing festival during the Feast of Tabernacles; that fifteen semi-circular steps, each a cubit and a half in height and breadth, led into the next court; and finally, that there were two underground cells between the two courts for storing the musical instruments of the Levites.

Now Josephus is in this place somewhat obscure, and his two accounts

* [But this evidently applies (1 Kings vi, 29, 35) only to raised pictures (צורות בולטות) or actual images, not to engraved ones (נטיקעות). *cf.* Abod Sara, 43b].

obviously contradict one another : nevertheless, in each case they differ from the Mishna on the point under consideration. The divergences are as follows :—

- (1) Josephus assigns a number of gates to this outer court, viz. : three on the south side, three on the north, and one large one on the east, in the Antiquities ; but in the Wars he gives us nine, viz., four in the north and south respectively, and one in the east.
- (2) According to Josephus, the double gates were 30 cubits high and 15 broad, but the one “behind the Corinthian,” says he, was 50 cubits high and 40 feet broad ; now the Mishna tells us that all the gates were each 21 cubits high and 10 broad, except the Ullam Gate, which measured exactly double each way.
- (3) Josephus speaks of five steps at the gate of which the Mishna says nothing, although it calculates closely enough the ascent (of 22 or 22½ cubits) from the Temple-Mount to the Hechal Portal (ii, 4, cf. Yoma 16a), and he says these five steps were not so high as those above, whilst the Mishna states that all the steps were of the height and breadth mentioned (ii, 3), with the single exception of the Ullam flight, and there were only fifteen of these.

As regards (1) later archæologists, Winer and Keil make the two accounts of Josephus tally, by supposing that in the Antiquities he has merely left out the two Women’s Gates on the north and south, and that the statement in Middoth ii, 6, where four doors are enumerated in the north and south, harmonises with this. Let us scrutinise this more closely. According to I, iv, 5, there were 7 gates in the “Outer Court,” viz., 3 north, 3 south, and 1 east (Nikanor) ; according to ii, b, however, there were 13, namely 4 north, 4 south, 2 smaller gates near the great gate in the east, and two “nameless” in the west. The first-mentioned south gates are all included in the second narrative, and an upper gate (שער העליון) is added, but only one of the first-mentioned north gates is there, and three other names, among them a Jechonja gate, which may well have been identical with the one (ניצוץ) included in the first account in the Mishna, and would only have been regarded as an historical reminiscence ; the question whether there was a double name for one of the two other gates last mentioned, and the admittedly omitted בית המוקד is of no consequence to our inquiry. The two last mentioned are the Song Gate (שער השיר) and the Women’s Gate (שער הנשים) ; the former name is explained by the fact that the Levites brought their instruments out of their underground depositories through this gate. Now these depôts lay between the Israelities’ and the Women’s Court (*id.*) ; it is very probable, therefore, that this exit was at least in the immediate neighbourhood of the Women’s Court. Hence it appears probable that these gates near the western boundary (סמוכות למערב) were situated low down towards the west : on the south were the שער חדלק and then the שער העליון and in the north the Jechonja Gate (ניצוץ) and the Gate of Offerings

(שער הקרבן), and for the two others we may reasonably assign on the one side the gate of the First-Born (שער הבכורות) and the Water Gate (ש המים), on the other the Women's Gate and the Singers' Gate, if not *in*, at least *near*, the Women's Court.

That the latter is included in the general conception of עזרה is evident from Biblical usage, for in Ez. (at the place before cited) the Women's Court and the others appear under the general term הצר, and are only distinguished by the epithets פנימית and היצונה, and also from Rabbinical authority (see among others, Maim., Beth Habech. v, 3). Moreover, if we consider the south side, it seems very probable that the last of the gates was situated in the Women's Court. The name of the Water Gate is plainly derived from a well situated there, and in Ez. xlvii, 2, it is stated "the water gushes forth there, and will again flow forth from the well of the Temple;" and again he tells us, God led him to the gate of the House (*i.e.*, Temple), from whose threshold gushed forth water. "And he led me forth to the outer gate of the way, to the gate that looks towards the east, and behold! water trickled out," &c.; thus it was in the extreme east, *i.e.*, the Outer (Women's) Court (*cf.* Rashi and other commentators). Finally, our theory is supported from post-Exile times by a passage in Nehemiah viii, 1, 2, and receives additional corroboration from Yoma 69*b*. In that passage it is distinctly stated that Nehemiah performed the reading and expounding of the Law on the place by the Water Gate for men and women, which (says the Talmud) took place "at the Women's Court;" hence it follows that the Water Gate must, at any rate, have been in its immediate vicinity. We are thus quite justified in placing the outermost gate on the north and south side of this space. That Josephus omits the two little side gates of the Nikanor Gate does not call for special remark, as the first Mishna (which only mentions seven) does the same. It seems much more difficult to understand the two ("nameless") western gates of the last Mishna. True it may be that these are not mentioned in the first Mishna because they were much smaller than the other ones. On the other hand, Josephus positively declares that "the western side had *no* gate: the wall here ran on in an unbroken line"—just as also the Ezek. Temple has no water-gate, which Abard (Intr. to Ezek., *cp.* 40) has already pointed out, and even ת"ר"ט on Schekalim V, v, 3, would be inclined to support Josephus if he were not restrained by reverential belief in the Mishna.

Even if Josephus is correct—as many archaeologists, both ancient and modern, think—in placing the Nikanor Gate in the east and at the entrance to the Women's Court, in opposition to the constant testimony of the Mishna and the Talmud, which places it in the west by the Israelites' Gate, the difficulty in this passage will, on further scrutiny, be found to be in nowise diminished. For Josephus has distinctly declared that special gates were constructed for the women on the north, south, and east sides, but (says he) the west side (called the women's bounds) had no special gate, but ran on uninterruptedly, which, however, does not preclude their having been one or two gates on the west side

of the Israelities' and Priests' Courts. But the premiss itself is false: Josephus places the Nikanor Gate on the same spot as the Mishna does (see below). Nevertheless, the difficulty can be got over if we agree with the lately edited **באר הגולה*** in placing the two west gates in the corner of the Ullam which projected into the Hechal (see below), for then the west side of the actual wall would of course be without gates and run on uninterruptedly.

As for (2), the divergences, which seem so obvious and so immovable, will be found to admit of complete explanation by a closer comparison of the texts. The Mishna says (ii, 3), "All the gates (except the Ullam) were 20 cubits high and 10 broad, and all of them (the Ullam again excepted) had doors." Josephus says, after giving the dimensions, "The space broadened from the entry inwards on both sides into tower-shaped niches, 30 cubits in width and in length, 40 in height." But neither the Mishna nor Josephus says that the doors were immediately by the entry, so that they may easily have been hung much further back in the sloping interior at a correspondingly greater elevation and width.

As for (3), the five steps which led "to the gates"—mention having already been made of fourteen—have been the cause of much racking of brains for archæologists, which has finally led to Winer's complaisant solution, accepted even by Keil ("Archæol.," p. 151) and Rosen (*ib.* p. 43), viz., the assumption of $14+5=19$ steps to the Women's Court. Thus once again the peace we thought to have established between the accounts of the two authorities on this point is imperilled. But to these accounts there is something to be added. Josephus tells us of fifteen steps, agreeing with the Mishna, which led out of the Women's Court into the Men's, and he adds that one-third longer steps led to the other gates. This is explained (*cf.* Winer) by the Women's Court lying five steps lower than the men's, for Josephus observes that these fifteen steps were "lower" than the five which led to the other gates (those of the Men's Court), and thus the five and the fifteen had each the same total altitude; but this is again contradictory to the Mishna, in which it is said that each step, except those of the Ullam, had the same height and breadth. Thus the hypothesis and the deductions obtainable from it are alike invalid, owing to internal contradictions in their enunciation. If we are to suppose the five steps connected with the fourteen in the Women's Court—(and we have already expressed our opinion that had this been the case Josephus would surely have said so, which opinion is strengthened by the fact that he allots another number (*viz.*, 15) to the next flight)—by which means alone we can get number nineteen, then it would seem obvious that they could not be connected with other steps in a totally different situation. But Josephus would surely have spoken of nineteen steps, not of fourteen and five, to which, lastly, moreover, he expressly applies the epithet "other"

* [Mainz, 5637. An anonymous work belonging to the first third of the seventeenth century. See the introduction for Delitzsch's and S. Sach's theories as to its author.]

(ἄλλοι); and finally, Josephus says, not that these fifteen steps were "lower," but that they were "shorter" (βραχύτεροι), apart from the fact that it would be a peculiar architectural freak to flights of stairs with such high steps on the north and south, and on the west a flight with lower steps, altogether out of proportion to the others. It seems, therefore, most probable that the five steps were totally disconnected with any of the other flights, and that in a diagonal direction towards the northern and southern gates (to which, for completeness' sake, may perhaps be added to the eastern gate, though one of the two flights certainly led to it already), the terrace-shaped walls of earth were led up to by five steps, which were longer than the others. The Mishna in its description takes no notice of these, because it is only concerned with the direction from east to west; and by limiting the aim of its dimensions (ii, 3) by the words "which were there" (שהיו שם), it excluded the application of them to the other sides.

We cannot here obtain from Josephus so much material for supplementing the Talmud as we did in the last section; such as it is, it may be summed up as follows:—

- (a) The wall of the Women's Court (if Hirth's emendation be correct) was 30 cubits high.
- (b) The broadening of the portal inwards into tower-shaped niches of 30 cubits in length and breadth, and 40 in height, supported by two pillars, each 12 (?) cubits in girth.
- (c) The height of the gate towers.
- (d) Confirmation of the probability that the two ("nameless") western gates were not in the middle of the wall, but in the corners.
- (e) The five steps situated at the side gates, providing a connection with the Women's Court.
- (f) That the Nikanor Gate was made of shining metal (ii, 3) (Corinthian bronze).

Not in accordance with our tradition are the following:—

- (a) That the gates, posts, and threshold-coping were covered with gold and silver; according to ii, 3, they were covered with gold only; however, the record there speaks of gates only, and it is possible that the silver covering may apply to the posts and threshold-coping.
- (b) That women were so rigorously forbidden to overstep their prescribed limits; of this our Talmudic sources say nothing, or at most the passage (Kidduschin, 52*b*) relating to it involves nothing like this rigour. Moreover, according to the commentators, the above-mentioned women's gate was so called because the women entered the inner court through this gate to assist at the offering of sacrifice, then that the women present were not to advance as far as the men.

In conclusion, just a word or two as to the position assigned by Josephus to the Nikanor Gate. Many scholars, of our own and of former days, conceive that this gate, which the Mishna situates at the end of the

Women's Court, is placed by Josephus at the east side of the court, hence adjoining the Chêl. But a closer scrutiny of this part of his narrative will show the error of this belief. He does indeed say (Wars, V, v, 3) that this gate of Corinthian bronze (the Nikanor Gate) lies without the Temple (by which we must also understand the two inner courts, for he calls the sanctuary, in its narrower sense, "the sanctuary itself"—*αὐτὸς ὄναός*—§ 4); but this is certainly indefinite enough, for the Temple proper only embraces the Hechal and the Holy of Holies. However, the two inner courts may be perhaps included in the chief division, as in our arrangement. If so even, it must be admitted that this Nikanor Gate is situated by him in front of the Israelites' Court at any rate, and certainly not on the east side of the Women's Court; moreover, in the very passage we have been dealing with, Josephus speaks of the gate "behind the Corinthian, in the women's court, on the east side," opposite the entry into the sanctuary, so that the Corinthian must have been westward of this gate, *i.e.*, at the entry into the Israelites' Court, which he (as aforesaid) includes in the sanctuary. The last-named gate is the above-mentioned שער הקרים, or שער התחתון (see כפתור ופרח, *cp.* 6).

We now come to the last division of our subject, which we split up into the following subdivisions, proceeding from east to west:—(1) The two inner courts (Israelites' and Priests'), the courts (in a narrower sense) to the altar of sacrifices; a space behind this altar stretching to the forehall of the Temple proper (בין מזבח לאולם), 22 cubits wide; (2), this forehall; (3) the sanctuary proper, consisting of two parts; (4) the space behind this sanctuary.

C 1. THE OUTER COURTS UP TO THE ULLAM.

Each of these courts has the same breadth as the Women's Court (135 cubits), and a depth of 11 cubits; between the two was a boundary of ראשי פספסין. The explanation of these words is much disputed; some hold it to have been a beam running across the bottom (R. Shmajah), while others maintain that it was a projection of timber from the north and south walls (R. Obadia). According to a statement of R. Cheser ben Jacob (derived from Maimonides), the connection between these two courts consisted of an erection, 1 cubit in height, extending along the whole breadth, and on this stood the orchestra of the Levites, made of stone, $1\frac{1}{2}$ cubits high, and having three steps, each $\frac{1}{2}$ a cubit in height. In the fore-courts were a great number of cells (לשכות), and in the Priests' Court, the altar of sacrifices, constructed as follows:—It stood on a base 32 cubits square, of such sort that on the south and east from the edge to the boundary on the north and west, there was a gradual diminution of a small (5-handbreadth) cubit; so that the base on the north and west was 32 middle cubits, but on the other sides was less by a small cubit in the north-east and south-west (increasing to a smaller cubit). On these lines stood a rampart filled with stones, one (middle) cubit high; then an

embankment on all four sides, a (smaller) cubit high, and a similar rampart 5 (middle) cubits high was erected round the sides of this area ($30\frac{1}{2}$ middle cubits); then, on a further embankment of a (small) cubit was thrown up a rampart 3 (middle) cubits high, and of similar composition, so that the area of the new surface was $28\frac{2}{3}$ (middle) cubits. On the four corners a space was embanked, a (middle) cubit longer and broader and a (smaller) cubit higher, and this was left hollow. Thus the priests only moved about on a surface whose sides were $26\frac{2}{3}$ (middle cubits) and breadth less than a (middle) cubit; for the inner square of $24\frac{2}{3}$ (middle) cubits was the actual burning-place. The height amounted to $9\frac{2}{3}$ (middle) cubits = 58 handbreadths, or 8 middle and 2 smaller cubits (Middoth, cp. iii, Menachoth 97b; Maim., Beth Habech. ii, 7). The space (of 22 cubits) behind the altar was entirely taken up by a flight of stairs, having twelve steps of various breadth and height, which ran along the Ullam Wall (תפארת ישראל), iii, 6.

Now let us see what Josephus says in this respect, as to the constituent parts of this portion:—

- (1) He places a little low-stone barrier of one small cubit in height (πηχναῖον) between the Israelites' and the Priests' Courts, which may easily be reconciled with the ראשי פספסין, especially with the first of the accounts given (פספסין v. ψηφίς); still more easily with R. E. b. J., whose height of one cubit may well be identical with Josephus's boundary, from which, however, he must have omitted the three steps of the דוכן. Again, he says the Temple and altar were *surrounded* by this enclosure (περιέστρεψε δὲ τὸν τε ναὸν καὶ τὸν βῶμον, κ.τ.λ.) so that the people might be separated from the priests: according to v, 2, the boundary was only on the east side.
- (2) The altar (according to Josephus) was 50 cubits in length and in breadth, and 15 in height. As for (1), whilst it may be shown, by internal evidence from Josephus, that his usage of the words "enclose," "surround," is inexact, yet he here probably meant only *one* encompassing wall: otherwise he must have allotted to this partial enclosure the whole 135 cubits, as he himself gives the breadth of the Temple as 20: hence, if the expression is to be taken literally, it would follow that the people had free ingress as far as this enclosure. But, according to our authorities, the people could not set foot in the space of 11 cubits before the altar, *i.e.*, the whole width of the Priests' Court, and this is confirmed by Josephus when, in his usual summary fashion, he distinctly mentions (Ant., XV, xi, 5) a third inner room which priests alone might enter, and also when (Wars, v, 6) he refers to the altar the space "before the Temple," having previously left room in the Priests' Court. Finally, no credence can be given to this "enclosure-wall," because the altar was placed so far in the interior of the Temple towards the west that we

have no space left at our disposal for the continuation of an east wall round the altar and its appendages ; besides which the Ullam would have been divided by it. The expression, therefore, must certainly be altogether inexact, and we need only devote our attention to an east wall at the entry to the Priests' Court, by which the people were certainly kept back from entering the altar. But if any one is still inclined to insist on enclosures round the altar, let him content himself with the many cells in the east and west corners, which certainly, in an indirect fashion, surrounded (*i.e.*, enclosed) the Priests' Court with regard to the altar (*cp.* also Herzfeld, *Gesch.*, p. 488, Anm. 114).

As for (2), Hirth has already shown (as before, p. 12) that there would certainly not be room enough for an altar covering so large an area ; he therefore suggests as an emendation 40 instead of 50 cubits,* while others before him would alter cubits to feet (*cp.* Haverkamp note on this passage). According to this latter assumption the difference in the statement of the dimensions is reduced to so small an amount that it might well remain unnoticed in much more precise accounts than those of Josephus ; for 50 feet (Greek) = $\frac{2}{3} \times 50 \pi\eta\chi\epsilon\iota\varsigma = \frac{2}{3} \times 15 \times 17\cdot587$ inches = 586·2 ; while 32 (Mosaic) cubits = $32 \times 18\cdot5$ inches = 592 inches ; the total deficit not quite 6 inches (see above, A (b)). Moreover, it is distinctly laid down by both Josephus and the Mishna that the base was made in such a way that the surface gradually became narrower, and this view is adhered to by former and present archæologists (*cf.* Reland *Aut. Sacr.*, 97f ; Cramer *de ara exteriori templi*, Ugolini, Winer on *Altar of Burnt Offering*). Undoubtedly the difference in height is in any case greater, but this also may be much reduced. To justify our method let us first take a cursory view of all the numbers which occur in our survey. There are 53 of them, viz., 1 stad. (4 times), 300 cubits (2), 120 (1), 100 (2), 90 (1), 70 (1), 60 (2), 55 (1), 50 (5), 45 (1), 40 (5), 30 (4), 25 (5), 20 (3), 15 (3), 10 (2) (but one of these should only be 9), 5 (2) : to these add 12 (2), and 162, 27, 16, 14, 8, 6, 3, each occurring once. Very competent investigators have declared that five of these last nine numbers are untenable (some from internal evidence, and some from their obvious improbability), so that only four of these are left. Thus he gives us 44, most of them divisible by 10, the others divisible by 5 ; also 4 not reducible. Is it then a very arbitrary statement to assert that Josephus has a violent longing for numbers as large as possible at one time, and at other times for numbers divisible by 5, and that he tried everything to obtain them ? Now we have already mentioned (A i) that there was among the Greek lineal measures a small cubit ($\pi\upsilon\gamma\omega\nu$), which contained only 5 handbreadths, and that this was sometimes put for the $\pi\eta\chi\upsilon\varsigma$. Let us suppose, then, that Josephus, from a predilection for multiples of 5, used this as his standard in the height : we get $17\cdot587 \times \frac{5}{3} \times 15 = 219\cdot837$ inches ; the Mosaic = 58 handbreadths = $10 \times 18\cdot5 -$

* Yet this does not, as he thinks, give the *same* ratio between the dimensions as in the Solomonic Altar (2 Chron. iv, 1), where the ratio is 1 : 2 (10 : 20), while here it is 3 : 8 (15 : 40). Still the difference is diminished.

$\frac{18.5}{3} = 179$ inches (*circa*), difference (slightly over) 40 inches, *i.e.*, $\frac{40}{17\frac{2}{3}87} =$ (*circa*) $2\frac{1}{7}$ Greek cubits, thus nearer 15 than 10, for which reason Josephus put them down as 15.

By way of supplementing our knowledge of Middoth through Josephus, we get well nigh nothing more than the new explanation of the ראשי פספסין or of the מעלה of R. E. b. J. On the other hand, we are made acquainted with not a few absurdities and unnecessaries (see note 39). There is one remark touching the ritual, *viz.*, "that no non-priest might, *in any case*, enter the Priests' Court;" but the Mishna, much more precise in these particulars, says (Kelim i, 8) that this veto was not altogether absolute, but forbade any non-priest to enter the Priests' Court "except on occasions of bringing their offerings there;" and Herod (Josephus notwithstanding) certainly did not hesitate to make use, like any Israelite, of his ritual rights.

C 2. FORE HALL.

(אולם) ITS WALLS AND ENTRY.

The twelve steps at the end of the Priests' Court formed the entry into the Ullam—the fore hall of the two divisions of the Temple proper, which in the Mishna's language is included under the denomination, Hechal (iv, 6, 7). It had an eastern wall 5 cubits thick, with an entrance gate (40 cubits high and 20 broad), the latter having merely a curtain and no doors (ii, 3), though the other gates were furnished with both (Yoma 54a. Ketuboth 106a). Above the Ullam Gate was an ornamentation consisting of five cross-beams (אמלתרא μέλαθρον) of oak, so arranged that a beam of 22 cubits long stretched above the threshold and extended, on each side, one cubit beyond the portal; above it the next beam was one cubit longer in each direction, and so on, each beam increasing one cubit each way, as it ascended; the whole being interspersed with masonry. The east wall was longer than the 70 cubit broad façade of the Temple proper (Hechal, in the narrower sense, and the Holy of Holies) by 15 cubits both north and south. This east wall was connected with the wall of the Hechal opposite to it by cross-beams at the top, and from these beams golden chains hung down into the Ullam space (iii, 5, 6, 7; iv, 7).

Here let us note the following points in the narrative of Josephus which differ from our authority:—

- (1) Josephus states that the Ullam Gate was 70 cubits high and 25 wide.
- (2) He says the length of the Ullam was 50 cubits; and
- (3) That the wall in front on the Ullam extended 20 cubits each way beyond the Hechal.

As regards (1), the difficulty may be solved as above in B 2, for Josephus is here again speaking of *doors*, where the Mishna only speaks of *entries*.

As for (2), the figures given by Josephus are at variance with his own

statements, and therefore they furnish no materials for criticising a record which is unimpeachable, either on internal or external grounds; especially when this record shows us cubit by cubit the relative positions of the many hundred cubits.

As for (3), *cp.* iii, 2.

Let us once more set forth such information supplementary to our authority as is obtainable from Josephus and *vice versa*.

(a) The two projections of the Ullam walls on the right and left are called by Josephus "shoulders" (*ὤσπερ ὄμοι*). This should support the opinion of the ר"א"ב"ך (Beth Habech., iv, 5, *cp.* also ט"י"ת iv, end) against that of Maim., viz., that the Ullam wall was *only* in the east, and not also in the north and south.

(b) Josephus is in harmony with the Mishna in speaking of a separating curtain in front of the fore hall without doors, and (like the Mishna) he again makes mention of such a curtain in front of the Hechal; this information is further supplemented by the Talmud telling us that there were thirteen such curtains of the Israelites' Courts altogether (Yoma 54a, Ketuboth 160a, *cf.* Tamid vii, 1), among them one in front of the Hechal, which, however, ט"י"ת on Tamid vi, 1, has overlooked, although he himself quotes the passage in the Talmud, Shekalim iv; *cp.* on this R. Jesaia Berlin, in his Annotations to the Mishna (ראשון לציון).

A not altogether uninteresting little point in a certain passage in the Talmud may be cleared up from Josephus. He states (Wars, V, v, 4) that on the fabric of these curtains was a representation of all the sky, except the zodiac, while according to Jerus. Schekal. viii, 5, lions and eagles alone were said to have been represented thereon. Hence the passage we have referred to would seem to support the hypothesis of R.

Elijah Misrachi on Exod. xxvi, 31, and R. Juda Rosanis משנה למלך on Klê Hamikdash viii, 15, who think that Jerus does not mean that the representations on the fabric were limited to these two forms.

To conclude, some light may be thrown on a doubtful passage in Josephus, not hitherto properly understood, and this may be done from our authorities and by means of the comparison above made between the various cubits. Josephus says that from the Ullam outwards the front part of the nave was open, and was 90 cubits high, and so forth. This number 90 appears incomprehensible after Josephus has given the inner temple a height of 100 cubits, and to ascribe the difference (like Winer does) to the slope of the roof is unsatisfactory, because the roofs in the east are quite flat (as Hirth here takes it), or at any rate never afford such a precipitous slope as this would require. But on comparing the statement of the Mishna as regards the height of the Temple (iv, 6), we find that the main part ends with the 91st cubit (inclusive) and the other 9 cubits are only ornamental. Now, suppose that the outer hall (תפארת ישראל No. 74) provided, like the Temple itself, with a roof, had actually one in common with the Temple, but, not having such ornaments,

its height was terminated by the roof itself : then in the total height there would be a deficiency of 9 Mosaic cubits = $9 \times 18.5 = 166.5$ inches ; 10 Greek cubits = $10 \times 17.587 = 175.87$ inches ; difference (slightly over) 9 inches, which, coming from Josephus (who is summary in these matters), may be regarded as in accordance with the Mishna.

C 3.

HECHAL, HOLY OF HOLIES, SPACE BEHIND.

Next to the Ullam comes the 6-cubit thick Hechal wall, in which was a gate (20 cubits high and 10 broad) with doors, and on the boundaries. Over this gate was a golden vine resting on poles, and frequently augmented by new offerings such as golden leaves or pears, or grapes of gold. The Hechal itself was entered by the Hechal Gate. The lower nave was 40 cubits in length and height, and 20 in breadth ; cornices and ornamentations 5 cubits in height, succeeded this lower space ; then the upper storey with the same dimensions as the lower, and in addition timber ornamentation, latticework and bird-scarers, in all 9 cubits high. From this could be entered the Holy of Holies, of the same height and breadth, adornments, projections, &c., but only 20 cubits long. In front of the Holy of Holies was a cubit's space, partitioned by two curtains. The west wall of the Holy of Holies was 6 cubits thick, and by it was a cell 6 cubits broad, with a back wall 5 cubits thick and 11 cubits vacant space behind it, in which the priests could move about (*cp.* Yoma 21a). The breadth of 100 cubits was completely filled by the Ullam wall ; Hechal and the Holy of Holies were respectively at a distance of 15 cubits each northwards and southwards, and constituted a breadth of only 70 cubits. These were thus distributed : on each side the outermost wall of enclosure, 5 cubits thick ; next outer cells 3 cubits broad, cell-walls 5 cubits thick, cells 6 cubits broad and the Temple wall proper, 6 cubits thick (iv, 1, 6, 7 ; v, 1).

On comparison with Josephus, we have the following divergences to consider :—

- (1) The Hechal Gate was (according to him) 55 cubits high and 16 broad ; moreover, Josephus appears to know nothing of the double doors.
- (2) The breadth of the Hechal and of the Holy of Holies was, says Josephus, only 60 cubits, and consequently the wall of the Ullam projected, according to him, 20 cubits in each direction beyond it.
- (3) The Mishna (as shown above) allots the height in such a way that both lower and upper naves are each 40 cubits ; in the total of 100 cubits are included the foundation, the 5 cubits of woodwork between the two storeys, and the 9 cubits above the upper one ; Josephus merely remarks, very laconically, "Lower nave 60 cubits, upper 40."
- (4) Josephus appears to think there was only one curtain between the

Holy of Holies and the Hechal, but the Mishna gives two (אמה טרקסין).

- (5) Lastly, Josephus having disregarded the due proportion between the breadth of the Hechal, together with the Holy of Holies, and the Ullam, has no space to spare behind the west wall of the Holy of Holies.

As for (1), we will not merely content ourselves with the remarks on B 2; for, according to the Mishna, this gate was not like that of the Ullam, higher than the others; and therefore we have no warrant to go beyond the maximum height of the highest part of the portal, as given by Josephus, viz., 40 cubits. Now Lightfoot has brought the foregoing divergences into harmony, by the supposition that Josephus has included the timber-work, ornamentation, &c., in his measurement, while that of the Mishna is the entrance alone. Moreover, that Josephus at any rate knew something of some double doors in the Temple, that they were those of the Hechal, and are here referred to by him, seems at least extremely probable (*cp.* Anm., 48.)

As for (2), the difference in the statements of the breadth of the Hechal, or rather the projection of the Ullam wall, may be more apparent than real; for the Mishna includes the 5 cubit thick outermost northern and southern wall of the Hechal and of the Holy of Holies, but Josephus does not; which seems the more plausible, according to the view maintained by some who take this כותל המסבה to have been a solid and hence useless, whilst the Slaughter-Knife Cell [בית החליפות] in these projections of the Ullam was certainly made use of. Hence the breadth of the Hechal would be diminished on each side by 5 cubits, and of course the projection of the Ullam would be increased by the same amount.

The explanation of (3), (4), and (5) might well be that Josephus, in order to obtain the highest possible round numbers, includes woodworks and ornamentation, like that of the 5 cubits above the lower storey; for we have found him capable of much more serious deviations (*cp.* on 1); but even then there would still be a difference of no less than 9 cubits. Now, of course, $2\frac{1}{2}$ cubits may be accounted for by the difference between the Greek and the Mosaic cubit, but even then the balance of $6\frac{1}{2}$ cubits appears excessive. This may be removed by a closer scrutiny of the *foundation* (אויטם). Among commentators of equal authority there is a difference of opinion as to whether this part, which takes up 6 cubits of the height, was underground (Maim., R. Obadia), or was like a threshold above ground (see R. Shemaja, *a*; also ט"ו"ט on iv, 6). Josephus also makes mention of the foundation, which he traces back to King Solomon (Ant., XV, xi, 3; Wars, V, v, 1). Now let us take it that Josephus (in accordance with the latter of the two theories) considers all the constituent parts of the Temple *above* grounds, but reckons in the necessary 6 cubits of underground foundation to complete his large, round numbers; then the two statements are still closer (nay, almost identical),

as here again to the 6 Mosaic cubits—according to the above solution—as compared with the Greek measure of Josephus, 0.31 cubits, must be added. His omission of the greater part of the superstructure (the golden pikes for scaring birds are all he mentions) does not necessarily *contradict* the Mishna's statement: he puts down his round 100 as the height of the top of the upper nave, but is not thereby of necessity in opposition, *e silentio*, to the other.

Once more must we return to the oft-mentioned subject of the different scales of measures, in order to meet an objection which appears to contradict all our argument, viz., that Josephus gives the same dimension for the length of the Temple (Hechal and Holy of Holies) as the Mishna does; but since, for each cubit, he ought to have had 0.913 inches more (*cf.* Ann. 50), he ought to have allotted over 42 for the Hechal and (over) 21 for the Holy of Holies. But surely we need not be surprised at Josephus's inaccuracy, which has been admitted by all later investigators, especially with respect to figures and measurements, and indeed I do not see any other explanation of the (accordance of the) figure 100 in the Ullam wall; but, as far as the length is concerned, the differences may be adjusted, especially as regards the omission of one cubit in the Holy of Holies; for Josephus only mentions one curtain, a view which has also its supporters from the Mishna. One explanation is that this curtain hung immediately behind the end of the Hechal, and the 20 cubits of the Holy of Holies took their beginning from it; as for the 2 cubits in the Hechal, we must bear in mind that according to all the critics the number 50 for the length of the Ullam is impossible, and must in any case be corrected, so that we may as well have space for the 2 cubits lacking, as for the 11 cubits behind the Holy of Holies.

In conclusion, a few words respecting the way in which the two sources supplement one another, now that the contradictions and errors have been discussed (see note 39). We have—

- (a) The information from Josephus (Wars, V, v, 5), that the upper storey had no connected apartments (תאים) like those mentioned vi, 3, and that the ornaments at the upper windows reached over them confirms the very probable conjecture in that direction.
- (b) Size of the vine hanging over the Hechal portal (see note 47).
- (c) The covering of the roof and the sides with golden plates or white marble.
- (d) Confirmation of the explanation of כליא עורב by pikes (or spits) of gold.
- (e) A new explanation of the epithet "great" applied to the Hechal Gate (*cf.* notes 32, 47).

According to the Antiquities (as last cited), the building of the Temple was performed by 10,000 *priests*, an exclusiveness almost inexplicable, which may perhaps be explained on the grounds of a Boraitha, and may not be without weight in an old controversial question.

APPENDIX I.

Hecataeus on Jerusalem and the Zerubabel Temple.

We have already mentioned the information quoted by Josephus from the book on the Jews by Hecataeus, a philosopher and historian who flourished under Alexander, and had relations with Ptolomæus I. This quotation contains such interesting matter, besides that which immediately concerns our subject, that it is worth a more thorough perusal. The passage runs thus : The Jews possess many strongholds and cities scattered throughout the whole country, and one fortified town named Jerusalem, 50 stadia in circumference, and inhabited by more than 120,000 people. In the middle of the city is a stone wall (500 cubits long and 100 broad), having double gates. Within this is a four-cornered altar of unhewn white stones joined together : its sides are each 20 cubits, its height is 10 ; moreover, there is a great Temple, in which are an altar and a candelabrum, both made of gold, and weighing two talents : on the latter a light burns, which is never allowed to be extinguished. No consecrated offering, nor statue, nor grove, nor plantation, nor aught of that kind, exists here. The priests are there unceasingly day and night, performing certain expiatory rites, and they are not allowed to drink wine in the Temple.

APPENDIX II.

Dr. Graetz has published an essay which touches our subject in many ways ; it is called "The Courts and the Gates of the Second Temple." The tendency of this archæological inquiry is in the main critical, whereas ours chiefly seeks to harmonise the authentic sources, and for this reason we have not referred to it before. We will now cursorily review the results of his inquiry, limiting ourselves to those remarks which appear worthy of notice, and leaving out of consideration mere prejudices, *e.g.*, his lordly scorn for the Mishna, and the usual unproven assertion of some passages as "suspicious, improbable, getting results *per fas et per nefas*."

He decides in favour of Josephus as regards the material of the Soreg (*i.e.*, stone, as against the Mishna commentators who pronounce it to have been wood), because (he says) certain expressions used in connection with it (ii, 3) as פּרָצוֹת and גְּדָר are applied *only* to stone walls.

But this use of גְּדָר is certainly not *exclusively* applied to stone walls (though it frequently is so used ; *cf.* Rashi Erubin 49*b*), see Talmud Sabbath 6*a* and Rashi *ibid.* ; it is, moreover, well known that in the enclosure out of which a קַרְפֵּיף ר"ה"י &c., consists, as indeed for all boundaries brought about by a גְּדָר, the material is quite irrelevant. Indeed the verb formed from it is applied to all materials, even to furniture (*cf.* Mikwa'oth v, end), and to this its antithesis פָּרִיז naturally corresponds, of which a direct proof may be obtained (*cf.* Levy, Chal. Dic. s.v). Graetz settles the question of the fourteen and the five steps (according to an emendation

of the text which he has put forward) in such a way that the former were at the entry to the Chêl, the latter—not even mentioned by the Mishna—on the other side at its exit. On this point, however, it is worth observing that in this case the Mishna not only does not mention these five steps, but cannot even have known of them, because according to the exact account it gives of the total ascent (see ii, 4, and Joma 16*a*) these five steps cannot have existed at all. But, moreover, the placing the fourteen steps towards the east side of the Chêl is quite inadmissible according to Graetz's emendation, because then the steps would be not before the "second sanctuary" (Temple Court), but before the Chêl. It is incorrect to say that owing to the four corner-halls of the Women's Court of the area of 135 cubits, only 35 cubits square remained free: for each hall only measured 40 cubits (ii, 5), thus in between there was left a free space 55 cubits long and 40 broad. When Graetz accuses Maim. (and thus indirectly all the commentators who follow him) of "wonderful confusion," because they identify the שַׁעַר הָעֲלִיּוֹן with the Nikanor Gate, though one was at the entry and the other at the exit of the Women's Gate, he himself overlooks that this Nikanor Gate, according to i, 4 (and from that according to all commentators) was situated on the west side of the Women's Court, which (as we have seen above) Josephus also adheres to. Hence the account (Jerus. v) confirming this appears to be not "so erroneous" as Graetz thinks.

ZOAR AND THE DOOMED "CITIES OF THE PLAIN."

I HAVE previously had occasion to object to the validity of certain identifications, in making which the authors ignored the plain requirements of Holy Scripture, and preferred the statements of Josephus or other secular writers.

The publication in your columns of the paper contributed by Mons. Clermont-Ganneau to the "Revue Critique" (*Quarterly Statement*, p. 19), following on the more moderate remarks of Mr. Guy le Strange in the July *Quarterly Statement* of 1885, impels me to protest against the acceptance of the views expressed therein, which seem to me to embody the same principle of setting aside the statements of the Bible, in favour of those of profane authors.

In so doing, I wish to point out that every passage in the Book of Genesis, in which the five cities are referred to, implies that they were situated at the *northern* end of the Dead Sea.

Besides the numerous passages in which they are spoken of as being in the "*ciccar*" of *Jordan* (an expression of itself quite incompatible with a position south of the Dead Sea), we have the assertion that "Lot journeyed east," an incidental allusion in perfect accordance with the opposite view, but a direction by pursuing which he could never have reached the lower end of the lake.

Then we have further confirmation of this in the narrative of the raid of the Four Kings, who, on reaching El Paran, turn and go to Kadesh, after which they smite "the Amorites that dwelt in Hazezon Tamar" = Engedi = Ain Jidy, about midway up the western side of the Dead Sea.

It is not till after passing Hazezon Tamar, on their northward march, that they reach the Vale of Siddim and join battle with the Kings of the Five Cities who have *gone out* thither against them.

The course of the narrative thus implies that the Vale of Siddim occupied a position between Hazezon Tamar and the Cities of the Plain, which must *à fortiori* be placed north of Ain Jidy.

If I understand his argument, M. Ganneau seems to imply that Zoar received its name from one of Lot's daughters, whereas we are expressly told (Gen. xix, 20-22) that Bela was renamed (the Little one) in regard to Lot's appeal for permission to lodge in it, and it was not till after leaving Zoar that the *elder* daughter (*not* the younger by the bye) became the ancestress of the Moabites.

Hence, even if the name Segor, or Zoghar, be derived in the manner suggested by Mons. Ganneau, proof is quite wanting that Zoghar of the Arabs was identical with the Biblical Zoar.

Further, in claiming the authority of the Onomasticon on his side, M. Ganneau identifies Nimrim, which is there said to be north of Zoar, with N'meira, in the region south-east of the Dead Sea, and exclaims, "Here, then, is a first *solid bench mark*." However, on examination, it will, I think, be found that this bench mark is by no means so immovable as he fancies, for Captain Conder identifies Nimrim with the locality of the present ruin Nimrin east of Jericho, on the opposite side of the Jordan, in which direction also Lasha has been placed (by some writers), which is mentioned in Genesis x, 19, along with the first four cities of the group. As to the Gomorrah twenty leagues south of the Dead Sea, Abraham and Lot must have possessed much more than modern Arab acuteness of vision, to be able to see the *circle of Jordan* extending so far!

I may be allowed to repeat that what I wish to contend against is the *necessary identity* of the city Segor, mentioned by Arab and other geographers, with the Biblical Zoar—in such close proximity with Sodom that Lot had time to reach it in the short twilight of an eastern morning, and whose position along with the other four cities in the *ciccar* of the *Jordan* renders it needful (in accepting such identity) to set aside the plain statements of Holy Writ.

H. B. S. W.

YOMA, OR THE DAY OF ATONEMENT—*continued.*

CHAPTER VIII.

1. On the day of atonement it is forbidden to eat and to drink,¹ and to wash, and to anoint, and to put on the shoes, and *ministrare lectum*. But the king² and the bride³ may wash their faces, and the *puerpera*⁴ put on shoes.⁵ The words of Rabbi Eliezer:⁶ and the wise men forbad.

2. Whoso eats as much as a thick date,⁷ together with its kernel, and drinks as much as a cheekful⁸ is guilty. All things eaten are added together to make up as much as a date, and all things drunk added together to make up as much as a cheekful. What is eaten and what is drunk are not added together.

3. Whoso ignorantly eats and drinks once is liable for only one sin-

¹ Notwithstanding that eating and drinking are punishable by cutting off, the mishna teaches that they are *asoor*, forbidden [which does not necessarily imply any penalty], because it brings forward also other afflictions, the neglect of which is not punishable by cutting off. And these five afflictions correspond to the five afflictions written in the Law, namely, "a Sabbath of rest" in the section "speak to the priests" [Levit. xxiii, 32], and "a Sabbath of rest" in the section "after the death" [Levit. xvi, 31], and in "on the tenth of the month" in the book of Numbers [xxix, 7], and in "on the tenth day of the month" in the section "speak to the priests" [Levit. xxiii, 27], and in "this shall be a statute for ever unto you" in the section "after the death" [Levit. xvi, 29]. In all of these it is written "you shall afflict." There are also only five afflictions mentioned in the mishna, because eating and drinking are reckoned as one thing.

² It is necessary that the king should look beautiful, as it is written (Isaiah xxxiii, 17), "thine eyes shall see the king in his beauty."

³ She must be beautiful, in order to be agreeable to her husband, and during the whole of thirty days she is called a bride.

⁴ חיה, a woman in childbed.

⁵ On account of the cold.

⁶ Refer to all of these, namely, the king, the bride, and the woman in childbed. The decision was according to Rabbi Eliezer.

⁷ A large date, which is less than an egg. And notwithstanding that all the measures of eating are "as much as an olive," this is because it is written in reference to it, אכלה = eating. But here, where it is not written except in reference to [a soul who is] not afflicted, it is explained, that less than as much as a date he does not take notice of, and that he is afflicted. And nevertheless it is established to us that half a measure is forbidden by the law, but that they do not incur cutting off, or beating, except for [a whole] measure.

⁸ All that can be put into one side of the mouth so as to make that side visibly prominent is called מלא לוגמיו, a cheekful, and its measure in a man of medium size is less than a quartern.

offering.⁹ Whoso eats and does work,¹⁰ is liable for two sin-offerings. Whoso eats food not fit to be eaten, and drinks fluids not fit to be drunk, and who drinks brine, or the oil which exudes from salted fish, is free.

4. They do not afflict boys¹¹ on the day of atonement, but instruct them,¹² a year before,¹³ or two years before, in order that they may become accustomed to the commandments.

5. If a pregnant woman perceives an odour,¹⁴ they give her food until her soul returns to her. To a sick person they give food at the command of two skilled persons,¹⁵ and if there are no skilled persons there,¹⁶ they give food at his own command, until he says "enough."

6. A person seized with an insatiable hunger [בולמוס = *bulimia*]¹⁷ they feed, even with unclean things, until his eyes become enlightened. To a person bitten by a mad dog¹⁸ they do not give to eat of the net of its liver,¹⁹ but Rabbi Matthia ben Kharash permitted.²⁰ And Rabbi Matthia ben Kharash said further, they put medicine²¹ into the mouth of a person who

⁹ Because eating and drinking proceed from one scripture, and are regarded as one thing.

¹⁰ Eating and doing work proceed from two scriptures, and are regarded as two things.

¹¹ They are not bound to restrain them from food.

¹² With respect of hours: if he is accustomed to eat at four, they give him food at five or six, according to the strength of the boy.

¹³ One year before the time when he ought to begin to fast, if the boy be sickly and weak and cannot sustain fasting, and two years before if the boy be strong. And the period fixed for a girl to begin to fast is when she is twelve years and a day old, because it is not usual to show the signs of maturity before that time, and then she is old enough to be punished. And the time fixed for a boy is when he is thirteen years and a day old, and before that he is not old enough to be punished.

¹⁴ A pregnant woman who smells the smell of cooked food and desires it, and if she does not eat, both she and the child are brought into danger.

¹⁵ Physicians skilled in their art.

¹⁶ This mishna is thus explained in the Gamara: they rely upon the words of the skilled persons when the sick person says food is not necessary or remains silent; but if he says it is necessary there is no need of skilled persons; that is to say, their skill is made no account of, but they give food to the sick person at his own request, and even although the skilled persons should say it is not necessary.

¹⁷ A disease which comes on from hunger and is accompanied by danger of death; when his sight returns it is known that he is healed.

¹⁸ An evil spirit dwells in it, and the signs of it are, its mouth open, its saliva dribbling, its ears drooping, its tail put between its thighs, and it walks at the side of the road. And some say it barks, but its voice is not heard.

¹⁹ Notwithstanding that physicians may be in the habit of using the medicines, it is not so perfect a remedy that it can make lawful an unlawful unclean beast.

²⁰ Because he thought it a perfect remedy. The decision was not according to R. Matthia ben Kharash.

²¹ The root of an herb used as a remedy.

suffers in his throat,²² on the Sabbath, because his life is in danger, and every danger to life annuls the Sabbath.²³

7. If a wall fall upon a person and there is a doubt whether he be there or not there, doubt whether he be alive or dead, doubt whether he be an idolator or an Israelite, they open to him the heap,²⁴ and if they find him alive they open to him,²⁵ if dead they leave him.²⁶

8. A sin-offering and trespass-offering certainly make atonement.²⁷ Death and the day of atonement make atonement with repentance. Repentance atones for smaller transgressions, whether of affirmative or prohibitive precepts,²⁸ and the graver transgressions it suspends until the day of atonement comes and atones.

²² Who suffers in the teeth so that the gums begin to be consumed, and thence the disease proceeds to the palate and throat.

²³ It is said "every" to show that if we are certain that he will not die on that Sabbath, yet there is danger that if it is not done to him on that day he may die on the following Sabbath; and that if it is considered that he ought to drink that medicine for eight days, and the first day is a Sabbath, we might think it right to delay until the evening, so as not to profane two Sabbaths on his account.

²⁴ They dig into the heap and seek for him, and if they examine him as far as the nostrils, whether from above downwards, or from below upwards, and do not find breath in him; they know that he is dead, and open no farther upon him, as it is written (Gen. vii, 22) "all in whose nostrils was the breath of life."

²⁵ It is only necessary to say this, because they may see that it is not possible for him to live but for a short time, and then suddenly die, and it teaches that they open to him for the sake of that short period of life.

²⁶ If dead they do not open upon him. This is to teach us that notwithstanding the words of him who said they may rescue a dead body in case of a conflagration, here it is admitted that they do not open upon him. For in the case of a conflagration they made it lawful to move the dead and carry him out, because if thou dost not permit that, the fire may come and extinguish him, for a man becomes confused in his mind on account of his dead. But here if thou dost not permit him to open the heap, what is there for him to do? For it would be forbidden by the law that one thing should be permitted lest he should do another.

²⁷ They make atonement with repentance, but the doctor does not mention this because it is certain when a man brings his sin-offering or trespass-offering that he has before repented, for if he is not penitent he would not bring an offering. "A trespass-offering," as the trespass of thefts or the trespass of unfaithfulness in sacred things.

²⁸ Those negative precepts which can be reduced to affirmative ones are atoned for by penitence; but negative precepts which are punishable by stripes penitence suspends, and the day of atonement expiates them. The conclusion of the matter in the Gamara is, that if from pride he transgress an affirmative Precept or a negative precept which can be reduced to an affirmative one, or by inadvertence a negative precept punishable with stripes, and performs repentance, he does not move thence until they forgive him. And if from pride he transgress a negative precept punishable with stripes, repentance suspends and

9. He who says "I will sin and repent, I will sin and repent,"²⁹ to him will not be afforded opportunity of repentance.³⁰ *If he say* "I will sin, and the day of atonement shall expiate," *for him* the day of atonement does not expiate. Transgressions which are between a man and the place [God] the day of atonement expiates. Transgressions which are between a man and his neighbour, the day of atonement does not expiate until he be reconciled to his neighbour. This expounded Rabbi Eleazer ben Azariah (Levit. xvi, 30) "that ye may be clean from all your sins before the Lord." Transgressions which are between a man and God, the day of atonement expiates, transgressions which are between a man and his neighbour the day of atonement does not expiate until he be reconciled to his neighbour." Rabbi Akibah said "blessed be you Israel! Before whom will you be clean? Who cleanses you? Your Father who is in heaven;" as is said (Ezek. xxxvi, 25), "then will I sprinkle clean water upon you, and ye shall be clean," and it says (Jer. xiv, 8) 'מִרוּחַ יִשְׂרָאֵל. As מִרוּחַ cleanses the unclean, also the Holy One, blessed be He, cleanses Israel.

the day of atonement expiates. And if by inadvertence he is guilty of a transgression punishable with cutting off, or by death at the hand of the *beth din* the sin-offering atones with repentance; and if he has transgressed in these from pride, repentance and the day of atonement suspend, and scourgings wipe them away. These words are to be understood of one who has not profaned the Name [of God], that is to say, who has not sinned and caused others to sin, but if he has profaned the Name of God, his atonement is not completed till he die. And all this refers to the time when there is no scapegoat; but at the time when there is a scapegoat, the scapegoat atones for all transgressions small and great except transgressions between a man and his neighbour, which are not atoned for until he become reconciled to his neighbour.

²⁹ Who does this twice.

³⁰ Inasmuch as he has committed a sin and repeated it, he cannot again separate himself from it, for that would be to him as if it were sanctioned.

TAMID, OR THE CONTINUAL SERVICE.

WITH THE COMMENTARY OF RABBI OBADIAH OF BARTENORA.

CHAPTER I.

1. THE priests guarded the Sanctuary in three places,¹ in the house Abtinias, in the house Nitzus, and in the house Moked. The house Abtinias and the house Nitzus were upper rooms,² and the boys³ watched there. The house Moked was vaulted,⁴ and it was a large room surrounded by stone benches, and there the elders of the house or the fathers⁵ slept, the keys of the court being in their hands. And the young priests⁶ *slept* each with his cushion⁷ upon the ground.⁸ They did not sleep in the sacred garments, but took them off, folded them up, and placed them under their heads,⁹ and covered themselves with their own cloaks.¹⁰ If an

¹ This was because of the honour and magnificence of the house, that it should not be without guards. And "three places" were taught from what is written (Numb. iii, 38). "Those that encamp before the tabernacle towards the east," &c. "Keeping the charge . . . for the charge," points to three guards in three places; and as we find that in the tabernacle the priests Aaron and his two sons kept the charge of it in three places, so also the Temple [מקדש].

² Built beside gates of the court.

³ ילדים=רובין, *children, boys*. The translation of ילד, *yeled*, is רביא, *rabea*. Another explanation is that רובין, *robin*, were archers, from the phrase קשת רובה, *an archer* (Gen. xxi, 20).

⁴ The house Moked was not an upper room,¹ but vaulted, "ארקוולט"ן, *arquolto*," in the barbarian tongue. [Ital. *archivalto* or *arcuato*.] It was built upon the ground and surrounded by רוברים, *pavements* of stone, benches or seats of hewn stones sunk in the wall, and projecting from the wall into the house Moked next to the floor, and over these other shorter stones, which also projected from the wall; and they were like steps one above the other.

⁵ The watch was divided into seven houses of fathers, according to the number of the days of the week, each one its day, and the elders of the house of the father for that day slept there upon those stone benches.

⁶ Young men, the hair of whose beards was beginning to grow; and it was they who watched.

⁷ כסת, *kaeseth*, has the signification of כר [a mattress, a cushion on which a person lies, Aruch.], and כסתות [cushions for the head, Aruch.; cf. Ezek. xiii, 18].

⁸ Because they might not lie there upon beds, but upon the ground, like guards in the courts of kings.

⁹ Near to their heads, and properly not under them, because they were of the garments of the priesthood, in which there were diverse kinds of stuff, as in the girdle [cf. Levit. xix, 19, and Exod. xxxix, 29], and it was not permitted to make use of them except at the time of the service.

¹⁰ With profane or ordinary garments.

impurity happened to one of them, he went out and passed by the passage¹¹ that went under the Sanctuary, lamps burning on either side,¹² until he reached the bathing place. And a large fire was there¹³ and a privy of honour. And this was its honour,¹⁴ that if he found it shut¹⁵ he knew that some one was there, if open, he knew that no one was there. He descended and bathed, came up and wiped himself,¹⁶ and warmed himself before the fire, and came and sat by his brethren the priests¹⁷ until the gates were opened, when he went out¹⁸ and went his way.

2. Whoever of the priests desired to cleanse the altar¹⁹ rose early and bathed²⁰ before the prefect came. And at what time did the prefect come?²¹ Not always at the same time. Sometimes he came at cock-crow,²² or near it, either before or after. The overseer came and knocked to them, and they opened to him. He said to them "let him who has bathed come and cast lots."²³ They cast lots, and he to whom the lot fell performed the duty [*lit.*, he was considered worthy who was found worthy].

¹¹ By the cavern which went under the *birah*, for there was a cavern under the Sanctuary, and all the Sanctuary was called *birah*, as it is written (2 Chron. xxix, 19), "the palace (*birah*) for the which I have made provision," and because he was impure (שהיה בעל קרי) he did not go by way of the court but by way of the caverns, because it is a statute with us that the caverns were not sanctified.

¹² In the cavern on either side.

¹³ That the priest might warm himself by it after he had bathed.

¹⁴ That one might never enter whilst another person was there.

¹⁵ That was a sign that some one was there, and he did not enter.

¹⁶ Wiped away the water that was upon his flesh.

¹⁷ In the house Moked.

¹⁸ Because a *tibbul youm* (i.e., a person who had bathed in order to be cleansed from an impurity, and whose cleansing was not complete because the sun had not yet gone down, cf. Levit. xxii, 67) was sent out of the court, as we are told in Pesachim 67 b, כל זב לרבות בעל קרי, *omnis seminfluens includit eum cui casus nocturnus accesserit*.

¹⁹ To take away the ashes.

²⁰ Because no one, even though clean, might enter the court to perform the service until he had bathed.

²¹ That is, what was the time fixed for the coming of the prefect? since it is said *the priest* rose early and bathed before his coming. But evidently there was no time fixed for his coming, because the times when he did come were not always the same, for "sometimes he came at cock-crow," &c., and therefore he who desired to cleanse the altar rose as early as possible. And afterwards the prefect came and knocked to them who were in the house Moked, and they opened to him.

²² Some explain cock-crow to be the crowing of a cock, others a priest who was accustomed to call every day near daybreak.

²³ All those who had set their hearts upon cleansing the altar bathed before the prefect came, and afterwards they cast lots amongst themselves, and he to whom the lot fell went and cleansed the altar. The manner of casting lots is described in the second chapter of "Yoma."

3. He took the key, and opened the little door,²⁴ and went from the house Moked into the court, and they went in after him with two lighted torches in their hands, and they were divided into parties, these going by the porch²⁵ towards the east,²⁶ and those going by the porch towards the west. They searched and went on until they reached the place (house) of the pancake maker. When both parties reached it they asked "peace?" and they answered "all is peace." They placed the maker of the pancakes to make the pancakes.

4. He to whom the lot fell to cleanse the altar, cleansed the altar. And they said to him "take care that thou touch not the vessel²⁷ until thou hast hallowed thy hands and feet at the laver." And lo, the censer was placed in the corner,²⁸ between the incline and the altar on the west of the incline. No one entered with him, and there was no lamp in his hand; but he went by the light of the fire on the altar. They did not see him, and did not hear his voice until they heard the sound of the wood, which Ben Katan²⁹ made a machine for the laver, and *then* they said "the time is come; he is hallowing his hands and feet at the laver." He took the silver censer and went up to the top of the altar, moved away the coals

²⁴ A little door which was in the middle of the body of the great door, and through it they went, from the house Moked into the court.

²⁵ Which was in the court.

²⁶ Because there were porches surrounding the court within, pillars projecting from the walls of the court, and from the pillars to the walls of the court was a covering above them, and such a construction is called portikin in the barbarian tongue, and from the pillars outwards [*i.e.*, towards the court] there was no covering, and the altar was in the uncovered place. They separated into two parties, in order that they might examine and see that all the vessels of service were in their places in peace. And they went along by the porches which were erected by the side of the northern space, these going in the eastern half and the others going in the western half, until they met at the place where they made the offering of pancakes of the high priest, which was brought every day, one half in the morning, and one half in the evening [Levit. vi, 20]. It was near the gate Nicanor. And there they said one to another, "is it peace?" "All is peace." That is to say, we have found all the vessels in their places [*lit.*, in peace], and not one of them is missing.

²⁷ The censer, which was a vessel (Numb. iv, 12, "instruments of ministry") of service, because no one was permitted to approach the altar or to undertake any part of the service until he had hallowed [washed] his hands and his feet.

²⁸ In the angle.

²⁹ This was the name of a high priest who made a machine for the laver, a revolving wheel, גלגל הסובב, by means of which they immersed the laver in the cistern, in order that the water in it might not become profaned by remaining all night. For everything that had been hallowed by a vessel of service became profaned by remaining all night, and when the laver was immersed in the cistern its water did not become profaned [the cistern not being a vessel of service]. Rambam says that the machine was a vessel surrounding the laver, that was not hallowed by a vessel of service, and there the water was left at night, in order that it should not become hallowed and *then* profaned by remaining all night.

to either side, took from the inner consumed portions,³⁰ and descended. Having reached the pavement he turned his face towards the north, and advanced about ten cubits along the east side of the incline. He heaped up the coals upon the pavement³¹ three handbreadths from the incline, *in* the place where they put the crops of the birds, and the ashes of the inner altar and of the candlestick.

CHAPTER II.

1. WHEN his brethren saw that he¹ came down² they ran and came quickly and sanctified their hands and their feet at the laver,³ took the shovels and the hooks and went up to the top of the altar. The parts of the sacrifice and the fat which were not consumed from the evening they removed⁴ to the sides of the altar, *and* if the sides could not hold them they arranged them by the circuit on the incline.⁵

2. They commenced putting the ashes⁶ upon the apple-shaped heap (תפוח). This was in the middle of the altar, *and* sometimes there were upon it as much as 300 *chor*,⁷ and at the feasts they did not remove the ashes from it,⁸ because it was an ornament to the altar.⁹ Never did a priest neglect to take away the ashes.¹⁰

³⁰ The coals which were in the middle of the fire and well consumed, so as to be almost reduced to ashes.

³¹ Because it is written ושמנו, "and he shall put them" (Levit. vi, 3-10). And it is explained that this means all of them, that they might not be scattered.

¹ He who has removed the ashes from the altar.

² From the altar, and put the coals upon the eastern side.

³ In order to perform the service.

⁴ They put them aside. The word has the signification of moving rapidly or tossing, and thus like a goat they removed them, a goat tiring itself by rapid movements and fighting with its horns. As *goats* push one another with their horns, so here they put aside and moved and turned the pieces with the hooks to the sides of the altar.

⁵ That is to say upon the incline which was opposite the circuit. [Namely the small incline which ran off on the right of the large one, and by which the priests went to the circuit. It seems more probable that the passage על הכבש בסובב should be understood as indicating that these partially consumed portions of the sacrifices were placed not upon the incline, but on the circuit.]

⁶ After they had removed to the sides or to the circuit the pieces and fat which were not consumed they drew the ashes with the shovels which were in their hands and put them up on the תפוח, a great heap of ashes which was in the middle of the altar heaped up and made like an apple.

⁷ This is taught in the way of hyperbole, for never were there left upon it three hundred *chor*.

⁸ They did not take the ashes out even though there was a great quantity upon the altar.

⁹ Because it might be seen that many offerings were upon the altar.

¹⁰ That is to say, whatever might be the quantity of ashes, it was certainly not from neglect on the part of the priests, but as an ornament to show that a great many offerings had been offered upon the altar.

3. They *now* began to carry up the pieces of wood (גִּזְרִין)¹¹ to arrange the pile *for the fire*. And were all kinds of wood lawful for the pile?¹² Yes, all kinds of wood were lawful for the pile, except the wood of the olive and the vine; but these were ordinarily used, namely, branches¹³ of the fig and the walnut, and the oil-tree.¹⁴

4. He arranged the great pile¹⁵ on the east, and its front¹⁶ was eastward and the inner ends of the pieces of wood touched the תַּפּוּחַ, or central heap of ashes. And between the pieces of wood there was a space in which they set fire to the small wood.¹⁷

5. They picked out thence¹⁸ nice pieces of fig-wood, to make the second pile for the incense, opposite the south-western corner, distant from the corner four cubits towards the north. *It had* about¹⁹ five seahs of coals and on the Sabbath about eight seahs of coals,²⁰ because they put there two dishes of frankincense belonging to the shewbread. The pieces and the fat

¹¹ Two long smooth pieces of wood were put in the middle of the length of the pile, for the text (Levit. vi, 12) "and the priest shall burn wood on it every morning" teaches that two pieces of wood were necessary.

¹² Because it is taught simply that they commenced taking the logs up, and is not explained of what kind of wood the logs were. And it is taught "Yes," that is to say, all are lawful except the wood of the olive and of the vine, which are unlawful on account of the inhabitants of the land of Israel because they bear fruit; and some say the reason is because they quickly become ashes.

¹³ Branches of the fig-tree, and only of bad fig-trees which do not produce fruit.

¹⁴ That which produces balsam oil. I have heard that it is the tree called in the Latin tongue *pino*, and in Arabic *Sanawbar* (صنوبر), and although this is a tree yielding food [the seeds are extensively used in Palestine] it is not necessary like the vine and olive. For this reason they did not pronounce it unlawful on account of the inhabitants of the land of Israel as they did the vine and the olive.

¹⁵ Because there was also another pile this one was called the great pile. There were three piles there every day; one, the great pile upon which was burned the daily sacrifice; the second pile smaller than it was called the pile of the incense, because from it they took coals in the censer for the incense, which was burned in the morning and evening; and the third had no other use than to keep up the fire, according to the text (Levit., vi, 12) "and the fire upon the altar shall be burning in it," this third pile was to keep up the fire.

¹⁶ The direction of its face, which was the opening and hollow of the pile, was towards the eastern side of the altar, and the inner ends of the pieces of wood were long enough to touch the central heap of ashes.

¹⁷ Branches and small pieces placed between the larger ones in order to light the fire. אֵלִיתָא has the meaning of אֵלִיָּה and is connected with the phrase זַנְבוֹת הָאוֹרֵם, "smoking firebrands" (Isaiah vii, 4).

¹⁸ From the place of the wood.

¹⁹ There were in that "pile of the incense" as much as five seahs of coals, because from it they took what was necessary for the incense.

²⁰ Because more coals were necessary for the two dishes of frankincense of the shewbread [Levit. xxiv, 7] which were burned from Sabbath to Sabbath.

which had not been consumed from the evening they replaced²¹ on the pile, set the two piles on fire, and went down and came to the chamber Gazith.²²

CHAPTER III.

1. THE prefect said to them "come and cast lots¹ who shall slaughter,² who shall throw³ *the blood*, who shall take away the ashes from the inner altar,⁴ who shall take away the ashes from the candlestick, who shall take up the pieces *of the sacrifice* to the incline, the head and the leg, and the two fore-legs, and the end of the spine,⁵ and the leg, the breast⁶ and the throat,⁷ the sides, the inwards, and the fine flour, and the pancakes, and the wine." They cast lots, and each performed the duty which fell to him.⁸

²¹ To be burned there at the side of the great pile.

²² To cast lots.

¹ The manner of casting lots is explained in the second chapter of *Yoma*.

² Notwithstanding that the slaughtering was lawful *even* by a stranger, they appointed for it a lot, because it was the beginning of the service, of the continual sacrifice, and it being a favourite office, if they did not draw lots for it they might fall to quarrelling over it, and come into danger.

³ The priest who received the blood threw it, and because the essential part of the offering was the throwing of the blood, *therefore* the author of the Mishna mentions it.

⁴ The priest who took away the ashes also burnt the incense, and because taking away the ashes was the beginning of the service of incense, the author of the Mishna mentions it. And also the taking the ashes from the candlestick was the beginning of the lighting, and the taking the ashes from the inner altar and from the candlestick was before the slaughtering of the continual *sacrifice*. And in mentioning the order of the lots, the slaughtering, and throwing *of the blood* were first because they were by far the most essential part of the service.

⁵ The fat tail, אֵלֶּיהָ.

⁶ All (the fat) which looked towards the ground.

⁷ The place where the cud is chewed: it is the neck, and with it were joined the windpipe with the liver and the heart.

⁸ He to whom the lot fell threw the blood, and the next to him slaughtered, notwithstanding that the slaughtering preceded the receiving of the blood, yet in consequence of the throwing *of the blood* being of more importance than the slaughtering, because the slaughtering was lawful *if done by* a stranger, which was not the case with the throwing *of the blood*, therefore he to whom the first lot fell was privileged to throw *the blood*, and the second next to him to slaughter: and the third took away the ashes from the inner altar and burned the incense, and the fourth took away the ashes from the candlestick and lit the lamps, and the fifth carried up the head and the leg to the incline, and the sixth the two forelegs, and the seventh the extremity of the spine, which was the fat tail, and the other leg, and the eighth the breast and the throat, and

out of a golden bowl.¹⁹ And although it had been examined in the evening²⁰ they examined it *again* by the light of the torches.

5. He to whom the lot fell to slaughter the lamb, drew it, and went to the place of slaughterers, and they whose lot it was to take up the pieces to the incline followed him. The place of the slaughterers was to the north²¹ of the altar, and upon it were eight little pillars²² with square pieces of cedar *wood* over them,²³ and iron hooks²⁴ were fixed to them,²⁵ three rows²⁶ to each, by which they suspended *the sacrifices* and skinned them upon the marble tables which were between the pillars.²⁷

6. They to whom the lot fell to remove the ashes from the inner altar and the candlestick, went before with four vessels in their hands—the basket,²⁸ the can,²⁹ and two keys.³⁰ The basket resembled a large golden *tarkab*,³¹ and held two cabs and a half, and the can resembled a large golden *kithon*. With one of the two keys the *priest* put *his arm through a hole in the door or wall* as far as the armpit,³² to open the little door, and with the other opened³³ immediately before him.

¹⁹ Some say that this is hyperbole, that it was not in a golden bowl, but in a brass one beautiful as gold. As some say that it was really in a golden bowl, because there could be nothing poor in the place of the rich.

²⁰ Because it was obligatory to examine the lamb for blemishes four days before it was slaughtered, as in the case of the Passover lamb.

²¹ Because the continual sacrifice was a burnt-offering, and a burnt-offering must be on the north.

²² Low *pillars* of stone.

²³ Square pieces of cedar *wood* were upon the pillars.

²⁴ A kind of hooks called *uncinus* in the barbarian tongue.

²⁵ To those pieces of cedar wood, and by them they suspended the beast.

²⁶ Of hooks one above the other on each piece of wood, to suspend a large or a small beast.

²⁷ Upon which they washed the inwards. They might be made of gold, because what is poor should not be in the place of the rich, but they made them only of marble, because gold becomes heated and might cause *the flesh* to smell, and the marble was always cold and preserved *the flesh* from smelling.

²⁸ As in Deuteronomy xxvi, 2. The טני, or basket, was like a *sal* or basket with a broad mouth.

²⁹ A *kithon*, in the Arabic language called *kās*.

³⁰ To open the two locks which were in the little northern door.

³¹ A vessel containing three cabs. The meaning of the word is תרי וקב, two cabs and a cab = three cabs. But though the basket resembled a *tarkab* it contained only two cabs and a half. It was of gold.

³² The northern little door respecting which we are taught below, "he came to the northern little door," had two locks, one of which was low down inside at the lower part of the door, and the priest desiring to enter put in his arm as far as his armpit through a hole which was in the wall and opened with his hand from inside, and the other he opened at once with the key without trouble like other doors.

³³ כיון. As they made it in the mould and fixed it, כיון, that is, quickly without trouble [Pesach. 37a].

7. He came to the northern little door, for there were two little doors to the great gate,³¹ one on the north and one on the south. By that on the south no man ever entered, and respecting this it is explained by Ezekiel (xliv, 2), "then said the Lord unto me; this gate shall be shut, it shall not be opened, and no man shall enter by it; because the Lord the God of Israel hath entered by it, therefore it shall be shut." He took the key and opened the little door, went into the chamber,³⁵ and from the chamber into the Temple,³⁶ **היכל**, until he reached the great gate: having reached the great gate, he drew aside the bar³⁷ and the bolts,³⁸ and opened it. The slaughterer did not slaughter until he heard the sound of the great gate being opened.

8. From Jericho they could hear the sound of the great gate when it was opened;³⁹ from Jericho they could hear the sound of the Magrefah;⁴⁰ from Jericho they could hear the sound of the wood which Ben Katan⁴¹ made a machine for the laver; from Jericho they could hear the voice of Gabinus the crier;⁴² from Jericho they could hear the sound of the

³¹ This was the gate of the Temple. It had doors at the commencement of the thickness of the wall (which thickness was six cubits), and other doors at the end of the thickness of the wall on the inner side. And these two little doors were two small doorways, one on the right of the great gate, and one on its left, **קצת רחוק קצת**, somewhat distant from the gate. In reference to that on the south the text "it shall be shut, it shall not be opened," refers to the Temple of the future, and doubtless it was so in the "eternal house" [*i.e.*, the second temple]. But the little door in the north he opened by means of the hole which was beside it, putting in his hand as far as the armpit and curving his hand within, and by means of the other lock which was in it which was opened at once without difficulty.

³⁵ This was a chamber which opened to the Temple.

³⁶ And went in the interior of the Temple as far as the great gate which was at the end of the thickness of the wall within, and opened it. Then he came to the second gate and stood inside and opened it.

³⁷ A bar which passed from one end of the door to the other. Another explanation is that it was a bolt which was fixed behind the door in a hole of the door post.

³⁸ The locks and fastenings.

³⁹ From Jerusalem to Jericho was ten *parsaoth*.

⁴⁰ A kind of musical instrument that was in the Sanctuary. It had ten holes [perhaps pipes], from each of which issued a hundred kinds of sounds, and its sound could be heard at a great distance.

⁴¹ The name of a man. He was a high priest and made a wheel for the laver to sink it in the cistern that its waters should not become profaned from remaining all night. For whatever had been sanctified in a vessel of service became profaned by remaining all night, and by going out, and by *tibbul youm*, and when they raised this from the cistern to sanctify [wash] at it their hands and their feet, the sound of the wheel was heard as far as Jericho.

⁴² A priest whose name was Gabinus, who called out every morning in the Sanctuary, "rise up oh priests to your service!"

pipe;⁴³ from Jericho they could hear the sound of the cymbal;⁴⁴ from Jericho they could hear the sound of the song; from Jericho they could hear the sound of the trumpet; and some say also the voice of the high priest when he mentioned the Name on the day of atonement. From Jericho they could smell the odour of the mixture for the incense. Rabbi Eleazar ben Diglai said the family of Aba had some goats on Mount Mikvor,⁴⁵ and they were set sneezing by the smell of the mixture for the incense.

9. He to whom the lot fell to remove the ashes from the inner altar, entered and took the basket and placed it before him, removed *the ashes* by handfuls and put them into it, and at last⁴⁶ swept the remainder into it, put it down,⁴⁷ and went out.⁴⁸ He to whom the lot fell to remove the ashes from the candlestick, entered, and if he found the two eastern lamps burning,⁴⁹ he removed the ashes from the others,⁵⁰ and left those burning in

⁴³ Tsilmitslis [Psalmus?] in the barbarian tongue, and in Arabic *mazmūr*, a psalm. The sound of it could be heard at a great distance. Some say it was what was called פִּיפְרִי, *piperi*, in the barbarian tongue.

⁴⁴ Cymbal in the barbarian tongue.

⁴⁵ The name of a place.

⁴⁶ When only a small quantity of ashes was left, and he could not take them in his hand, he swept the remainder of the ashes into the basket.

⁴⁷ The basket.

⁴⁸ But he did not take out the basket immediately, for since it was necessary to put the ashes near the altar on the east, as well as the ashes of the candlestick, they delayed until after the throwing of the blood of the continual sacrifice, when they performed the trimming of the two lamps, and finished removing the ashes of the candlestick, and then they took out, the one the basket, and the other the can, and poured out the ashes in a certain place near the altar; and they were consumed there in their place.

⁴⁹ This doctor thought that the candlestick was placed east and west, and that sometimes the other lamps also were found burning, and understood that the two eastern ones were left burning on account of the others, and that if [the others] were burning they extinguished them and removed their ashes, but if they found these two [eastern] lamps burning, they did not extinguish them. And further, from what is taught at the end [we learn] that if they found those eastern lamps extinguished they lit them again, but if they found the others extinguished they did not light them until the evening.

⁵⁰ The five lamps that were on the western side [of the two left burning]. They removed from them the old oil and the old wick and the ashes, and put them all in the can, and supplied fresh oil and a fresh wick; and after the slaughter of the sacrifice and the sprinkling of its blood, they removed the ashes of the two eastern [lamps] and supplied them with fresh oil and wicks; so that the trimming of *the lamps* was made to pause by the slaughtering of the sacrifice and the sprinkling of its blood. And they did not trim them all at once because of the Scripture (Exod. xxx, 7) בְּבֹקֶר בְּבֹקֶר, "every morning when he dressed the lamps." The law says the trimming was divided to two mornings; and the work of trimming five lamps was done first, and subsequently the trimming of the other two, because it is right that the great

their place. If he found those eastern lamps extinguished,⁵¹ he removed the ashes from them and lit them from those that were burning, and afterwards removed the ashes from the remainder.⁵² There was a stone in front

portion of the work should be done first. And why were not six first trimmed and afterwards one? Because of the Scripture "when he dressed the lamps" [in the plural]. There can be no trimming of lamps if they are less than two. And these words refer to the time when there was no miracle, as after the death of Simeon the Just; but before Simeon the Just died the western lamp burned continually by miracle, as is taught in the *Bareitha*, "outside the veil of the testimony;" testimony, that is, that the *Shechinah* dwelt with Israel. In this western lamp the priest put as much oil as in its fellows, and from it he began and with it he ended. When he came to trim the two eastern lamps, he did not remove the ashes except from the first only, and he trimmed it and left the second lamp which was next to it burning until the evening when he lighted the lamps, and from it he lighted all the other lamps, and after lighting the other lamps he trimmed and removed the ashes from this lamp in the evening and lit it, and this, notwithstanding the Scripture "when he dressed the lamps," and that there was no trimming of less than two. It was very good so: not to trim more than one of the two eastern lamps, and to leave the second one burning, and not to trim it until the evening, in order to make evident the miracle that it remained burning continually. And that he trimmed the five lamps on the western side first and not the five on the eastern side, and at last the two on the west, and from them lit *the remainder* was for this reason, that it is written [Levit. xxiv, 2, 3], "to cause the lamps to burn continually, without the veil of the testimony shall Aaron order it . . . before the Lord." The law says that a lamp was fixed from which to light the remainder of the lamps. And which was that lamp? The second lamp on the eastern side, and this was called the western lamp, because a person entering the Temple would come to that lamp first, and they did not transgress the commandment. And some say that it was at this lamp the miracle occurred, and that it was fixed to light the others from, which could not be with the first lamp, because the Scripture says "before the Lord," *i.e.*, from that lamp which was on the side of the *Shechinah*, which was on the western side, and the first lamp is not called "before the Lord."

⁵¹ The two eastern lamps, as after the death of Simeon the Just. He removed the ashes from them and lit them from those that were found burning. Not that he put fresh wicks and fresh oil, in the ordinary way of dressing the lamps, for never did they dress the two eastern lamps until after the slaying of the lamb, in order that there might be a pause between the dressing of the five and the dressing of the two. But this removal of the ashes was only that he took away the ash from the top of the old wick, pulled it up, and lit it, in order that the interval between the dressing of the five lamps and of the two should be well marked. And if none of the lamps were found burning he lit them from the altar of burnt offering.

⁵² This was the dressing of the five lamps, that he put fresh wicks and fresh oil and left them extinguished until the evening, when he came and lit them. And this removal of the ashes was not like the removal of the ashes from the two eastern lamps above spoken of, for after the slaying of the lamb and the

of the candlestick,⁵³ with three steps in it,⁵⁴ upon which the priest stood and trimmed the lamps. He then left the can on the second step, and went out.⁵⁵

sprinkling of its blood he returned and took the ashes from those eastern lamps and supplied them with oil and fresh wicks and left them extinguished until the evening. And from the second lamp which was called "western" he in like manner removed the ashes, and took away the old oil and wick, adding fresh oil and lighting it from the altar of burnt offering in order to light from it in the evening the other lamps, for the "western" lamp was appointed for the other lamps to be lit from it, and therefore they lit it (if they found it extinguished) before the slaying of the lamb, since it was necessary to light from when he came to dress *the lamps* after the sacrifice Thus I find this Mishna explained in the commentaries of our master Baruch bar Isaak, which is the most perspicuous of all the explanations. And the words of Rambam upon this Mishna surprise me extremely, and especially his opinion that the dressing, טבת, of the lamps was the same as the lighting of them, and that they lit all the lamps of the candlestick in the morning as they did in the evening. To me this seems strangely incomprehensible, and I never heard or understood that any of my masters thought so.

⁵³ Because the candlestick was eighteen hand-breadths in height, and it was necessary to ascend a high place in order to dress the lamps.

⁵⁴ Corresponding to the three עלאות which are written of the candlestick, viz., בהעלותך את הנרות [Numbers viii, 2], העלה את נרותיה [Exodus xxv, 37], and להעלות נר התמיד [Levit. xxiv, 2].

⁵⁵ Until after the sprinkling of the blood of the lamb, when he performed the trimming of the lamps and took it out; and also his companion took out the basket, and as they went out they did obeisance at the completion of this service, but not now, because they had not yet completed their service.

(To be continued.)

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PALESTINE EXPLORATION FUND

NOTES AND NEWS.

THE present number of the *Quarterly Statement* is restricted to a few pages of letters, and is issued a fortnight before the usual time. This is (1) because it is necessary to announce the public meeting of the 22nd, and (2) because the number will be supplemented by the addition of a paper long promised on the whole of the work of the Society from its commencement in 1865 to the present time, and the Biblical gains resulting from that work. A copy of this memoir, which is uniform in size with the books of Conder and Schumacher, and can be bound like them, will be presented to every subscriber who writes for it—free by post. It will contain (1) a *résumé* of the Society's history at home during the last twenty-one years; (2) an Account of the Excavations; (3) the Exploration of the Desert of the Exodus; (4) the Great Survey; (5) the Archæological Mission of M. Clermont-Ganneau; (6) the Interrupted Survey of Eastern Palestine; (7) the Geological Survey; (8) various Small Expeditions; (9) an Obituary Notice of former Members; and lastly, a clear statement of the Future Work open to the Society. The whole will be illustrated by woodcuts chiefly taken from the "Survey of Western Palestine." The writer of this history has had in view throughout the Biblical aspect of the work, and the gains to the student of the Bible.

On June 22nd, 1865, the first public meeting was held at which the Society was formally established. The Chairman on that occasion was the Archbishop of York. On the 22nd of June this year the Society will therefore attain to its twenty-first year. *Another meeting will be held under the same Presidency on the same day.* The meeting will be at the Theatre of the Royal Institution at 3 p.m. Admission will be by ticket only, which can be had of the Secretary; but early application is earnestly requested, as the Theatre will only hold eight hundred people.

The meeting will be addressed by the Archbishop, as President; by Mr. James Glaisher, as Chairman of the Executive Committee; by Sir Charles Wilson, Sir Charles Warren, and Captain Conder, as the Society's Exploring Officers; by Sir George Grove, Canon Tristram, Mr. Walter Morrison, Mr. John MacGregor, as original members; and by Professor Hayter Lewis, who will

describe the new discovery in Jerusalem. H.R.H. Prince Albert Victor has signified his intention of being present.

It is proposed to make this the occasion for raising such a sum of money as is wanted for the accomplishment of three objects, all of which urgently press, and should be carried through without delay.

These are, first, the Recovery of the Second Wall of Jerusalem. Professor Hayter Lewis, who has just returned from the Holy City, brings with him the news that the wall, whose discovery was reported in the January number, is a very ancient wall, 10 feet in thickness; that it is built of stones dressed in the way which is regarded as Jewish or Phœnician, namely, with the marginal draft. Such are the stones found by Warren on the lower courses of the Temple Wall; and such are those on the more ancient parts of "David's Tower." Further, there exists, outside the wall, a rock scarp which has been followed to the depth of 15 feet. The wall was laid open for 120 feet.

If, as now seems more than probable, this is none other than the Second Wall, its course, when ascertained, will either at once and irrevocably abolish the present so-called Holy Sites, with the Church of the Holy Sepulchre and the Tomb, or it will lend a new and most formidable argument to those who stand by the traditional sites. It may be stated that Herr Schick's opinion of its course places the Holy Sepulchre *without* the wall. There are many other considerations of great, though none of equal importance, connected with the Second Wall, which began at the Gate Gennath, "encircled the northern quarter of the city, and reached as far as Antonia," and probably contained the "Valley Gate," the "Corner Gate," the "turning of the wall," fortified with towers by Uzziah (2 Chron. xxvi, 9), and the "broad wall" (Neh. iii, 8; xii, 35). The course is now covered with houses, and tentative excavations will have to be made step by step.

The second object is the carrying out of the Inquiry into the Manners and Customs of the People now residing in and about the Bible Land.

The Questions have been drawn up for the Special Committee of Inquiry by Captain Conder. They are separated into classes, not only of subjects, but also of peoples, because there are many questions which may be put concerning the Bedawîn, for instance, which would be absurd to put concerning Greeks or Druses. Among the races and religions of Syria which will be subjected to this inquiry are the Greek Christians, Latin Christians, ordinary Moslems, Metawileh, Druses, Maronites, Armenians, Bedawîn, Fellahîn, Ansariyeh, &c. The Questions are framed in accordance with the scientific classification prepared ten years ago by Mr. Francis Galton and others for the British Association. A separate set of questions has been drawn up by the Folk-Lore Society for the Committee. As a good many questions are suggested by subscribers, Captain Conder, who has had all these placed in his hands, and has put together the Questions for the Committee in their present shape, desires it to be known that in some form or other all these suggestions have been acted upon, though in most cases the form has been quite changed and the inquiry made to lurk in another so as to avoid any appearance of a leading question.

Copies of these Questions may be seen at the office.

The remaining object is the publication of the materials now in the hands of the Committee. They would like to publish them for all members, but the cost is too great unless very substantial assistance is given them. The materials and plans consist of—

- (1) Captain Conder's Survey of Eastern Palestine, with all his drawings and plans.
- (2) Le Comte's Drawings, made for M. C. Clermont-Ganneau's Archæological Mission.
- (3) Hart's Natural History Memoir.
- (4) Schumacher's Second Survey (not yet received).

Professor Hayter Lewis has completed his second visit to Jerusalem. He employed himself in investigating especially the architecture of the Dome of the Rock. A few notes from him as to other points will be found further on. It is hoped that he will, before long, give the results of his study to the world. Mr. Laurence Oliphant will return to Syria in the autumn.

Captain Conder's new work will be out in October, published by Bentley & Son. Its title will be "Syrian Stone Lore." It will contain an account of Palestine and its people taken from the monuments, and will show us all that can be learned from them alone without the aid of the Bible. This is an entirely novel subject, and one which no one probably, except Captain Conder himself, is qualified to treat. As in previous cases, a considerable allowance in the price will be made for subscribers.

Captain Conder's article in the *Expositor* of May on Professor Socin's criticism of his work entirely bears out Mr. Walter Besant's notes on the subject in the *Quarterly Statement*. A few extracts from it are here reproduced, principally in order to show that the methods pursued by the officers of the Expedition were *exactly those which the German critic complained had not been adopted*.

Mr. Guy le Strange is compiling for the Committee a Gazetteer of Palestine from the early Arabic geographers. He expects to have this ready by the end of the year.

The Palestine Pilgrims' Text Society has issued its "Procopius," long promised. It is not published for the general public, but sent out to subscribers only. The Council's Report for the year 1885 is also ready, and can be had on application. Mr. Le Strange's translation of Mukadessy is in the press, and will now be ready in a few days. Mr. Walter Besant's translation of the Norman French Description of the City is also in the press, and will be ready very shortly for Captain Conder's notes.

As regards the copies which remain of the "Survey of Western Palestine," the friends of the Society are urged to get them placed in public libraries. The

work will not be reprinted, and will never be sold by the Committee at a lower price; and as it becomes known for the *only* scientific account of Western Palestine, it will certainly acquire a yearly increasing value. Five hundred were printed, and the type is now distributed.

The income of the Society, from March 17th, 1886, to May 31st, 1886, inclusive, was—from subscriptions and donations, £261 10s. 6d.; from all sources, £392 3s. 2d. The expenditure during the same period was £319 18s. 2d. On June 1st the balance in the Banks was £239 13s. 11d.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through a Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

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.

While desiring to give every 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.

The only authorised lecturers for the Society are—

- (1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
 - The Survey of Western Palestine, as illustrating Bible History.
 - Palestine East of the Jordan.
 - The Jerusalem Excavations.
 - A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."
- (2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
 - The Survey of Western Palestine.
 - Jerusalem.
 - The Hittites.
 - The Moabite Stone and other monuments.
- (3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.
- (4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society.

NOTES FROM JERUSALEM.

WE are quite out of the world here, even the letters being cholera-bound, and when this will reach you I have no very clear notion ; but I thought it better to take the chance of getting a report to you of my doings. Dr. Merrill and Mr. Schick have been very kind, and given up much time to me, and Mr. Moore has rendered great service by securing for me a visit to the Hauran area without being limited as to time or any particular place.

1st. I wanted to secure an accurate account of the newly discovered piece of wall near here. I will mark out the exact position on your map. Meanwhile, I send a memorandum which I drew out and read over to Dr. Merrill, who quite approves of it. I think it is clear.

2nd. I have seen Mr. Schick, and marked out for him the precise places in which Sir C. Wilson and Mr. Birch wish to have excavations made.

Mr. Schick thinks that he may be able to get the fellahin to do this, and will try. But this is Easter, when no one is working, so he will have to wait a little. Mr. Schick has also undertaken to trace further, if he can, the course of the newly discovered branch of the aqueduct at the suggestion of Sir Charles Wilson.

3rd. Russian excavations east of Holy Sepulchre. Of these I have made sketches with dimensions. I cannot explain them without.

4th. I have made a sketch plan of the very curious underground church to which Sir C. Wilson alluded.

5th. I have been able to examine carefully the Sakhrâh and Aksa twice. I had made abstracts of all the chief points of dissension, and ranged them in columns so that I had everything clear, and Mr. Schick went with me and gave me some valuable information as to newly found details.

6th. The remains of St. Stephen's Church are well preserved, but the figures of saints have almost faded away.

Near the church some extensive excavations have laid open some fine Mosaic pavements, showing that a large Roman mansion had been there. I will get drawings if I can, but I doubt having the time.

The environs are being rapidly built upon, and many beautiful points of interest are being spoilt by ugly houses ; but the building has had one curious result, viz., to clear away the great heaps of rubbish near the Damascus Gate. These are rapidly being removed and laying the walls bare.

In respect of the masonry of this gate I noticed a curious fact which has no doubt been previously remarked, viz., that several courses of the flank wall east of the gate which appear at first sight to be formed of the same small stones as are used in the Arabic portion adjoining, are really

formed of such massive stones as were used in the old wall work, but tooled down and chiselled across with fictitious joints so as to assimilate with the Arabic.

The outside of the newly discovered wall (opposite to Frutiger's bank) was to the west, viz., next to the "open field" as shown on the ordnance map, and is now being built upon to form one wall of a new hotel.

If continued, this outside line would strike the Tower of David at about three-sevenths of its width from the west front, and, so far as can be seen, at right angles.

The wall was composed of large stones not less than 6 to 8 feet long, and about the same height as the lower courses of David's Tower, and drafted like them; and the masonry, altogether, resembled that of the Tower in every particular. The wall was partly uncovered for a length of 120 feet, and was found to be one, two, or three courses in height, the lowest being directly on the rock.

Dr. Merrill saw the wall for a thickness of only 3 or 4 feet, but Mr. Schick happened to pass when it was uncovered for its whole width. He did not measure it at the time, and it was covered up when he returned, but it was certainly 8 to 10 feet thick.

The interior face of the stones was worked smooth.

Beyond the wall, externally, was a scarp in the face of the rock which was exposed for a depth of about 15 feet.

The new east wall of the hotel was required, owing to the street being widened, to stand partly outside of the old wall.

T. HAYTER LEWIS.

Mediterranean Hotel, Jerusalem,

26th April, 1886.

CAPTAIN CONDER'S REPLY TO PROFESSOR SOCIN.

(From the "Expositor" of May, 1886.)

THERE are three questions in Professor Socin's paper which have perhaps hardly been sufficiently distinguished. First, that of the permanent Map and Memoirs by which the Society must be judged. Second, their more ephemeral or speculative publications, the *Quarterly Statement*, and the Old Testament and New Testament Maps, with their popular books. Third, works not published by the Society at all, such as my Handbook and Primer, and Mr. Henderson's Handbook, for which the Society are in nowise responsible.

It is only fair to the Committee of the Society to remember that library scholars and the conductors of exploration parties are not made always of the same stuff. The Committee choose the commander; they ask him for a professional report, whereby he must be judged; and if he choose to add the results of his own literary studies, and if they publish these always with the caution that for such suggestions the author is responsible, it is, I think, clear that they have fulfilled at once their duty to the public and to the explorer. This is what the Society have always done. It is a question then: 1st, as to the professional report; 2nd, as to the explorer's opinions; but in both cases a question between the explorer and the critic, not between the Committee and the critic. I think that within the limits at his disposal, Professor Socin might have said more than he has about the professional reports—as to the physical description of the country, the minute accounts with plans and photographic drawings of the ruins, the legends and notes as to population, the inscriptions, and other details tending to establish date or historical sequence, the accounts of masonry dressing and other distinguishing peculiarities. Professor Socin has, however, preferred to confine his notice to picking holes in the results which have been published outside this professional report on Palestine, which forms the main material of the Memoirs, and the most solid basis of the reputation which the Palestine Exploration Fund enjoys, at all events in England.

I am not aware that the permanent publications of the Palestine Exploration Fund can justly be said to have, what he calls, an "apologetic tendency." Survey and the description of ruins have no tendency at all; they represent the collection of facts on which the reader may put any construction he pleases. The strength of the Society lies in the fact that officially it recognises no *views*, but only deals with ascertained facts. It is clear, from Professor Socin's misconstruction of my views on Biblical criticism, that there can have been nothing in the Survey Memoirs to allow of his knowing what those views are.

As regards the identification of the Akkadians with Mongols, I am not sure what Professor Socin's objection can be. Perhaps I should have written Finns or Uralo-Altai races, but this is a very slight alteration.

I can hardly believe that Professor Socin is ignorant of the results of philology in this case. The labours of Lenormant have proved beyond doubt that the old non-Semitic speech of Mesopotamia of the Akkadians, Sumerians, early Elamites and Cosseans, was closely akin to the Finnic language, and (according to the ordinary use of the word) was therefore Turanian.¹ Again, as regards the Amorites, Professor Socin says, "It is the name in a particular document for the Canaanites in general." I presume he is referring to one of the hypothetical documents into which some German scholars divide the Pentateuch; but considering how various are the views as to these components, no ordinary student is as yet bound to accept any one among them in particular as belonging to the category of ascertained fact. Professor Socin is presumably aware that the Amaur are mentioned in Egyptian inscriptions, and I may remark in the known instances that they always appear as inhabiting the "high lands."

Professor Socin again seems to fail in making a point as regards the worship of the Makams, "a worship," he says, "as different from the old idolatry as is the Catholic image worship." Has he, I would ask, reflected on the mass of evidence which shows that Catholic image worship is directly founded on paganism, and that throughout Europe pagan deities of the Kelts or Gaul or Germans are still adored as Christian saints? The parallel is at least an unfortunate one for the critic.

As to the acceptability of Talmudic tradition in topography, there may be differences of opinion. My own belief is, that the earlier works of the second and third centuries, included under this general title with others of later date, are of very high value, as representing indigenous tradition. Like all other evidence, it cannot of course be accepted unquestioned. The question of identification is again one of opinion, but the rules of the interchange of certain letters which I have always attempted to follow are recognised by every student. Why Professor Socin should prefer Talluza (تلوزد) to Telasir (تلياصير) as representing Tirzah (תרצה) I cannot see; the former word has not a single letter in common with the Hebrew.²

¹ If this "makes a very painful impression on a serious German student," I can only suppose that the student in question knows very little of Assyriology. As to the Phœnicians coming from Mesopotamia, the evidence is not only that of Strabo or Herodotus, but includes philological considerations which seem to me of great weight, such as the name Akharu, the worship of Nergal and Tammus, and other indications of a like kind. I am aware that this migration is doubted by some, but it is accepted by good authorities.

² As regards the cases (four out of more than 150) to which Professor Socin takes exception—

Hosah = Ezzîyah is suggested for topographical reasons.

Hannathon = Kefr 'Anân is also chiefly on account of geographical position. The Talmudic Caphar Hananiah seems, however, to give an intermediate stage.

Niel has the article in the Hebrew, which Professor Socin seems to neglect.

As regards the Tomb of Rachel, I can only say that I have no confidence in Mr. Schick's supposed discovery. I investigated the matter carefully on the spot and found no basis for his assertion, nor has any one since confirmed the supposed existence of the name at Mr. Schick's site. Nor do the passages mentioned by Professor Socin (1 Sam. x, 2; Jer. xxxi, 15) prove that Rachel's Tomb was ever north of Jerusalem, while Gen. xxxv, 19, not mentioned by Professor Socin, distinctly states that this tomb was near Bethlehem (see 16).

Professor Socin does not believe that the Cities of the Plain were north of the Dead Sea. Josephus said they were under it, and the Biblical account may mean the same, but I can hardly think that any one who has visited the southern shores of the Dead Sea could believe it had ever been a district capable of supporting a settled population, whereas the plains of Jericho still are so capable. This, however, is not a matter in any way affecting the credit of the survey of Palestine.¹

As regards my identifications of Neby Namân with Micah, and of Neby Mashûk with Melkarth, Professor Socin has omitted all reference to the historical evidence on which alone they rest. Perhaps he has not been able to find it in the Memoir, but I assure him that it is there awaiting his perusal. I am perhaps to blame for not giving cross references, but must beg for indulgence, as I was again exploring in Palestine while the memoirs of my first survey were being published in England.

I now come to the question of the Arabic name lists, where I am more in accord with the critic. I cannot, however, think that Professor Socin can have read my account in the first volume of the Memoirs of the Method of Execution of the Survey. It is hardly possible that he can mean flatly to contradict—without any personal knowledge of the survey operations—my direct statement to the effect that the names were *never* repeated by the surveyors to the scribe. Each surveyor had with him invariably a local guide. Every name was taken down from the mouth of that guide in my presence, and in that of the surveyor, by the scribe. The error, if any, must have been that of the native guide. I do not, however, note any instances of such error mentioned by Professor Socin, and I have no doubt that my assurance will induce him not again to repeat his hasty assertion, which is contrary to fact.²

Tell en Nahl is quite out of the question, but I am not responsible for this rather wild shot of Mr. T. Saunders.

Chephar Haamonai is also supported by topographical requirements as to situation.

¹ The suggestion that Kasim was Cadmus was made by Professor Palmer. It certainly seems unfounded. As to Jisr Mujâmia' there is a legend attached to the bridge, of a great gathering which once occurred there.

² There is one instance in the north where the name Tirch is spelt تيرى, yet translated "fortress," by Professor Palmer. I was, I believe, the first to show how this Aramaic word طيرد (تيرد) survives in Palestine, though its

The grammatical points raised by Professor Socin do not show, as he supposes, our ignorance of Arab grammar. They evince clearly to any one who has for six years¹ been living among the Fellahîn, writing down their words, inquiring into the peculiarities of their dialect, and with the aid of experienced natives and residents examining the question of nomenclature, that Professor Socin has himself very little knowledge of these dialectic peculiarities. Had he possessed such knowledge he would not have prepared a vocabulary of "townsman's Arabic" only, for his travellers, and he might even be puzzled to understand a fellah of the outlying districts when he spoke. Thus, for instance, Burâk is no doubt not the proper plural of Birkeh, but it is certainly a form used by the peasantry, as is Buwâb instead of Abwâb for gates. The correct form was constantly suggested to me by our scribe, but I always insisted on the fellah form being that written down. The various sounds of the feminine ending faithfully reproduce the fellah intonation. Surely Professor Socin does not suppose that Professor Palmer was capable of ignorance on such an elementary point as that of the *status constructus*, and I may tell the critic, that the list of abbreviations and explanations for those who could not read Arabic, was prepared, not by me, but by Professor Palmer. The question of transliteration is one of very secondary importance. Robinson's earlier method was adopted by the Committee because it was familiar in England. It is not in itself a good system; but no student would rely on the English lettering when he could find the original Arabic in the name lists.

The critic again objects to the translation of Shem (שֵׁם) as meaning "brown." It is not, however, my ignorance which is thus shown. The careful note on this question by Professor Sayce in the "Proceedings of the Biblical Archaeological Society" seems to me to leave no doubt on this subject. This is one of several instances in which I think Professor Socin hastily condemns statements as to the foundation for which he knows nothing.

As regards other writers, it is not my business either to defend or to condemn. The contributors to the *Quarterly Statements* of the Society are of various calibre. It is not I think undesirable that, in an ephemeral production of this kind, all who wish should find room to write, but the value of their contributions is matter of opinion. Personally, I should prefer not to see its columns filled with endless discussions on unimportant points which can probably never be settled. I should prefer not again to read therein bad jokes, or personal details of ordinary travellers' mishaps; but these are rare and unimportant details, and no doubt much very

meaning is lost to the natives. They translate it "bird" (طير), and in the same way Râmeh ("the hill") they translate "the tank."

¹ I spent the years 1872, 1873, 1874, 1875, 1881, 1882, among Fellahîn and Arabs. I do not know how many years Professor Socin includes under the term "a considerable time," nor do I know if he actually lived among the peasantry and conversed with them daily in their own language.

valuable information has been obtained from outsiders through the columns of the *Quarterly Statement*.

I would make an exception in the case of the Rev. A. Henderson to the criticisms of Professor Socin. This writer has always been remarkable for moderation, modesty, and freedom from prejudices. We may not always agree with his views, and I hear, in corresponding with him, that there are a few slips and printer's errors in his Handbook, which he expects to amend in a future edition. I think, however, that this work—which has, by the bye, nothing to do with the Palestine Exploration Fund—is generally so sound and useful that it cannot fail to be acceptable in the class for which it is intended.

We have come thus to the end of the Professor's criticisms. We must thank him for his expressions of approval, and also for a good many really valuable suggestions and objections, but at the same time we may fairly expect him to withdraw many others which are hasty and ill-formed. We may also be allowed to suggest to his consideration, that no work—not even his own—undertaken by mortal man is perfect, and that it is necessary to look at the general character in pronouncing a verdict. The task of exploring 6,000 square miles, and then preparing and publishing the results, is not a small task. It has fallen mainly on the shoulders of Mr. Walter Besant and of myself, though there have been many distinguished contributors. I have no doubt Mr. Besant feels as I do, that we have learned as we went on. The task of final assimilation of the huge mass of material is not yet complete. It will probably not be complete for many years. I hope soon to offer a contribution to such assimilation in a work on which I am still engaged; but I fully expect to see, even in Professor Socin's future editions of his Handbook, the influence of the work that has been already done. Professor Socin's time is, no doubt, mainly occupied by original research rather than by criticism, and we may hope to obtain some results which may be more valuable even than his critical comments on the Palestine Exploration Fund, from the labours of the German Palestine Society. As yet we have had nothing very striking from them either in the way of exploration or of literature. The papers by Herr Schick and his plans are welcomed as the work of an old and zealous workman, but they are open to criticism far more severe than that levelled against the English Society. After all, we have given the public a solid mass of information, vouched for by professional men, and accepted by students of a very high class in England.

The critical school is fast being superseded by the historical in England. The study of monuments and inscriptions, coins, statues, and buildings, gives us more certain results regarding the vexed questions of Oriental antiquity than any amount of exegetical criticism can be expected to give. If Professor Socin doubts the existence of non-Semitic races in Syria, his doubt is not shared by those who have studied the records of Egyptian and Akkadian monuments, and I for one believe that more is to be learned from such comparative study than from any amount of theorising on "documents," "editors," "first and second Elohist," and

the rest; at the same time it does not follow that because our line of research leads away from these bitter controversies to the safer path of contemporary monumental evidence, we are therefore ignorant of what has been written in these matters. I have studied the works of Kuenen, Ewald, Colenso, Robertson Smith, and other critics, and have become generally acquainted with the views of Hitzig, Wellhausen, and other German critical writers, and I have read Renan's great work, as well as numerous books of Lenormant; but there are many other branches of study which must yield their contributions to the study of Syrian antiquity, and to which Professor Socin does not refer. Such are the publications of the Biblical Archaeological Society, the "Records of the Past," the Sacred Books of the East, the works of Smith, Layard, Rawlinson, Boscawen, Taylor, Sayce, Chabas, Brugsch, Birch, Mariette, De Rougè, and many more. There is so much to do in collating all that these great scholars have written respecting Syria, that the study might well fill a lifetime without leaving time for exegetical works. I think Professor Socin will agree, that time is better spent in trying to learn than in trying to pick holes in other men's work. As regards the word already spoken—that is past. If there has been error or shortcoming, all that can be done is to amend in the future, and to strive through the aid of one's critics to avoid the perpetuation of error. In the end, the true lives, the false dies away. All we have a right to require of every writer is, that he should be honest, well-informed, and open to conviction, conscientious in doing his best, and conscious of his own fallibility.

STONE DOORS.

I.

WE have been long familiar with the Stone Doors of Bashan, but Mr. Oliphant's discovery of a couple of these old portals, built into the house of a Jew at Tiberias, gives a new interest to the subject. In Palestine stone doors belong to the past, but I write to state that while lately accompanying the Afghan Boundary Commission through Persia I saw doors of that kind still in use at the present day. The necessity for them in that country may, perhaps, throw light on the conditions which required such protection in Palestine in times gone by. For centuries back, and up till only about two or three years ago, Persia has been liable on its north-eastern frontier to incessant inroads from Turkoman raiders; these raiders came at times in small bodies, at times in large numbers; their plan of action was necessarily hurried, they swooped down on villages and carried off whatever they could pounce upon. Men, women, and children, as well as houses, cattle, and sheep, were all prey to the Turkomans. The human spoil in such cases were carried off and sold as slaves in the

bazaars of Khiva and Bokhara, where almost all chance of escape was cut off from the great desert of Central Asia being thus placed between the victims and their own country. The Persians had to protect themselves from such inroads as best they could, and with this object every village was walled, towers of refuge were erected in the fields: these had a narrow passage to creep up through, so that if a raider tried to follow, the refugee could batter his head as he emerged upwards. On similar towers watchmen were placed on the look-out, and when an "Alaman," as such forays were called, was seen approaching, guns were fired and every one rushed, either to seek protection within the walls of the village, or, if that was too distant, to find safety in the nearest tower of refuge. These raids were sudden, and rapidity was the essential part of the tactics. If the rush on a village failed, there was no delay to make an attempt by other means; the party darted off at once to try their luck at the next village before news of the foray could reach it. Such being the case elaborate defences were unnecessary; shelter for the moment was all that was required. It would not have taken long to burn a wooden door, and thus gain an entrance where there were few defenders. The villages could defend their gates from being burned, for they had loop-holes so placed as to protect them; but in some of the larger towns there were houses with gardens outside the walls. The walls in such cases were high, and the only entrance was by means of a small stone door. There was a defensive strength even in smallness, and they were often of most diminutive size, some being less than 3 feet in height. I only saw one village which had a stone door. This place is called Lasgird, about 100 miles due east of Tehran. It is a very curious spot; the outer wall is a circle, but it is a thick mass, being wide enough to contain the houses of the villagers in it; these are in the upper part, about 30 feet from the ground, where the people are out of danger from attack. There are rude balconies all round, by means of which the people can communicate from house to house; the central space within the circle has houses for the storage of grain and for the horses, cattle, &c., and there is only one small gate to this place, with a massive stone door, the dimensions of which are 45 by 37 inches and $7\frac{1}{2}$ inches in thickness. The village is supposed to be very old, and the tradition is that the circle, or "gird," which forms its plan, was originally traced on the ground by *Las*, or *Last*, the son of Noah. This character will no doubt be new to most readers of the *Quarterly Statement*,—he was so to myself; in all my travels in the East I never heard of such a personage. Most probably there may be other legends regarding him, and I for one would feel obliged if any person can throw light on this fourth son of Noah.

This stone door of Lasgird is a very rough piece of workmanship; I have put the thickness at $7\frac{1}{2}$ inches: this was about its greatest depth, but it was so rudely made that this varied considerably. It wrought on pivots, the same as the doors of Bashan; the smaller doors I have described did the same. It will be noticed that the stone doors of Bashan, as well as the pair of doors found at Tiberias, have been copied from

models which had been beautifully fashioned in wood: the panels on them are clear evidence of this; they had also been ornamented with metal bosses. The stone doors of Persia speak for themselves, and tell of danger from sudden attacks. This suggests that the transformation on the east of the Jordan from wood to stone implies a change which had taken place at some former date in the condition of the country, that a peaceful state had been succeeded by an unsettled period, during which the use of stone for doors became, as we find in Persia, a necessary precaution. The substantial form of the original wooden, as well as the elaborate reduplication of them in the lithic material, is not consistent with the idea of a hasty or momentary adoption, but points, in both cases, to a considerable duration of time when each of them had been in use. We may thus derive a hint from these peculiar portals which may be of some historical significance.

WILLIAM SIMPSON.

II.

THE STONE DOORS OF TIBERIAS.

THE stone door at Tiberias figured and described on page 79 of the last *Quarterly Statement* is the same that I saw in 1880, and which I described in my "Sacred Palmlands" in the following words:—"Tiberias, March, 31. I long to know the date of a pair of massive old stone doors which we saw inserted into the gateway of a modern Jewish house as we passed through the town this morning. No sooner had we stopped to notice them than the Jewish proprietor, accompanied by a number of his relatives and friends (belonging to the Askenazim and Polish Jews), came out and gathered in a group around us. They told us that the doors had lately been discovered buried under the present edifice. They are carved in imitation of wood, the design on them being bosses arranged quincunx fashion, alternating with panels. In the upper inside panel is a projection hollowed out apparently for the reception of the bolt which kept their massive folding doors securely fastened. I observed a block of stone also with bosses carved upon it, built into a house further on, and other remains of this sort are to be found here. I fancy by the style of workmanship they belong to the same period as the giant cities of Bashan." The sketch of the stone door made on the spot by my mother (who was travelling with me) is identical with the engraving on page 79 illustrating Mr. Oliphant's paper.

A. G. WELD.

DID THE WATERS OF THE JORDAN ORIGINALLY FLOW INTO THE GULF OF AKABAH?

A REJOINDER TO THE WRITER IN THE "SATURDAY REVIEW."

By PROFESSOR HULL, F.R.S.

THE mode of formation of the Jordan-Arabah Valley has been a subject of investigation, or of speculation, for a long period of time. The idea, first, I believe, suggested by Burkhardt, that the river Jordan originally flowed down the whole course of the depression from the Lebanon to the Gulf of Akabah, has been deliberately rejected by Lartet, and more recently by myself, after an examination of the line of depression from the Gulf of Akabah to the plains of Jericho and the Jordan Valley. This hypothesis has, however, been revived by a writer in the *Saturday Review*,¹ who it may be presumed has not had the same opportunities of personal examination of the ground, and who takes the author somewhat to task for presumably not giving this view sufficient examination in a recent memoir on the geology of this region.² The Reviewer objects that I leave unexplained "the peculiar and distinctive contours of the Jordan-Arabah Valley, especially the gradual descent on both sides to the greatest depth in the bed of the Dead Sea, as well as the singular flattened watershed in the Wâdy Arabah." The writer proceeds: "The physical features of the region appear to accord far better with the view that the valley as a whole marks the course (originated no doubt by a line of flexure and faults) of a river which once poured its waters into the sea on the site of the present Gulf of Akabah, and that this valley was afterwards affected by a new series of flexures running east and west, the result being to raise the parts to the north of the Gulf, and to lower the whole of the upper region, the maximum depression being now indicated by the Dead Sea. This hypothesis, the more natural, as it appears to us, does not appear to have been duly considered by Professor Hull."

It is perfectly true I have not devoted much space to the attempt to confute an hypothesis which I believed to have been universally abandoned, and which, as I hope to be able to show, the more it is examined in detail the less does it appear to be capable of support. The enormous difference of level between the floor of the Dead Sea and the summit of the Arabah watershed, amounting to over 3,270 feet, seems to me an insuperable objection to the view that the Jordan-Arabah Valley could ever have been a continuous river-valley.

There is undoubtedly, at first sight, a great temptation to infer the existence of a continuous river-valley, when one looks at a physical map

¹ *Saturday Review*, 17th April, 1886, p. 552.

² "The Survey of Western Palestine: Memoir on the Physical Geology and Geography of Arabia Petrea, Palestine, and Adjoining Districts." Published by the Palestine Exploration Fund (1886).

of the entire region. At the northern extremity, where are situated the sources of the Jordan, we behold the highlands of Syria; at the other an arm of the sea, and each connected by a nearly continuous valley. I say *nearly* continuous, because at the saddle (or watershed) near the centre of the Arabah, the valley is mainly represented by the highlands of Edom on the east side; while, on the west, it is divided into two by a very low ridge of limestone called Er Rishy. Indeed, at this critical point it is somewhat difficult to determine where the real valley lies, as the western arm opens out upon the great plain of Badiet-et-Tih, and the eastern forms a terrace covered by gravel stretching across from the limestone ridge to the base of the Hills of Edom.¹ It seems to me that any one who studies the features of the watershed, as they are represented on the topographical map of Major Kitchener and his assistant, Mr. J. Armstrong, will come to the conclusion that they are very unlike those to be expected in the case of a large river-valley near the termination of its course. In fact, the distinctive contours, which are so remarkable in the Jordan depression to the north, and also in the southern portion of the Arabah Valley, here almost disappear.

Now, I come to inquire, what are these "peculiar and distinctive contours" which are so much relied upon by the Reviewer for indications of a continuous river-valley? I presume they are only applicable to the western margin, because those of the eastern are clearly and undoubtedly due to the elevation of the strata along the line of the great Jordan-Arabah fault, which was traced by us from the shores of the Gulf of Akabah to those of the Dead Sea, a distance of about 120 miles. To the east of this fault the different rocks crop out, and the sedimentary strata, having a general dip towards the east, break off in cliffs and escarpments such as are generally observable in similar cases.

I must therefore assume that it is in the scarped cliffs of limestone along the western side of the Jordan-Arabah Valley that we have the supposed indications of a river-valley margin. These cliffs are undoubtedly often very imposing, lofty, and precipitous. Taking the portion of the valley called *The Ghôr*, in which lies the Dead Sea and the Lower Jordan, if I am asked how do I account for these cliffs on the one hand, and for the deep hollow of the lake basin on the other, I have to reply, that the cliffs were formed in the first instance by wave action along strata fissured and fractured by faults, and subsequently by meteoric abrasion. It must be recollected that, owing to the manner in which the stratification is concealed along the sides and bottom of the valley by lacustrine deposits, it is seldom possible to make observations on the Cretaceous limestones; but, judging from the manner in which the beds are in some places flexured and highly tilted towards the western margin of the Ghôr, it is a fair inference that there are, besides the main fault which generally runs at the eastern margin, numerous other faults or fissures, by which the beds have been dislocated and displaced. When referring to the line of the

¹ Geological Memoir, p. 20.

Jordan-Arabah fault as an axis of disturbance, I have observed, "it is sufficiently clear that this line was an axis of disturbance for the whole region now under consideration. Along this line the strata are either displaced by secondary faults, or contorted and tilted at various angles; while, as we recede from the line of the displacement, the beds generally begin to assume a position approaching the horizontal."¹

Again, as regards the deep hollow of the Dead Sea basin, I have stated that as the land area was gradually rising from beneath the Miocene ocean, and as the table-lands of Judæa and Arabia were being more and more elevated, the crust fell in along the western side of the Jordan-Arabah fault, and that the bed of the trough, owing to continued subsidence, became more deep over the area now occupied by the waters of the Salt Sea itself, and that into this gulf all the waters flowing from the bordering lands naturally emptied themselves. In a word, my explanation of the existence of the deep hollow of the Dead Sea is:—unequal subsidence along the line of the main fault, and the presence of parallel and transverse fractures along the western side of the Ghôr; and if we recollect that this valley was filled by the waters of an inland lake, 200 miles in length and 8 or 10 miles in breadth, we shall have no difficulty in accounting for the presence of an aqueous agent, powerful enough to undermine, and in undermining to shape the lofty cliffs which abound the valley in some places.

With reference to the fine cliffs, often in the form of a double scarp, which bound the western side of the Arabah Valley for about 30 miles to the north of the Gulf of Akabah, I may observe, that they are essentially similar in character to those along which the Cretaceo-Nummulitic limestone of the Plateau of the Tih terminates towards the south and west, where the idea of river action is out of the question. During the period when the land was rising out of the sea, and again during the period of subsequent depression, when the sea rose from 220 to 300 feet, these cliffs must have assumed *in the main* their present outline. This has subsequently been modified by rain, frost, and water action; but I can see no sufficient reason for inferring the action of a great river in the tract of the Arabah south of the Dead Sea, nor do we find the remains of river terraces in the Arabah Valley, such as we might have expected if that valley had been the bed of a large river, which had afterwards dried up owing to subsequent physical changes.

Lastly, turning to the hypothesis of the *Saturday Review*, that after the formation of the main line of depression along the great north and south fault there occurred transverse movements, producing east and west flexures, I am quite unable to accept such a proposition. The general displacements of the strata were produced during the Miocene epoch, and except the subsequent gentle lowering of the whole region in the succeeding Pliocene, to the extent of 200–300 feet, which was unaccompanied by flexing of the strata, I hold that all the great disturbances are referable to the one epoch, namely, the Miocene.

¹ Memoir, p. 107.

The lowering of the deep trough of the Ghôr to a depth of 3,000 feet along an east and west synclinal axis could not have taken place without affecting the levels of the table-land of Southern and Central Palestine to a very appreciable extent. But, as a matter of fact, the central table-land is as a rule quite as elevated, or somewhat more elevated, to the west of the Ghôr as it is either to the north or south of that position. Nor does the existence of the saddle or watershed of the Arabah, which is 700 feet above the sea, seem in the least to affect the general levels of the table-land of the Badiet-et-Tih, for, as already stated, this saddle seems to merge into the general surface of the country along the west.

One other point remains. Had the streams on each side of the Arabah entered a river flowing southwards it may be assumed that their channels would have pointed, more or less, in the same direction, at least along that part lying north of the watershed. It is only necessary to refer to the map of the Arabah to see that such is not the case. The valleys of the Jeib and its tributaries, together with those on the Edomite side, will be seen in the great majority of cases to point more or less to the northwards, indicating an original northward flow.

Having thus given the hypothesis of the Reviewer as full a consideration as appears necessary, I trust I have made it sufficiently clear, from considerations based on the physical features and geological phenomena of the region in question, that this hypothesis cannot be sustained.

"THE VALLEY OF ZEPHATHAH AT MARESHAH."

CAPTAIN CONDER in his April notes on the *Quarterly Statements* of last January referred to my article of the above title, and said, "The ingenious suggestion of Mr. Flecker does not seem to me necessary." The reason he assigned for this opinion was that he had some time ago proposed what he thought to be a satisfactory identification, viz., Wady Safieh, which I confess I have neither seen nor heard of before. As, however, readers of his remarks might think that I had invented a pretty theory, and rushed into print to overthrow better suggestions for the sake of my own, I begin with—

I. Some explanations of my suggestion. It pretends to no ingenuity, for I have invented nothing. I have only given the reading which I found in the LXX. I may have been the first discoverer of the cause of the variation, for Schleusnor does not give it. But that discovery is so simple that it is merely for want of attention that others did not see it before me. The only thing that might be blamed or objected to in my suggestion is the proposing a Septuagint reading instead of the Masoretic Hebrew. To this I can say that I have not done it because I like to correct the Authorised Hebrew by the Greek Version, but because, in

spite of my disinclination to do so, and in spite of my firm conviction that the Hebrew Scriptures have been preserved with an exactness and freedom from error and corruption which are unparalleled in any work of literature of any antiquity, I could not help being struck with the smallness of the change and yet greatness of the improvements which that change introduces into our passage of 2 Chron. xiv, 10. The two readings as seen in the Hebrew letters **צפונה** and **צפונה** differ from one another by a space of the size of a point which divides one of the letters and makes it into two. Now, however low you may estimate the difficulties of the Masoretic reading, which gives the one undivided letter, does it not seem strange, if that little space in the Alexandrine reading is an error, that it alone and nothing else should be able to smooth away all these difficulties, and introduce improvements which satisfy completely the requirements both of the language of the text and of the locality of the history? If this error or slip of the pen could really be proved, then the least we can say is that it is a very interesting error, and therefore even then it would not be unworthy of notice.

It is remarkable that another most obscure passage of several verses in Zech. xi is also most beautifully cleared up by a similar but reverse mistake (if the mistake is indeed on the LXX side); viz., the annulment of a space between two words making them into one. As that passage now stands in the Hebrew, no commentator has yet been able to make good sense of it that is not forced. Take especially the word **לבן** of verse 7. Commentators have invented various theories about it, not one of which has been generally accepted as satisfactory. The Revised Version, following Pagninus' *profecto*, translates it "verily," which can only be justified by the supposition that **לבן** stands for **אבן**. But what says the LXX? It only abolishes the space between this and the following word, reading **לבנ עניי** (or strictly speaking **לבנעני**) instead of **לבן עניי**, as also in Verse 11, **בנעניי** (or **בנענים**) instead of **בן עניי**.¹ Yet this slight external alteration has an immense effect internally. It removes the disappointing anti-climax, "verily the poor of the sheep," and such like renderings; it gives a new complexion to the whole passage; and it introduces good sense instead of confusion, a connected account instead of broken and abrupt sentences. When we further consider that the Greek Translators themselves did not see the improvement, nor understood the passage at all, which shows that that small but important alteration we are speaking of, was not an intentional correction, but a rendering according to their reading; can we reject this also as an error not worth proposing? Now the meaning of that passage thus corrected I take to be this. Just as Isaiah and other prophets were sometimes commanded by God to act

¹ It should be remembered that there was no final Nun in those days. See my "Scripture Onomatology," p. 25, and "Smith's Dictionary of the Bible," p. 1206.

their prophesies before they spoke and explained them (see Isa. xx; Jer. xiii; Ezek. iv, v, xii, &c.); so here.

Zech. xi, 4, 5, Zech. is first asked to act, viz., to shepherd butchers' sheep, or "sheep for slaughter whose buyers kill them and are not condemned, and whose sellers," as well as shepherds, do not pity them, the former rejoicing in the money they have obtained for them.

V. 6. This is explained at once to mean that God will not spare the inhabitants of the land, even as men do not spare such cattle.

V. 7, 8. Then the prophet obeyed the command, shepherding sheep for some sheep merchants (לְבוֹעֵי הַצֹּאן), not *eis την χαναανιτιν*—LXX).

He also took two staves for the purpose, and wandered away (lit. cut himself off) with three other shepherds for one month, when he became sick of his companions, and they also detested him.

V. 9, 10. Then he said, "I will not be shepherd with you; let the dying die, and let the wandering wander away," &c. He also broke one of the staves as a sign that he had broken every covenant that he had made with any one.

V. 11, 12. Then those merchants (בְּוֹעֵי) who kept him or hired him "knew that it was the word" or commandment of Jehovah. Therefore, when the prophet asked whether they would give him his hire; though he neither did nor could insist by right upon it, because his covenant with them was broken, yet they gave him 30 pieces of silver.

II. To return to our subject of 2 Chron. xiv, 10; as regards Captain Corder's new identification, if I am not mistaken, it seems but to describe by a different name the same valley to which the LXX also points. He calls it Wady Safieh which "passes quite close to Mareshah," and "up which runs one of the high roads to Hebron;" and the LXX calls it the valley north of Mareshah. If this name is correct, it stands in opposition to that of the southern valley which now bears the title Wady el Arab, but was most likely in olden times termed the valley south of Mareshah. But why does the Captain call the northern valley Wady Safieh? The map does not give it. It shows a broad strip of low country branching out into W. el Judeiyideh with a road running straight north, W. esh Sherkiyeh with the Jerusalem and Hebron road, and W. Fedeil which seems to be a shorter cut to Hebron. I can only think that he applies the name Wady Safieh to the beginning of W. esh Sherkiyeh up to or a little beyond where it passes Kh. Safieh. But do the natives also call it so? And if they do, may it not be a modern name, even as W. el Arab is in the south?

Further, the Hebrew too, points, in my opinion, clearly to the same spot, viz., the valley or valleys above described. For the valley had to be north on the way to Jerusalem and near to Mareshah (לְמַרְשָׁה). Yet the large armies which were engaged in that historical battle may have filled miles of those valleys. If, then, identifiers do not find a name resembling Zephathah on that spot, it is out of the question to look for it on any other. Now, it so happens that there is Khurbet Safieh. But the

Bible speaks of a valley, therefore we want a Wâdy, not Khurbet. This, we have seen, Captain Conder professes to have found too. Still I hold that an identification in order in any degree to accomplish the aim of his identification, viz., to render that remarkable LXX reading unnecessary, ought to have some stronger certainty about it than the unmapped Wâdy Safieh has; and the affinity or kinship of its name ought to be more real and substantial than that which exists between (צפת(ה) and (צאפיה). For though in the history of names these and greater changes may in some unaccountable way happen to take place, yet it is not a usual thing at least that a ת should turn into a י.

But, finally, when we also consider that no identification can smooth the language of the text, then we see that the Hebrew cannot by such means be satisfactorily established, nor the Greek really proved to be in error. The question, therefore, resolves itself of necessity into one between the two readings. Perhaps another visit to the place itself will do much to clear up matters concerning the valley. But, with regard to the two readings, I do not wish to be positive in my opinion about them, but am content to say that there will probably be no assurance upon the question between them until the day when this time of uncertainty shall have passed away, and we shall know even as we are known.

E. FLECKER.

Durham, May, 1886.

ZION, THE CITY OF DAVID, OR ACRA, SOUTH OF
THE TEMPLE—*continued*.

I OBSERVE that Sir Charles Warren makes no attempt to defend his site for Zion. Perhaps he is too busy, or rather, too wary to reply to my arguments.

He claimed the *link* in support of his site, and in the last statement Captain Conder has appealed to the *chain* in opposition to mine. Our rival theories can be submitted to no better test. Accordingly, though it may seem presumption in me to contend against these professional surveyors, I venture to try their theories by the *link and chain*.

Sir Charles Warren (Temple or Tomb, 22) admits that Zion = the city of David = the Macedonian Akra = the Akra of Josephus, and observes, "Therefore we have a connecting link throughout." Precisely so. But I have proved (*supra* 26) that the Acra of Josephus was south and not west of the temple. Therefore the *link* gives its support to my theory, not to his.

On the other hand, Captain Conder appeals to the *chain*, and after

measuring up my plan, says (p. 82), "Mr. Birch's 'City of David' now occupies an area of 200×600 feet, or $2\frac{3}{4}$ acres. I do not consider this large enough for a city, or even for a country house and grounds."

I stated (p. 34) that I had made the area at least three acres, but it seems that my reduced plan is a twelfth of an inch too narrow, representing about 25 feet on the ground. It must therefore, to remove the discrepancy, be made a *line* wider, or *three* altered to $2\frac{3}{4}$ acres. The error no doubt arose from my being neither a draughtsman nor a surveyor.

As Captain Conder observes that my city of David *now* occupies this small area, I must remind him that this is the only estimate I have given. When I mentioned 10 or 15 acres (1884, 78) I was quoting *his* estimate of the area of Ophel (1883, 195), which he pronounced absurdly insufficient for the City of David; but I never intended to trench on his generosity to any such extent.

In thinking 200×600 acres too little for the castle of Zion, Captain Conder must have forgotten that in the "Memoirs" (Vol. I., 130) his plan represents the castle of Belfort (Kulat es Shukif) as still smaller. Sir Charles Warren's measurement of it was 400×230 feet at the most. That castle held out against Saladin for a whole year. Why should the Jebusites want more room than the Crusaders? It may, however, be that Captain Conder means that a castle less than three acres in extent, would never have been entitled "the City of David." There is little to guide one on this point, but in 2 Kings x, 25, "the city of the house of Baal" has been taken to describe merely the place where Baal's priests lived in or near Samaria; and Patrick (2 Samuel v, 9) observes, "The fort (*i.e.*, of Zion) was not wide enough to contain the whole court and all his guards and others that had occasion to come hither, and therefore David built round about it." I assert as a fact that Zion was solely on Ophel (so called), but its area is at present purely a matter of conjecture. I think 3 acres, or even $2\frac{3}{4}$ acres, sufficient; still there would be some advantages in its having reached nearer to the pool of Siloam.

In the *chain* Captain Conder has provided me with an effective weapon for destroying his own Acra theory.

A. He identifies ("Handbook," p. 333) "the Acra of Josephus with the knoll of the present Sepulchre Church," and (p. 354) says, "In the Lower City also, not far above Siloam, was the palace of the royal family of Adiabene (5 "Wars," 6, 1; 6 "Wars," 6, 3)." It will be seen on reference that Josephus says this palace was *in the midst of Akra*. As therefore Captain Conder admits that Akra was a hill and places "not far above Siloam" a palace situated in the midst of Akra, it necessarily follows that Ophel (so called) must be Akra, for the Upper City certainly was not Akra (being distinguished from it by Josephus. "Wars," V, iv, 1), and the only other hill within Jerusalem "not far above Siloam" was Ophel (so called), south of the Temple. Therefore Captain Conder himself becomes a witness to Akra being south of the Temple. If he still claims that his site for Akra, west of the Temple, is correct, I reply that it can hardly be described as "not far above Siloam," being according to his plan (p. 235)

not the twelfth of an inch, but *three inches* distant from Siloam ; representing on his scale not merely 25 feet, but 2,500 feet.

I have already pointed out (p. 29) that the levelling of the Acra mentioned by Josephus is unsupported by and contrary to 1 Maccabees.

When Prof. Olshausen placed Acra south of the Temple, Dr. Robinson rejected this site because

- (a) One of the western gates of the Temple ("Ant.," XV, xi, 5) led to the *other* city, which he took to be Acra.
- (b) Acra was over against the Temple ("Wars," V, iv, 1).
- (c) Acra was naturally higher than the Temple hill, and Ophel could not have been so (*id.*).
- (d) Acra used to be separated from the Temple by a broad valley which the Asmonæans filled up, but no valley apparently ever separated Ophel from the Temple.

And (e) Thrupp afterwards added that the space on Ophel was too small to have contained the Lower City or Acra.

The Doctor ("Biblical Researches") deemed his objections unanswerable, and gathered that the Professor had resigned the game. Yet the Professor might have checkmated the Doctor in four moves, by replying thus :

- (a) The *other* city was the Upper City.
- (b) Ophel so called was over against the Temple, just as the tower ("Wars," IV, ix, 12) near the south-west corner of the Temple was over against the Lower City.
- (c, d) The tale of Josephus about levelling the Acra is simply nonsense, and contrary to 1 Maccabees (p. 29), and so too with the valley.

As to (e) Josephus says nothing whatever about the area of Acra, while Thrupp and Lewin admitted that the part south of the Temple was "at the time of the siege the most important part of the Lower City." They allowed that Acra took in this southern part, but did not perceive that Acra was confined to it.

Some, however, are so fascinated with Josephus' story about Akra being levelled that they seem blind to its absurdity. Let me then by means of the *chain* test show the *impossibility* of Captain Conder's site for Acra.

B (1.) According to Josephus, Akra (the fortress) was razed, and the hill on which it stood reduced to a lower elevation than the Temple. Yet notwithstanding this, Captain Conder gives the level of the rock near the Sepulchre Church at about 2,480 feet, and puts the Sakhrah (the highest part of the Temple hill) at 2,440 feet, or 40 feet *lower* (!) instead of higher. No doubt his figures are correct, but his theory is obviously wrong.

(2.) Captain Conder considered 10 or 15 acres insufficient for my city of David, which was the Akra of the Maccabees and of Josephus. Therefore I grant to him *one* acre more, hoping he will consider 16 acres sufficient for his own Acra.

(3.) He says (1880, 81), "The amount of the hill lowered is about 30 feet on the average . . . and if, as seems not improbable . . . yet greater."

Multiplying 16 acres by 30 feet (I hope some R.E. or C.E. will check my figures), one learns, with no little amazement, that the Jews must have removed $16 \times 43,560 \times 30$ or 20,908,800 cubic feet of rock in carrying out Josephus' fancy.

A cubic inch of Jerusalem rock weighs (I believe) slightly more than one ounce, which gives quite 1 cwt. per cubic foot. Therefore, in leveling the Acra hill, more than 1,000,000 tons of rock (not to count the old material of the Acra Fort) must have been moved from its bed. Josephus states that the Jews were busy at the work day and night, for three years, but allowing them rest on some Sabbaths and feast days, we will reckon that they worked only for 1,000 days, so that the daily output would be 1,000 tons.

Cui bono? Was the game worth the candle? Captain Conder ("Handbook," 347) says, "The object was to make it impossible for any fortress built on Akra again to command a view of the interior of the Temple courts."

What! A Jew persuading his countryman to lift 1,000 tons daily for 1,000 days and earning gratitude thereby, and all only to prevent a view of the Temple being gained from the west, which any day might be gained from the north or east! Impossible. Gentile eloquence has cajoled many into foolish acts, but nothing like this. Why not without any fuss have raised the wall on the western side of the Temple? Or, if an eighth wonder of the world was indispensable, without more rock being quarried, a gigantic dry ditch might have been hewn out (as a northern defence to this troublesome Acra and Jerusalem), 2,000 feet in length and 100 feet in breadth and depth. And, as to fame, Simon would then have gone down to posterity, not as "a remover of mountains," but as "the Father of the Abyss." *Dulce est desipere in loco.* I have trifled enough. Let me now thank Captain Conder for the help of the *chain* in unmasking the outrageous absurdity of Josephus' most popular fiction.

In the anonymous paper on the Herodian Temple (p. 96), the writer seems to me to have forgotten that the excavations of Sir C. Warren amply *confirmed* Josephus' statements about the depth of the Tyropean Valley.

That writer also falls into another error when he says "Josephus *incorrectly* assigned the position of the Acra." He indeed located it quite correctly, but his interpreters misunderstand him (p. 26). Again the "two gates" (Ant. XV., xi., 5) on the western side of the Temple did not lead into the Acra at all, but into the suburb, while two gates (and not one only) led to the Upper City, for one led to the royal palace in the Upper City and the other to the *other city*—*i.e.*, *the upper city*, as rightly observed by that writer on p. 96.

If any one still remains eager to emulate the prowess of Joab, let him attack Zion on Ophel (so called).

W. F. BIRCH.

THE NEWLY DISCOVERED ROCK-CUT TOMBS CLOSE
TO THE JEREMIAH GROTTA NEAR JERUSALEM.

By CONRAD SCHICK.

(From the Zeitschrift of the German Society.)

For some years the "Battlefield" with the neighbouring ground west and north of the Jeremiah Grotto has been the property of the Dominican Order; houses have been built there, the ground examined, and a high division wall erected on the road by the side of the hill of the Jeremiah Grotto.

When the foundations of this latter were dug, some tombs were discovered in the rock which had to be more closely examined and cleared, as the line of the proposed wall was to go straight across them. Their size was so great that it seemed desirable to preserve them in their entirety, and as they subsequently turned out from their hewn crosses to be Christian tombs, the Order regarded their preservation as a duty, and proposed to build a Sanctuary for them later on. The tombs were cleared out, and the bones carefully collected and interred in a suitable place. The place itself was covered by a protecting building.

The exact position of these tombs outside of Jerusalem is as follows:—

You go northwards for 245 metres through the Damascus Gate on to the road leading to Nabulous, and then turn east to the right into a small bye-way. After 40 metres you come to an old cistern, and perceive on the left side (north) a low gate which leads through the northern boundary wall of the road into a garden. Continuing for 50 metres in a northerly direction you reach the entrance of these vaults. It lies in the second bend of the above-named bye-road, where it again diverges from a north-easterly into an easterly course.

The tombs are entirely hewn out of the rock, and only in a few places, obviously at a later period, has masonry been added. Undoubtedly the tombs originally were of much greater extent, but have been destroyed by excavations carried on in the west. On closer inspection one easily recognises that their origin dates from the Jewish era, and they do not in any way differ from the Jewish rock-tombs so frequently found in Palestine, and especially in the country surrounding Jerusalem.

After their partial destruction and possibly complete desecration they were used by Christians as places of interment, and were considerably enlarged. I arrive at this from the fact that these enlargements have been carried out in a different style, and exhibit not only crosses cut into the rock, but also in high relief hewn out of the rock. The former might have been cut into the already standing wall surface; the latter could only have been added if the rock was newly manipulated or new vaults built. Also

in several places the doors have been subsequently made larger and notably higher.

The great vault with its side chambers is genuinely Jewish. It is 5·30 m. long, 4·30 m. broad, and 3·60 m. high. The walls are smooth, the ceilings horizontal, and the doors much higher than usual, being, namely, 1·80 m. The antechamber, going west, is 2·50 m. long, 2·30 m. broad, and, like the other side chambers, 2·30 m. high. It had suffered from the above-mentioned destruction, but was later restored with masonry and filled with tombs sunk into the ground. The side chambers, which lean to the west, have been preserved in their entirety, each having three stone benches for the reception of the corpses. The place for the dead was marked by a cushion-like elevation, formed out of the rock, into which a half-round hollow was hewn. The longer benches had this on both sides. Whether they were meant to serve for two corpses, or whether one could have the choice upon which side to lay the head, cannot be determined. The benches were 1 m. high, with the upper surface slightly hollowed and furnished in front with a low edge to prevent anything rolling off. Under the dividing wall and the contiguous stone benches of the side chambers there is an apartment hewn in the rock, which serves as a common grave. Towards the east there are likewise two side chambers, of which the southern, however, is only a passage to a third, and which has one sepulchre only.

In the eastern side chamber three sarcophagi have later been hewn out of the ground, and a new chamber constructed towards the east, obviously for the definite object of serving as a common grave. Of the western side chamber only the partition wall, together with the door, has preserved its original form; towards the west and south the place has been considerably enlarged, and a quantity of tombs have been hewn on an entirely different system, besides which the missing rock is replaced by masonry. At the same time the proper entrance to the vault on the south side has been restored. In three places close together, from west to east, we find in the ground in twos (in the western row in triplet), sarcophagi of an extraordinary length, the lower being 0·50 m. high, and only 0·50 m. wide, whilst the upper is 0·51 m. wide. On both walls there was therefore a broad ledge of 0·15 m. broad, upon which stone slabs could be placed so that when the lower grave was filled with corpses it could be closed up. The tombs in the western row have the greatest linear measure, viz., 2·70 m., with a depth of from 1 m. to 1·20 m. Some of the sarcophagi are rounded in a sort of apse at one end.

On the north side of the western row, as well as on the southern side of all three rows, vault-like excavations are to be found 2·50 m. long, 1·10 m. broad, and 1·90 m. high, which served as common graves; crosses are carved on most of them. On the above-mentioned ledge, in the middle division of the western row, two fragments of a sarcophagus still rest. Is the explanation of the extraordinary length of the tombs perhaps that they were primarily intended for the reception of stone or wooden coffins?

Every sarcophagus was immediately covered with stone slabs as soon

as the corpses were laid inside, and most of them are to be found existing to this day. The rock walls on the long sides (north and south) of these three rows overlap the sunken graves 1.65 m. The whole enclosure of this peculiar group of graves appears to have been restored by means of small planks or laths. On the long sides hewn in the rock there are small furrows or rabbets running horizontally, by means of which one plank after another was let into the hewn groove in the side, and then finished up sideways into the rabbet opposite, till a closely built plank covering was formed.

As the curve was only 0.20 m. broad, wooden and not stone slabs must have been used, as stone slabs of this insignificant breadth opposed to a length of 2.80 m. is inconceivable, and no remains of such are discoverable.

Whenever a burying took place, the requisite number of small beams were removed, and at the conclusion again inserted. A little staircase in the vicinity of the entrance led down from the sarcophagi to these vaults.

It is surely not by accident that the plan of these tombs, which are proved by the hewn crosses to be Christian, provides that the dead are much more closely united than is the case in Jewish tombs. Probably they wished to keep in view the idea of the close brotherhood of the Christian community.

In the rock covering of the principal chamber there is an opening which was no doubt originally intended to let in light and air, but appears at a later period to have been used for conveying the corpses through; at any rate, exactly underneath, a large number of bones are to be found. In a deepening of the ground was discovered, we were told, a small metal box, which could only be opened by force, and which contained different bones of animals, and particularly birds. I did not myself see it.

In the sunken graves, which were first restored in the Christian era and closed with stone slabs, a plate was found bearing in Greek letters the word "Ephthemios."

In the vicinity of this grave chamber several hewn stones and broken shafts of columns were found, one of which was 4.30 m. long and 0.90 m. in diameter, and another shorter one 1.10 m. in diameter. Possibly further exploration of this and other remarkable wall remains at this place will yield still correcter conclusions.



THE
PALESTINE EXPLORATION FUND

NOTES AND NEWS.

WE have once more, and for the third time, to announce that Her Majesty the QUEEN, our Patron, has made a donation to the Palestine Exploration Fund. His Royal Highness the Duke of Connaught has also become a donor to the Society.

We have the pleasure of communicating to our subscribers another paper by Herr Schumacher, giving the results of his recent visit to Southern Palestine. The map published with the paper shows the extent of his survey. It begins immediately south of Gaza, where our own map ends, Captain Conder's southern boundary being marked by the Wâdy Ghuzzeh. The extent of country surveyed includes a length along the coast of 26 miles, with an average breadth of 5 miles. The map includes 63 places, as against 7 in Smith's Atlas. There are also 40 drawings accompanying the MS., which are here reproduced.

The most interesting part of the paper is that describing the very singular brick building excavated at Askalan. In the present unfinished condition of the excavation it would be premature to make any guess at all as to the purpose and date of this building. The drawings and plans show that it is a building unlike any other in the country. Another brick building was also discovered by Schumacher at Tell esh Sheikh (at the southern end of his map). The Government have forbidden any further excavation; it is hoped, however, that destruction will be also forbidden.

A paper by Herr Schick describes the finding of the second aqueduct to the Pool of Siloam, whose existence was already suspected by Sir Charles Wilson. Herr Schick has hit upon the aqueduct in three places. It remains to be further examined and, if possible, cleared out.

The Report of the Public Meeting, held on Tuesday, June 28th, at the Royal Institution, was printed for this number of the *Quarterly Statement*, but owing to the absence of some of the speakers the addresses have not all been corrected. The Report, therefore, must stand over until January.

Readers of Captain Conder's books will be pleased to hear that another will be produced by the Committee immediately. It is already printed and will be issued early in November, in the same form as his preceding works. A general account of its contents will be found on p. 164.

Another paper has just been received from Herr Schumacher on researches and antiquarian discoveries made in and about Haifa and Akka. This will appear in January.

The paper by Mr. H. G. Tomkins approaches the question of the site of Gath from an entirely new point of view. In the modern name Tell es Safi he finds preserved the name of one of the heroes of Gath.

The French Dominican monks at Jerusalem have made some remarkable excavations on some land which they have lately acquired, about a furlong and a half outside the gate of Damascus. Six metres below the present level of the ground the workmen came on some arches of considerable extent, the walls of which had been very carefully built. At a short distance they found the basement of a chapel, before the entrance of which there was a tombstone covered with a long inscription, which, however, was stolen before any one thought of copying the inscription. About the middle of their property they found a large well-preserved mosaic, and upon the space all around being cleared the bases and other remains of great pillars were discovered. This is supposed to be the site of the great basilica built in the fifth century in honour of St. Stephen, by Eudoxia, the wife of Arcadius, the first of the long line of Eastern Emperors. A still more remarkable discovery was made while digging the trench for the foundations of the boundary wall which the Dominicans wished to build; the ground gave way and one of the workmen disappeared. On clearing out the place they came upon a large and beautiful hall which had been cut out of the rock; where the rock failed the gap was filled by admirable masonry. From two of the sides two large doorways led into two vaulted tombs, all of equal size. On each side of the vault there was a resting place for one coffin, and at the end opposite the entrance places for two. At the farthest end of the great hall a passage led to another excavated vault, in which stood three great covered sarcophagi. It is suggested that these sarcophagi contain the remains of Helena Queen of Adiabene and her sons. The quantity of bones found in these chambers was very great. In the middle of the great hall, in a hollow specially prepared, a sort of long metal box was found. It was adorned with representations of children holding garlands up on high. Unfortunately there was no inscription, nor anything which could furnish a clue to the period or the process of these sepulchral chambers.—*Globe, August 23rd, 1886.*

Another book on the City of David. This work is by the Rev. A. Bernstein, B.D. (Nisbet & Co.), and consists of information chiefly derived from Talmudic sources.

Herr Hanauer wishes the following corrections to be made in his letter on Khurbet Orma which appeared in the *Quarterly Statement* of January, 1886 :—

1. ערמק page 24, third line from bottom, should be ערמה.
2. קרם page 24, fifth line from bottom, should be הרם.
3. "rain-heap," page 25, third line from bottom, should be "ruin-heap."

At the moment of going to press there has arrived at the office of the Fund a capital of white marble, an account of which will be prepared for the Society by Professor Hayter Lewis. At present all that can be said is that it is of the highest architectural interest. It can be seen at Adam Street, by any one who calls between 10 and 5, except on Saturday, when the office closes at 2 P.M.

The following new members have joined the General Committee :—

Bishop of Salisbury.

Rev. W. Allen, Vicar of St. James's, Bermondsey.

Rev. Dr. Cunningham Geikie, Author of the "Life of Christ," "Hours with the Bible," &c.

Mr. J. W. Pease, M.P.

Mr. Francis Galton, F.R.S., President of the Anthropological Society.

Mr. Lawrence Gomme, Hon. Sec. of the Folk-Lore Society.

Mr. Guy le Strange.

The "Memoir of Twenty-one Years' Work" has quite run through its first edition of 1,500 copies, of which about 1,000 were asked for by subscribers, a hundred sent to the Press, and the rest were sold by the publishers. The new edition is now ready, with the correction of certain press errors. Those subscribers who have not yet asked for the book are reminded that it is ready for them.

Subscribers are requested to note that the financial year ends on December 31st, and are earnestly invited to forward their subscriptions for the current year before that date, and without waiting to be reminded. The Clerical Staff of the Society is kept as small as possible, and subscribers will bear in mind that they themselves can help to keep down expenses by sending their subscriptions without being called upon to do so.

The Palestine Pilgrims' Text Society has recently issued the "Mukadessy," translated and annotated by Mr. Guy Le Strange. The tracts already issued by the Society are—

1. Antoninus. } Translated by Aubrey Stewart, and annotated by Sir
2. Sancta Paula. } Charles Wilson.
3. Procopius. Translated by Aubrey Stewart, and annotated by Sir Charles Wilson and Professor Hayter Lewis.
4. El Mukadessy. Translated by Guy Le Strange, and annotated by Sir Charles Wilson and the translator.

In the Press are—

5. The Bordeaux Pilgrim.
6. The Norman French Description of Jerusalem. By Captain Conder and Walter Besant.
7. The Journey of the Abbot Daniel. Translation revised by Herr Khitrovo, of the St. Petersburg Exploration Society.

The subscription to the Society is One Guinea. The Palestine Fund lends its offices, and the management expenses are nothing but postage and a little clerk's work. As many publications are annually issued as the funds will allow. The Director is Sir CHARLES WILSON, and the Hon. Sec. is Mr. WALTER BESANT. The present number of members is only 75.

The Committee for conducting the Inquiry have not made any progress during the summer, but a report will be ready for next number of the *Quarterly Statement*.

The income of the Society, from May 31st, 1886, to October 8th, 1886, inclusive, was—from subscriptions and donations, £406 9s. 7d.; from all sources, £470 6s. 7d. The expenditure during the same period was £318 17s. 1d. On October 8th the balance in the Banks was £270 12s. 10d.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through their Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

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.

While desiring to give every 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.

The only authorised lecturers for the Society are—

- (1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects :—
 - The Survey of Western Palestine, as illustrating Bible History.
 - Palestine East of the Jordan.
 - The Jerusalem Excavations.
 - A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."
- (2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows :—
 - The Survey of Western Palestine.
 - Jerusalem.
 - The Hittites.
 - The Moabite Stone and other monuments.
- (3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.
- (4) The Rev. George St. Clair, Bristol Road, Birmingham, has resumed his Lectures for the Society.

SYRIAN STONE LORE.

THE title of this work is intended to indicate its character. It is an attempt to build of stone rather than of paper, to restore ancient Palestine from the monuments rather than from ancient literature, to show what we should know of Syria had the Bible been lost, and also how such knowledge illustrates the Hebrew Scriptures. The inquiry is, however, carried down to later times, with the object of tracing the survival of ancient conditions to modern times, and in the later chapters contemporary literature has been allowed to assist in forming an estimate of the various ages.

The subjects under consideration are social and ethnographic rather than geographical, so that the danger of repetition of the author's previous books is small, though many scattered monographs have been used up. The authorities read and abstracted for the volume amount to some one hundred and twenty or more. In each age the questions of race, language, religion, literature, art, architecture, social status, trade, arms, costume, and manners are illustrated. The following is an abstract of the chapters composing the book:—

1. *The Canaanites*.—Turanians, including Hittites. Semitic tribes, including Amaur, Egyptians, and Philistines. The religions of Syria. The prosperity of the country in 1600 B.C. Spoils and tribute. Names of deities worshipped. The Hamathite hieroglyphs. Rude stone monuments, &c.

2. *The Phœnicians*.—Their origin, alphabet, colonies, religion, temples, dress, tombs, dances, architecture, arts, ships, commerce.

3. *The Hebrews*.—Evidence of their condition before the Captivity. The Siloam Text. The wealth of Hezekiah. Early Hebrew literature. Tribal sanctuaries. Tombs and beliefs as to the dead. Art, science, civilisation.

4. *Jews and Samaritans*.—Condition of Western Asia sixth to fourth century B.C. Invention of coins. Condition of Persia. Reason of the Captivity. Samaritans. The ten tribes and Gog and Magog. The Aramean alphabet. "Speech of Ashdod." Usury. The Pharisees. The condition of Jerusalem.

5. *The Greek Age*.—Early trade with India. Jewish coins. Greek influence on the Jews. Early Hebrew inscriptions. The palace of Hyrcanus. Jewish architecture.

6. *The Herodian Age*.—Pharisees, Sadducees, and Essenes. Languages. Syrian trade. Coins. Herod's temples and cities. Herodian architecture. The Roman policy before Nero.

7. *The Roman Age*.—Trade of the age. Condition of the Jews. Roman coins of Jerusalem. The Syrian Emperors. The Nabatheans. The South Arab immigration. Buildings of the Antonines roads, Palmyra. The Gnostics. Jewish remains and inscriptions.

8. *The Byzantine Period.*—Survival of paganism. Chrysostom's and Cyril's description of Syria. The Eastern rites, baptism, &c. The heresies of the age. Superstitions. Byzantine trade. The alphabets employed. Luxury and poverty. Architecture of churches.

9. *The Arab Conquest.*—Early monumental history of the Arabs. The Persians in Syria. The rise of Islam. The sources of the Koran. Arab civilisation, architecture, literature, trade. The Dome of the Rock. Kufic and Neshki alphabets. Coins of the Khalifs. Toleration of the Christians.

10. *The Crusaders.*—Sketch of Crusading history. The origin and character of the Crusades. The Latins and the Eastern churches in Syria. Architecture. Government, trades, dress, and armour. Civil and ecclesiastical division of the country. The great castles. Literature, art, coins, seals, pictures. Decay of the Franks. Richard and St. Louis. The military orders. Assassins, &c.

In order to make the narrative as continuous as possible, details and *excursi* are confined to foot-notes, where authorities are quoted. The book is illustrated with three maps, taken from non-Biblical sources, representing Syria in 1300 B.C., in 500 A.D., and in 1300 A.D. There are besides about thirty illustrations, chiefly the author's own drawings from the original objects, including plans, inscriptions, statues, rude stone monuments, views, &c.

The book is dedicated by permission to H.R.H. Prince Albert Victor C. Edward of Wales, K.G., in memory of his interest in Palestine during his visit to the Holy Land in 1882. A good index is to be added, with description of illustrations and list of principal authorities. The author has striven to avoid controversy, and to render the work as completely as the limits allow a picture of Syrian civilisation in the various periods under notice.

NOTES BY CAPTAIN CONDER.

I.—BRONZE VASE FROM NABLUS.

THIS curious jug, now in the office of the Fund, I purchased in Nablus. The three heads represent some Pagan triad, but there is nothing to show date.

I observe, however, a representation on an engraved gem from King's Gnostic collection (Plate IV, Fig. 5, p. 209, King's "Gnostics"), very like my vase. Mr. King calls this a Bacchic vase.

II.—“TWENTY-ONE YEARS' WORK.”

I MAY perhaps be allowed a few remarks on this excellent summary just published by the Palestine Exploration Fund Committee.

The map, p. 49, will be very useful. The “Pool of Bethesda” is shown in the present traditional site. In the fourth century it was shown at the “Twin Pools” at the north-west angle of the Haram. I believe Robinson's site at En Rogel to be the true one. It will be noted that the newly discovered wall is within some 30 yards of my proposed second wall. As to the course of the first wall on the south, I have shown it in my later maps rather further south than the line attributed to me on this plain. Warren's Ophel wall ought to be shown at the south-east angle of the Haram.

Page 64. The identification of Zephath and Sebeita is unsatisfactory. The two words have no letter in common. The Arabic for Zephath would be Safa.

Page 65. Hazeroth is not likely to have been as far north as Prof. Palmer thought. The true site is probably Burekhardt's 'Ain Hadhrah. I may note here that I have read carefully Dr. Trumbull's work and Mr. Baker Greene's “Hebrew Migrations,” but do not agree with the topographical views of either. The latter especially is open to severe criticism, and ignores much that has now been made quite certain. For instance, Engedi is moved to the south of the Dead Sea.

Page 70. Shutneh is not the proper Arabic equivalent of Sitnah, which is spelt with Samech. Still the identification is not impossible.

Page 90. I feel great difficulty in accepting the “Rock altar” of Zorah, though Dr. Chaplin tells me he thinks it is one. Flat rocks were used as altars in all countries, but I know no instance of a hewn rock altar, and the picture recalls some of the quarry cuttings commonly found in Palestine.

Page 117. There appears to me to be no reason at all to identify Wâdy Suweinit with the rock Rimmon.

Page 129. Salam Isim should be Salem Tsion. The tombs found by M. Clermont-Ganneau, north of Jerusalem, are probably crusading. That of Simon the Just here figured is not one of them. It is further north.

Page 175. The large survey made under my direction of Gezer does not seem to bear out the theory as to the Levitical limits of the city. Careful search was made on all the rocks for further inscriptions, but none were found. These texts are the most puzzling of the antiquities of Palestine.

Page 189. The discovery of other tombs renders the proposed fixing of the Holy Sepulchre at the one here drawn less certain. It will be noted that I never more than suggested a possibility in this case.

Page 196. My description of the stone over Jacob's well will be found in the “Memoirs,” Vol. II. This stone is certainly not older than the twelfth century A.D.

Page 203. Not only is Smith's "Bible Dictionary" rendered antiquated by its Jerusalem and other topographical articles, but the progress of archæology leaves it far behind in many other respects—*e.g.*, the article on the Phœnicians is now quite out of date. A more compendious dictionary is much needed, and nearly every article would probably have to be re-written. The hasty critical articles in the new edition of the "Encyclopædia Britannica" do not supply this want. The best work of the kind, the "Variorum Bible," is too slight for the purpose of a scholar. There is indeed at present no really modern Bible Dictionary.

III.—KOKABA.

THIS place, mentioned by Julius Africanus (see Eusebius, H. E. I., viii, 14), and in the Onomasticon, *s.v.* Choba, and again by Epiphanius, Hæres xviii 1, xix 1-2, xxix 7, xxx 2-18, xl 1, liii 1, was beyond Jordan in Bataned, near Edrei and Ashtaroth Karnaim. It has been vainly sought on former maps, being a town of the Ebionites or early Christians of Bashan. On the new survey of the district I find a Kaukab marked seven miles west of Tell 'Ashtarrah. It is said in the memoir to be a large ruin with ancient masonry. This seems to me the best find in the limits of the piece of Bashan surveyed.

LIST OF IDENTIFICATIONS, BY CAPTAIN CONDER, R.E., INSERTED ON BIBLE SOCIETY'S NEW MAPS.

- | | |
|--------------------|---------------------|
| 1. Luz. | 17. Naarath. |
| 2. Migdol el. | 18. Jazer. |
| 3. Ummah. | 19. Gibeah. |
| 4. Dabbasheth. | 20. Kirjath Jearim. |
| 5. Beth Dagon. | 21. Hareth. |
| 6. Lasharon. | 22. Kanaan. |
| 7. Adami. | 23. Debir. |
| 8. Remeth. | 24. Hezron. |
| 9. Rabbith. | 25. Bamoth Baal. |
| 10. Tirzah. | 26. Beth Peor. |
| 11. Abel Meholah. | 27. Beth Jeshimoth. |
| 12. Ramoth Gilead. | 28. Beth Gamul. |
| 13. Rakkon. | 29. Hill Hachilah. |
| 14. Timnath Serah. | 30. Mejarkon. |
| 15. Bezek. | 31. Archi. |
| 16. Bezek. | 32. Seneh. |

- | | |
|-----------------------|--------------------------|
| 33. Bozez. | 39. Irpee ^l . |
| 34. Nephtoah. | 40. Archi. |
| 35. Galem. | 41. Caphar Hananiah. |
| 36. Beth Haccerem. | 42. Archelais. |
| 37. Hazor (Benjamin). | 43. Beth Laban. |
| 38. Gederah (do.). | 44. Kadesh on Orontes. |

The boundaries of the tribes, and those of Judea, Samaria, Galilee, &c., are also as laid down by Captain Conder, R.E. The scale of the maps does not admit of introducing many names of minor importance which are, nevertheless, now well fixed.

ACROSS THE JORDAN.

A REPLY TO C. R. C.'S NOTES THEREON.

IN the April *Quarterly Statement* (1886) I find some "Notes on Across the Jordan," by Captain Conder. The remarks made are very useful, and I am thankful for the author's thorough critique and review, but I find it necessary to reply to a few remarks, and to correct some errors made in the press.

1. *'Ain es Sfêra* (or es Sfeira), pp. 259, 262, of Mr. Oliphant's account, proposed to be rendered "the yellowish spring" by Captain Conder, is correct and has to be written *عين الصغيرا*, according to information gathered on the spot.

2. *El 'Araj* written *الاعرج*, p. 244, of Mr. Oliphant's account would doubtless render "the lane," but never "the ascent" as Captain Conder proposes, which had to be spelled without an aleif *العرج*; there is no reason to call the place an ascent, while it is situate on a dead level plain, the Buteiha. I have also mapped and explored the site, and would maintain with Mr. Oliphant the original spelling and meaning.

3. *Tulâl Kana'ân* *تلول كنعان*, p. 199. *Tulâl* must be written with one l in the middle, not "Tullûl" as adopted in the "Map and Memoirs of Western Palestine." The singular *Tel* *تل* has a sheddi [~] but the plural *Tulûl* *تلول* no more. The same mistake must be altered in "Tullûl el Hesh," p. 231. *Kana'ân* is the carefully gathered original correct spelling.

4. *Et Tirch* was originally spelt *الطيحة* by me, but was altered in the press into the false *التيرة*.

5. *Wâdy 'Ulleika* *وادي عليقة*, p. 101, can also be written *عَلَيْقَى*, but is omitted in the map. It is the Wâdy running close east to 'Arâk el Heitaliyeh into the Yarmûk, and must be trans-written with two l's, not

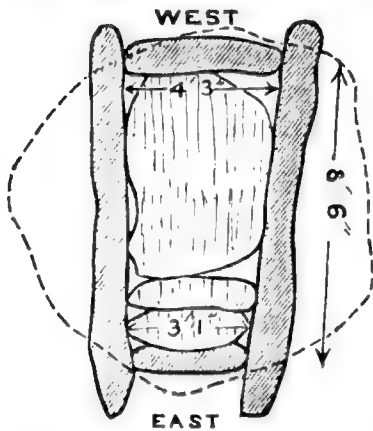
“Uleika.” This very common name of a valley or spring can hardly be rendered “the overhanging,” but means rather the valley of the bramble (blackberry), a shrub growing luxuriously at any place in Palestine where there is abundance of water, and with predilection in wâdies.

6. *Feddâns* (Yôkes), p. 22. Captain Conder doubts my statement that a Haurân Feddân is half the Feddân of Western Palestine. A Feddân in general is a very indefinite signification; literally it means the ploughing work of a pair of oxen done in a season, and villages are valued according to the number of feddâns they occupy; but as the villages situated on a hilly part of country would naturally do but half the work of those on the plain, they silently adopted two pairs of oxen, working alternatively six to eight hours a day, to make the meaning equal. This alteration to suit the circumstances of the case was by-and-by erroneously adopted by a good part of the Fellâhîn of the plains of Western Palestine, while the Fellâhîn of the Transjordan plateau kept their one pair of oxen by. It is therefore usual to ask during any inquiry made at a village about its Feddâns or land property: “Kam feddân bitshiddu (how many feddâns do you drive)?” and after the question is answered, to ask again: “el Feddân kam râs (how many heads to a feddân)?” The difference is so great in Western Palestine that the surface of a feddân varies between 100, 120, 150, and even 200 dunums, a dunum being 1,600 square dra' or 900 square metres, and that therefore, in mentioning the number of feddâns of a village, the meaning of its feddâns should irremissably be explained.

7. *Medany* (مدينة) is a very common word used in this form in vulgar Arabic, but must be written مئذنة Ma'adne in correct Arabic, deriving from ^{أذ}أذن “addîn,” to call to prayer, and represents the minaret of a mosque.

8. *Dolmens*. The explanation given by Captain Conder as to these monuments is interesting; but in spite of “the old idea,” I am still not yet fully convinced to the contrary of my views expressed in “Across the Jordan,” considering dolmens to be ancient burial places, all the more as I had opportunity to explore in 'Ajlân, near Irbid, hundreds of dolmens with more leisure and exactitude than I was able to do in Jaulân. I opened several specimens and found in the interior of the dolmen, after lifting away 14 inches of common earth (humus) a mass consisting of ashes mixed with small pieces of burned coal, undoubted remains of *crumbling bones* nearly fallen to dust, and several *brass rings* 3 inches in diameter. These brass rings showed a very primitive ornamentation carved round a part of their outside. Below this mass I found a *stone slab* of different size, to which sometimes smaller stones were added to fill out the space of the dolmen-interior, and below this slab I generally found the bare rock. The dolmens were without exception conical, with an average interior length of 8 feet 6 inches, and a width of the western part of 4 feet 3 inches, and in the east of 3 feet 1 inch; some specimens were of larger size still. Each

size of the dolmen was built up with one single slab, and the whole covered as a rule with one single slab. They were built on a circular foundation raised 3 feet and more above earth. In my account of 'Ajlûn, I will re-



produce these discoveries more thoroughly. I now beg to ask: What was the object of a foot slab in the interior? Whence came ornaments and bones? Why were *also these specimens*, as a rule, exactly oriented to the rising sun? Why long and narrow, broader in the west than in the east, and thereby of the clear shape of a sarcophagus? Why were small openings pierced in the end slab (Jaulân)—was it not to dispense libations to the beloved dead? The specimens of 'Ajlûn were, as those found in Jaulân, entirely covered above

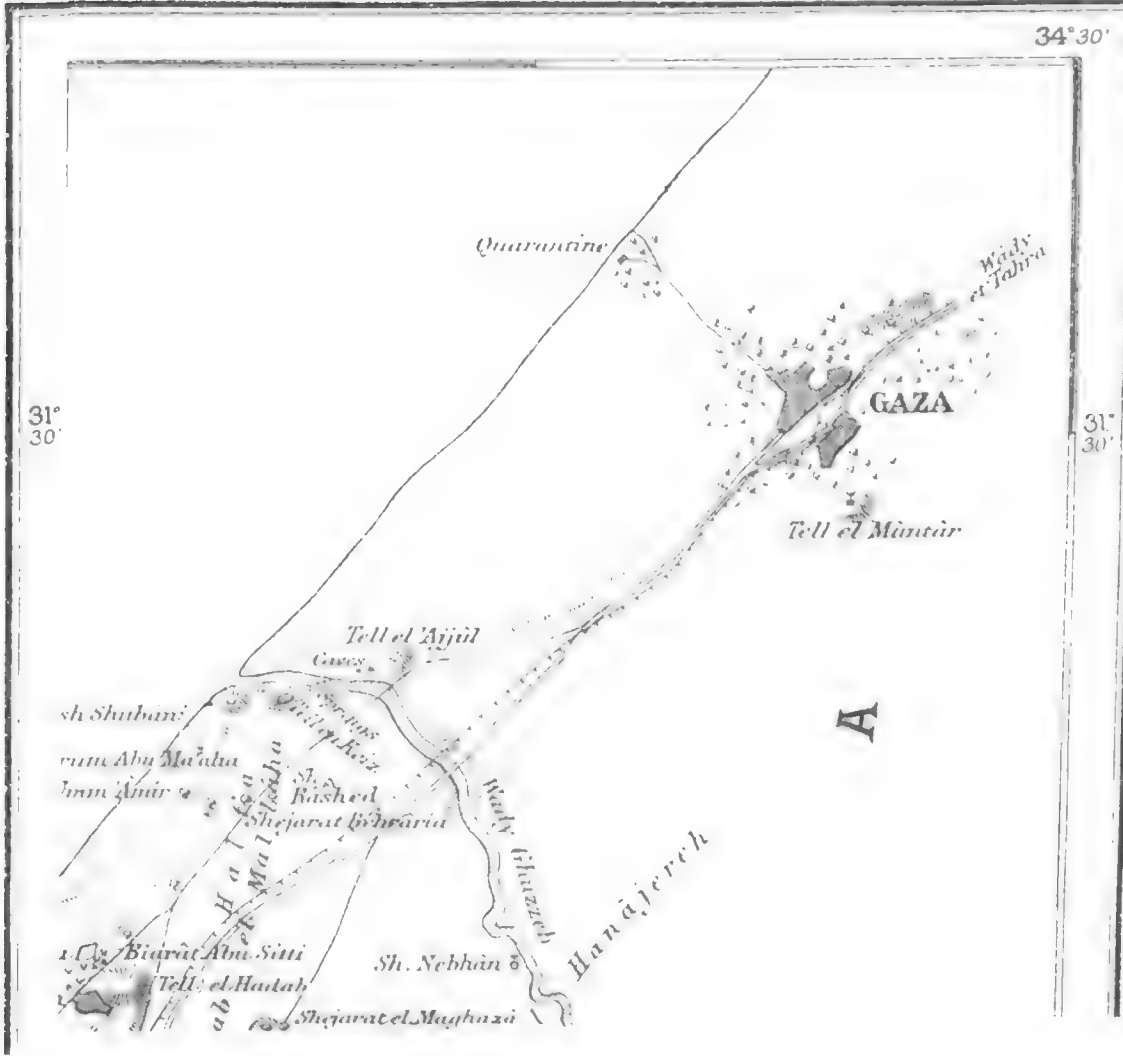
and all round, and the idea was therefore not "so foolish" as to leave the corpse to rot above ground, and liable to attacks of wild animals. Finally, it is possible to admit that these dolmens, numbering hundreds, erected close to each other, were altar shrines? I should think they formed a graveyard.

I should be glad to listen to the discussion of this question by a third person.

9. *Tell el Ash'ary* ("Across the Jordan," p. 208). A careful re-study of the passages of the Bible mentioning Ashtaroth and Ashtaroth Karnaim has convinced me that I have been wrong in stating that there was another Ashtaroth mentioned in the Bible distinct from Ashtaroth Karnaim. As to the predicate "Karnaim," Ritter ("Erdkimde," xv b, ii b, p. 822), also states that it is derived from a mythological character, and is supported in this by Winer ("Bibl. Realw.," i, p. 109).

10. Captain Conder asks, "Why are the Ahseinûjeh rendered foxes?" On my described visit to et Tîreh (p. 220) in Haurân I shot a wild animal living in the ruins, and took the skin home. This animal is not only in Haurân, but throughout Western Palestine, very common, and is called *Ahseiny* or *Abu Ahseiny*; by the Bedouins curiously enough also Ahseinûjeh. I sent the skin to a friend in Germany to define the genus of the animal, and he replied: "Your Ahseiny represents a Syrian specimen of our common Reinecke, a *Canis vulpes*;" therefore I rendered Abu Ahseiny, a Syrian fox. The proper significations Abu'l Ahsein and Tha'lib for foxes are also known in vulgar Arabic, but up to now I never came across an animal thus called by the natives. The number of foxes shot annually in the vineyards of the Colony at Haifa are invariably called Abu Ahseiny by the Arabs.

The Greek inscription of er Rumsant'yeh, given on p. 81 of the *April Quarterly Statement*, was discovered by me in 1884, long before the Jews settled at that place. (See "Der Djôlan," von G. Schumacher, 1884-1885.) I then found and cleansed this stone and other inscriptions and ornaments of the Constantine era hidden among the rubbish of an old Khân



34° 10'

34° 20'

31° 30'

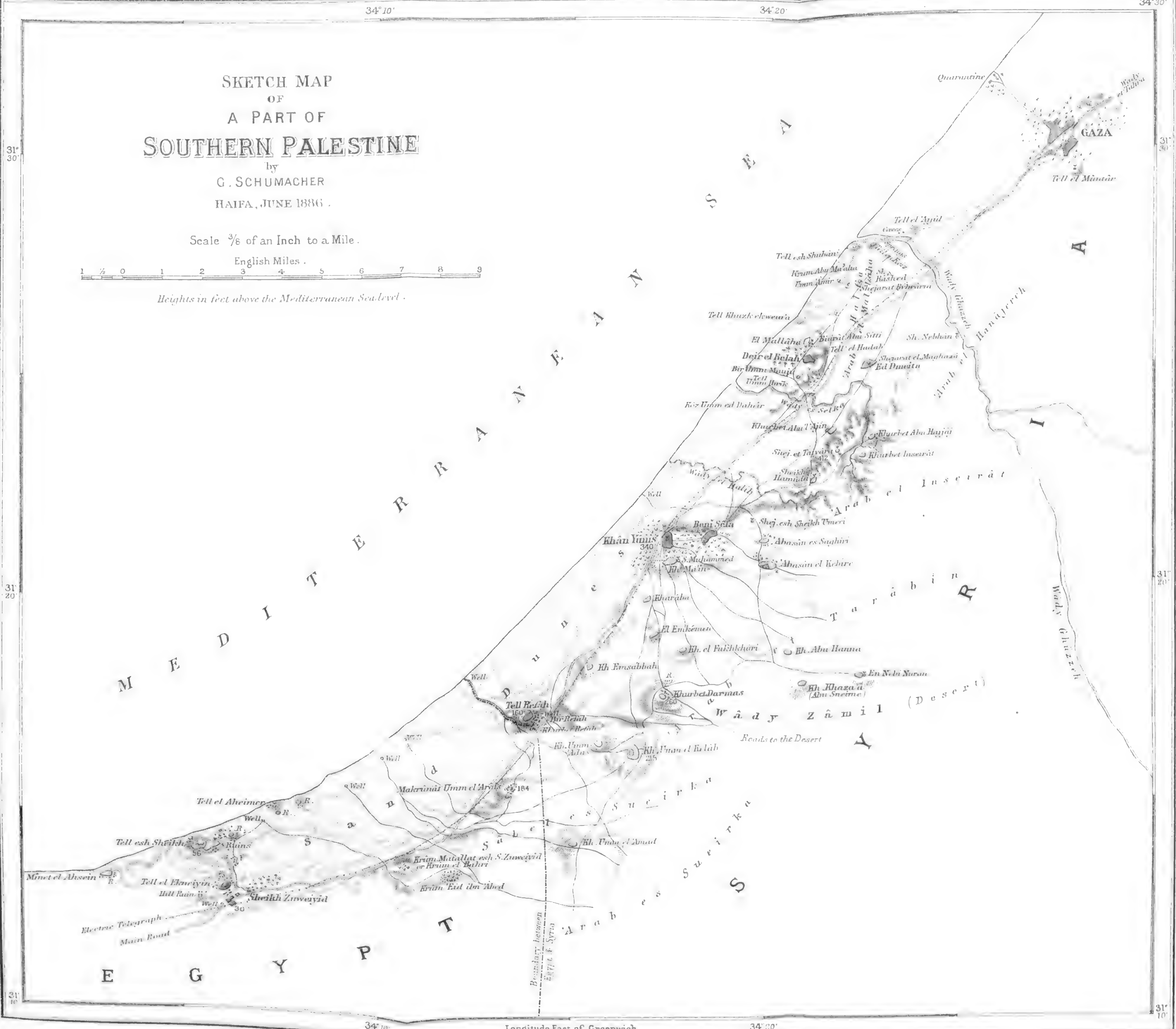
SKETCH MAP OF A PART OF SOUTHERN PALESTINE

by
G. SCHUMACHER
HAIFA, JUNE 1886.

Scale $\frac{3}{8}$ of an Inch to a Mile.



Heights in feet above the Mediterranean Sea level.



M E D I T E R R A N E A N S E A

E G Y P T

Longitude East of Greenwich

34° 20'



Both inscription and design seem not to be reproduced carefully by the Jews.

In addition to the account of the sites of the eastern shore of Lake Tiberias, mentioned on the same and the foregoing pages, I would (according to my explorations made in 1884—see “Der Djôlan”) like to add, that the suggestion of Mr. Oliphant as to *el Lâwiyeh* and its Jewish character would be confirmed by showing that *el Lâwiyeh* اللّاوية renders “the Levite.”

I should here like to give a Postscriptum relative to my “Researches in Southern Palestine.” I there mentioned *Tell en Keiz* as the place where the Jupiter Statue was found, and added, that if not, according to Pliny, Anthedon was to be looked for north of Gaza, I should not hesitate to identify Tell en Keiz with that old site. I now find in “Zeitschrift des Deutschen Palästina Vereins,” vol. vii, p. 5 ff, that G. Gatt of Gaza discovered in 1884 an ancient site one hour and a half north of the Mîneh of Gaza, on the beach, called *Teda*, which represents the Greek form of *Anthedon*, and in the same account Professor Guthe states, that in the *Annales* of Euty chius a *Tadûn* (633) of the vicinity of Gaza is mentioned, and also by Stark (“Gaza u. die Phil. Küste,” p. 565). According to these results, the question as to the true situation of Anthedon may be considered as settled.

HAIFA, August 4th, 1886.

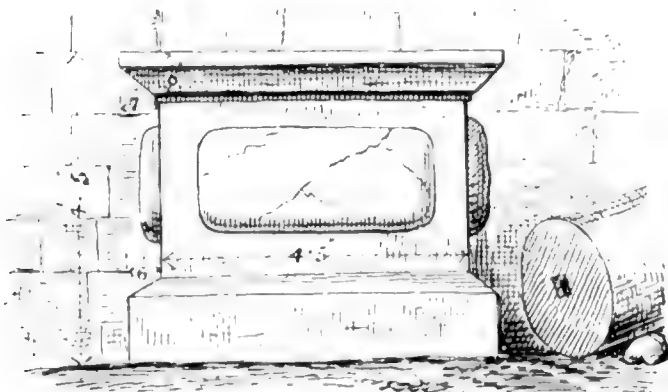
G. SCHUMACHER.

RESEARCHES IN SOUTHERN PALESTINE.

BY G. SCHUMACHER.

IN obedience to the Arabic proverb, “Erkab 'al Fejer, tiksab nahâr” (Mount in the dawn, you gain a day), we started at midnight of June 11th, 1886, from Jaffa and took our way southwards towards Gaza, accompanied by a bright moon—this time of the year and in this country preferable to the sunbeams of the day. Our guide, Mustapha, who pretended to be familiar with every sand-dune between the two cities, accompanied us barefooted, and merely clothed in his shirt, with his wide pantaloons thrown over his shoulders, swinging a mighty dabbûs, or cane, in his hands, and playing tumbling tricks as if he had never made acquaintance with fatigue. The sand-dunes which border Jaffa to the south were soon passed, and we took our course to the sandy beach, where a gentle breeze from the west refreshed us. The first signs of the day appeared after a three hours' ride, when crossing the small Nahr Rûbîn; our horses were watered, and we began to arrange our toilette, while Mustapha realized this short pause for a sound sleep on the moist sand. The sun threw its first rays over the monotonous country when the white-washed cupola of Nebi Yûnis appeared; and near the shores of Nahr Sukereir we made a second rest. The horses

were fed, some of the dry shrubs were gathered and kindled, and a small coffee kettle soon furnished us with that useful beverage with which Europeans soon become familiar, and which in heat, wet, or cold always renders itself indispensable. Mustapha, in spite of religion and Ramadân (the Mohammedan Lent), preferred a cup and a cigarette to a second rest, and then off we started on the shore. The track in the sand now turns somewhat inland, several wells were passed, dug in the sand, where Bedouins watered their camels and carried off water for drinking purposes in buckskins (Kirbe's) to the waterless desert; the ruins of the ancient port of Asdûd (Mînet el Kula'h) with its round-cornered towers were shortly visited, and about two in the afternoon we climbed up to the wely of the Sheikh' Awed (the Moslem Saint, so greatly venerated by the Bedouin tribes of the vicinity), and thence through cactus hedges and *d'bris* to the ruins of *Askelon*, now 'Askalân. We entered the old site from the north, where the fallen remains of the city wall show large granite columns built into it, and along a road, which to the right and left was undermined by natives excavating marble slabs and other antiques, we enter one of the gardens planted with figs, legumes, water-melons, and the highly-appreciated onions (shallots) of 'Askalân. Here we were informed that the Government had forbidden further excavations, but that nevertheless every suitable marble piece is transported as it is, or, in case of considerable weight, sawn into portable slabs and sold to Gaza and Jaffa, to be placed over the entrances of private buildings. Our inquiry whether any ancient brick building (of which I had intelligence) was discovered, was unexpectedly answered in the negative, and we were therefore obliged to confine ourselves to good luck and our own research. In struggling through the ancient site, thoroughly grubbed into, the noise of a saw struck our ears, and on approaching we found several natives at work cutting a slab of beautiful white marble into pieces. The slab was originally about 16 feet below the surface of the earth and measured 4 feet 5 inches in every direction; it had an unfinished cornice on its upper part, which was to be worked all round the block, as well as other uncompleted ornaments in the middle, in its central, and lower part. It was placed close to a well-masoned southern wall of sandstones; and several

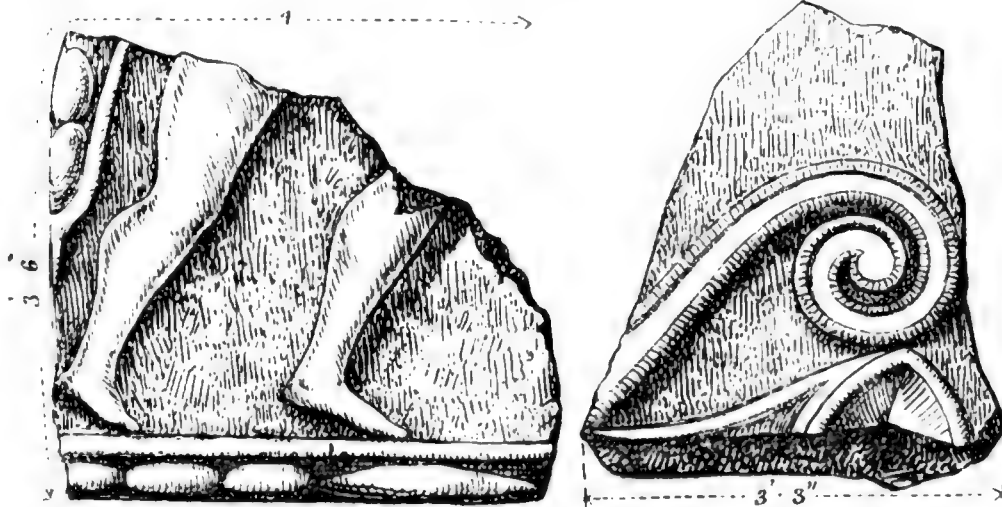
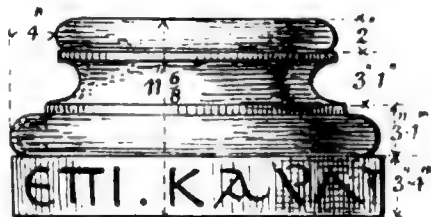


ANCIENT MARBLE SLAB AT 'ASKALÂN.

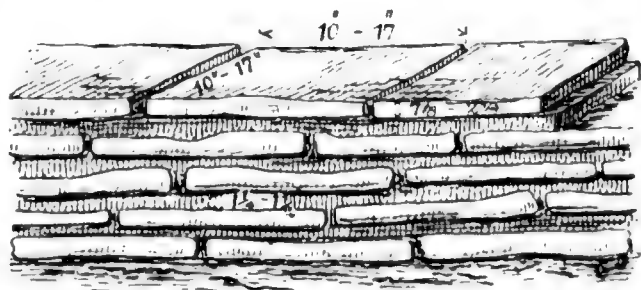
large granite columns of 14 and 18 feet in length, and 1 foot 10 inches in diameter at the base, were lying about the marble block. It may have been a pagan altar, which, like other parts of architecture of classical age, were brought crudely worked to their place of destination, and there finished with all the ornamental

details. The unmerciful saw, guided by three apathetic natives, two of which were pulling and one pouring sand and water into the cut, forced its way deeper and deeper into this valuable antiquity, and on my return homewards I found the slab cut into pieces of 1 foot thickness and partly carried away. *O tempora, O mores!*

We wandered further south-west, examined here and there the deep pits, but could not discover anything else but ancient sandstone walls, fragments of granite columns, tolerably well-carved Corinthian capitals, and attic bases of marble, one of which carried the following inscription: Small ornaments, parts with mouldings of human bodies, &c., and finally also the remains, of which we were in search, of brick buildings. These were excavated to a depth of 18 feet, and presented a wall facing west, with

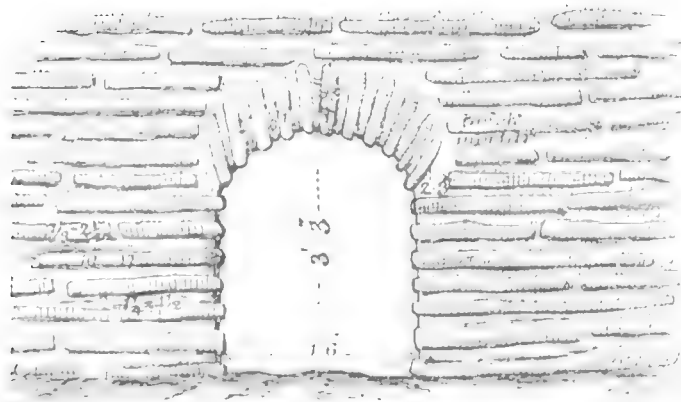


two vaulted small openings of 3 feet 3 inches in height and 1 foot 6 inches in width; several others of indistinct character were found between, but were shut by masonry. The wall consisted of burned bricks of a dark reddish-brown colour, each brick, being generally $\frac{7}{8}$ to $1\frac{1}{4}$ and some even $2\frac{1}{4}$ inches thick, and from 11 to 12 inches (some 1 foot 5 inches) long and wide; they were unevenly worked, and combined by a white good mortar mixed with chalk, ashes, and rough sea-sand, the joints being uncommonly thick, from $1\frac{1}{4}$ to $1\frac{1}{2}$ inches.



BRICKWORK AT 'ASKALÂN.

The arched vaults were constructed of small arch bricks $4\frac{3}{4}$ inches high and 1 inch thick, with joints of $\frac{5}{8}$ in. to $\frac{3}{4}$ in. between; they were not worked in a conic shape, nor do they run radially to the central point of the arch;

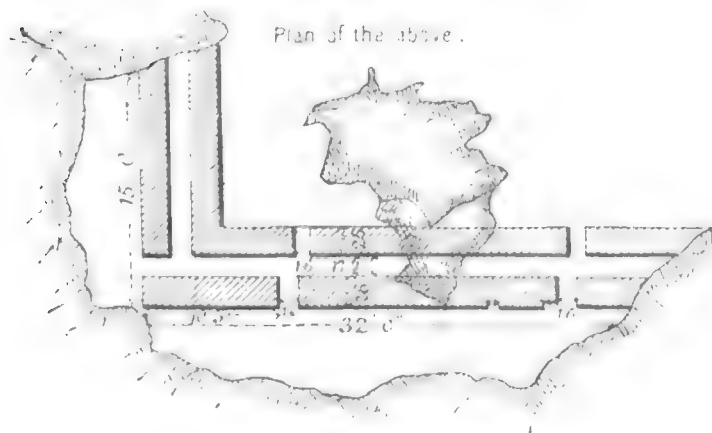


VAULTED OPENING IN THE BRICK WALL.

they stand steeper near the springer. The horizontal brick layers were joined very arbitrarily to the vaults—as seen from the sketch below.

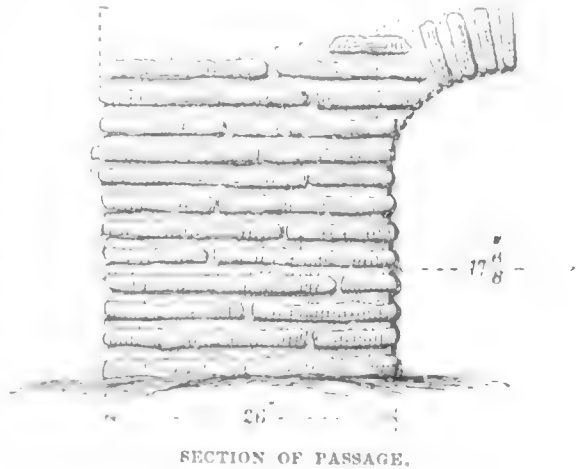


BRICK BUILDING AT 'ASKALÂN.



In passing through the described openings, we find the breadth of the wall to be 26 inches, and a small vaulted but fallen passage, called “ed Dakkakîn” (the stores) by the natives, of $17\frac{3}{4}$ inches wide separates it from a second wall of same construction as the exterior one, with same vaulted openings which finally led into a large room filled up with *débris*,

but which, without further excavation, could not be examined. It is evident that the wall first described was the exterior one of the building, and that the passage between it and the second wall was merely arranged to save masonry work. The total length of the excavated exterior wall is 32 feet; at its northern end it turns in a right angle eastwards and is excavated to a length of 15 feet, with a vaulted opening in correspondence with the passage. The exterior wall was formerly plastered, but the plaster is now totally demolished.



At this place (so we were told by the natives) several marble statues were found—human figures “of the double size of a man,” a male person with a beard embracing a child, and a female person aside of them, all cut out of one piece of marble; but as the Government had strictly forbidden to excavate, they immediately filled the pits up again, fearing that Europeans might come and take the “*tasaivîr*” of the “*Asnâm*” (the pictures of the idols) and show them to the Government, which would be a confiscation of their property.

I had no excavation materials on hand, nor would the natives lend me their primitive instruments, and I cannot therefore verify the above statements; all I can state is, that at the place above described, more excavation work was done than anywhere else within the ruins—a sign that the excavation proved valuable. On my return home, a renowned native antiquarian at Acca told me secretly that at *’Askalân* marble statues were discovered, and that he had the intention of looking after them shortly.

But the sunbeams became more and more oblique, and we were obliged to leave; in the shadow of the eastern city wall, near the place where, owing to tradition, a “*bint melek*” (Lady Stanhope evidently) once made large excavations, we took our dinner, on the summit of high sand-dunes which cover rapidly the great interesting remains of *’Askalân*, from which the best view over the rummaged old site is obtained, and thence we rode along a sandy road to *Barbâra* (*Bûrberah* on the map), through the badly reputed *Wâdy et Tahra*, and the olive groves and cactus hedges, into the city of Gaza, which we reached at sunset.

Gaza has, according to information obtained from reliable sources, now a population of over 20,000 souls, one-hundredth of them being Christians. Its trade with an excellent quality of barley to Egypt flourishes, and wealth increases; but the population, being twenty years behind the time, and still in a very low state of civilization, still adhere firmly to the old way: they live poorly; even the rich have as a daily meal “*fûl*” (beans), with an onion and a piece of roughly ground barley bread; meat is not wanted, and the stores of the wide *Sûk*, although numerous, contain but such

articles as may be asked for by the poorest fellâhin class of inhabitants of Northern Palestine. The population, with the exception of the above-mentioned 200 Christians, consist of fanatic moslems, who now prevent every European from visiting the Jâma' el Kebîr or St. John's Church (see "Memoirs of Palestine Exploration Fund," vol. iii, p. 240, 242, ff), and are supported in this by the Kaimakam of the place, who only allows a short visit to the church in company of Zaptiehs, and these are ordered to prevent any sketching or writing. The interior of the city was not so bad as expected; the streets are tolerably wide, and though there is want of water, they are clean; the houses of the Hâret ed Darej are well built with sandstones; they are high and generally vaulted, small wooden covered and closed balconies project from either side of the house, or are replaced by a wooden porch—an architecture generally adopted in Egypt, but unknown in Galilee. A great contrast to this quarter is the Hâret es Sejjûje, a clump of mud huts with a degenerate fanatic population who greet the stranger with stones, and, as the latter are not very abundant, with sand. A general view of the city, which lies on a flat little elevated portion of land between extensive and fine olive groves and cactus hedges, can be obtained from the summit of the only hill near, the Tell el Muntâr (tomb of Samson).

Corinthian marble capitals and columns lie about in the yards, and many a slab of fine marble with fragments of mouldings are built into the walls; but it seems difficult to state whether they were excavated at Gaza or brought hither from 'Askalân. The following Greek inscription, with raised letters, was brought to me as being recently found a little outside of the city.



GREEK INSCRIPTION ON MARBLE.

Drinking water of a brackish taste is obtained from wells of remarkable depth; I measured one which had a depth of 124 feet.

The "Mîneh" or port of Gaza, can be reached after a two miles' ride through deep sand. Nothing of interest to be found there, with the exception of the "Traquair," a fine English mercantile steamer, which was wrecked and thrown ashore just below the Quarantine; efforts have been made to float her again, but the work has already cost six human lives, and is aggravated by a permanent high sea.

Early on the morning of June 14th we left Gaza for the Philistine desert; a dew and breezeless night proved to proceed a hot day, and we had scarcely reached Tell el'Ajûl (or rather el 'Ujûl *تل العجول*, but not

“Tell el’Ajûl,” ^{تل العجول} as written on Map, Sheet XIX, and “Memoirs,” III, page 253, ff), on the borders of Wâdy Ghuzzeh, when a blazing heat, of 124° Fahr. in the shade, combined by a south-eastern wind of the desert, nearly rendered a further advancing impossible. We climbed up the famous Tell el’Ajûl, and stood on the spot where the famous phantom yellow calf is wont to stand, indicating a hidden treasure. Our guide Haj’Aly, a learned highwayman and government officer, *ex-officio*, recounted the fame (also mentioned in “Memoirs,” III, p. 255): “On every eve a yellow calf appeared on the summit of the hill, and passed the night on the same spot; but it was in nobody’s power to seize it, therefore the old people held it to be sacred, and worshipped at the Tell.” In “Memoirs,” III, p. 255, we find a note subject to this fame and the discovery of the “Jupiter statue” there; but, according to information obtained, the Tell el’Ajûl is not the same where in 1879 this great marble statue (“Memoirs,” III, p. 254) was discovered; that hill is called *Tell en Keiz* (or in better Arabic, probably, Tell el ne Keiz), and is situate opposite Tell el’Ajûl, a mile nearly due west, nearer to the sea, and on the other bank of the Wâdy Ghuzzeh (probably “Tell Nujeid,” on Sheet XIX). It is an isolated round hill, elevated but 40 feet above the ground, smaller than Tell el’Ajûl, and covered with pottery and building stones, and widely excavated on its summit. Our guide pretended to have been present when the statue was found, and the neighbouring Bedouins, ’Arab el Mallâha, confirmed this statement to me, which also corresponds with the statements given in “Zeitschrift des Deutschen Palästina Vereins,” vol. ii, p. 183; “Bericht über die Statue, von Gaza,” von Lic. Guthe: Leipzig, 1879. On Tell el’Ajûl I discovered no excavations, but merely natural fissures of water on its southern slopes towards the wâdy, and some caves which, according to tradition, contain hidden treasures, watched by a black chicken, followed by seven young chickens, who from time to time appear at the entrance of the caves, but disappear as soon as people approach.

From Tell en Keiz (this is the exact Bedouin pronunciation) we rode down to the beach, climbed up the sandy hill of Tell esh Shûbâni, at the mouth of Wâdy Ghuzzeh, but could not discover any remains worth mentioning. Our object was to discover the ancient site of the “maritime city *Anthedon*,” mentioned by Josephus (“Wars,” Book I, xx, 3; I, viii, 4; I, iv, 2, &c.), which Van de Verde, Sepp and others, place somewhere near the Wâdy Ghuzzeh, but no similar name could be discovered. I should not hesitate to identify Anthedon, or Agrippias as it was afterwards called by King Herod (“Wars,” I, iv, 2), with Tell en Keiz, which proved to be a remarkable place by the statue discovered, the building stones excavated, and the large extension of the ancient remains found round the Tell, and the distance of 20 stadiums from Gaza (Sepp, “Jerusalem und das Heilige Land,” ii, p. 628), would be near enough, but Professor Guthe in his mentioned article (“Zeitschrift,” D.P.V., ii, p. 183), places Anthedon, according to Pliny, *north* of Gaza. (See note in letter dated August, 1886, p. 171.)

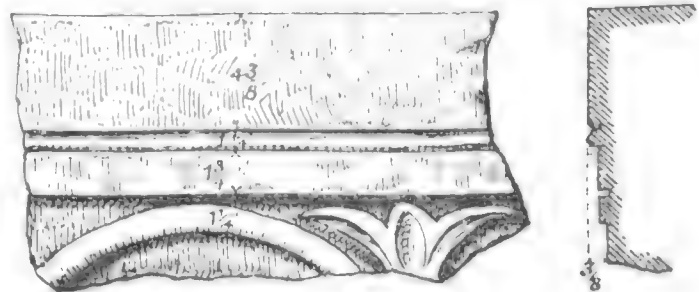
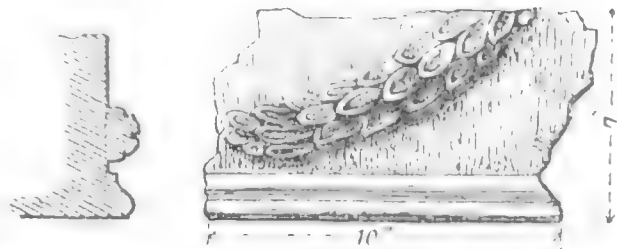
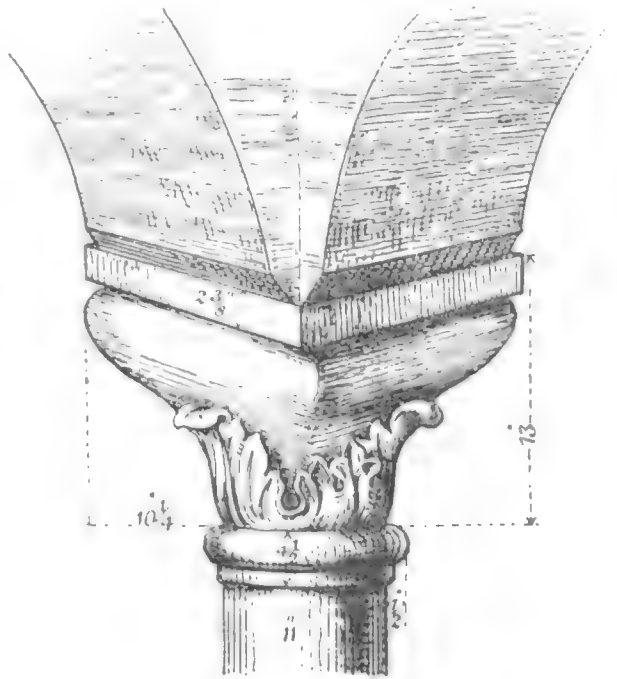
Little south of the Tell en Keiz, lies the sacred tree *Shejarat Umm 'Amir*; it strikes one's mind how many Mohammedan tombs and wells, all carefully whitewashed, are found along this coast from Jaffa to the boundary of Egypt, and on expressing my surprise about this fact to a learned Mohammedan, he exclaimed: "Eh! Ma t'arif innhu hal' shutt wâd en Nebi?"—(Do you not know that this coast represents the valley of the Prophet?) Leaving Shej. Umm 'Amir we gain the road again, passing through miserable camps of the 'Arab el Mallâha and a depression called Halfa, covered with rush beds, used by the Bedouins for matting, and reach the *Shejarat Behrâria*, a fine "sidri" (lotus tree سدري) to the right, and a "jummêzi" (sycamore) to the left of the road, where we ventured to find a shelter from the burning sun. This *Shejarat Behrâria*, a name very commonly known in the vicinity, may be identified with the "*Shejarat Ghanâim*" of Sheet XIX, although "*Ghanâim*" did not prove to be the correct vulgar designation, according to my researches. *Shejarat Behrâria* is remarkable for the great numbers of migratory pigeons who build their nests during the winter on this tree, and are hunted by the Gaziots. The blazing heat soon removed us from this place, and we went ahead again; to our right, two fig-tree gardens, *Krum abu ma'ali*, and several others covered with drift-sand up to their crowns were passed, and at ten in the morning we reached the first palms of Deir el Belah, the watered gardens *Biarât Abu Sitti*; westwards, and close to them, a depression some acres wide, called *el Mallâha*, is used for collecting cooking-salt. This sandy depression is separated from the sea and enclosed by sand-dunes all round; during the winter it is filled by rain-water about a foot deep, which is gathered from the slopes of the dunes covered with salty sea-sand, and when the sun becomes more intense the water evaporates, and a salt precipitate remains; in summer, wells are dug near the beach and the brackish water carried in jars from there to the Mallâha for the same purpose. Water of the sea is never used. A similar manipulation for getting cooking-salt is in use on the coast round Haifa. A hundred yards east of *Biarât abu Sitti*, rises the (*Tell*) *el Hadab*, a broad, long stretched hill, with Bedouin huts on its northern slopes, and artificial small caves, excavated by the fellahîn for the purpose of storing grain. The huts are here covered with rush, of which there is abundance; aside of the huts some pottery was dug out, traces of masoned walls, and a demolished marble capital. "*Hadab*" حدب and "*Kôz*" قوز are local Bedouin expressions for Tell or hill. Taking from *el Hadab* our direction towards the town, we leave a small hill to our right near the sea-shore called *Tell Khuzk ekweia'a* by the Bedouins. *Deir el Belah* was reached at eleven in the morning, and the heat became so sultry that we hurried to find shelter in the Mohammedan tomb *Khudr Abu Abbâs*, which, being vaulted, offered us a cooler retreat than the shade of a tree. First of all we had to remove a dozen of lazy fellahîn who, during the month of Ramadân, spent the nights eating and the day

sleeping in the Weli, while the crops on their fields ripen and over-ripen and become wasted ; after that work was done a second class of inhabitants, smaller in size, but more obstinate in their perseverance, were to be removed by using a new rush broom ; the field now seemed to be somehow suitable for a rest, and after taking a cup of Mocha and driving the fellahin outside of the Khudr, the interior could quietly be explored. I fully agree with the statements made relative to this building in the "Memoirs," III, p. 247 ; the disposition of the three apses in the eastern wall of the underground chamber prove its origin as a Christian chapel. I have also compared the two Greek inscriptions given in the "Memoirs" with the originals. They are getting rapidly defaced. A defaced Kor'an inscription was also found on the floor of the chapel. Of the others, remains, capitals and bits of marble ornaments, I here add some specimens.

Above the door of a modern mosque in the western part of the village I found an old Arabic inscription carved on a small marble piece, of which I took a squeeze and photograph.

The huts of Deir el Belah are built partly of stones, partly of mud, and number in all 125 ; the population may not exceed 500 souls, it being next to Kkân Yûnis, the most populous town between Gaza and the Egyptian borders. The population is Mohammedan, with

the exception of one Christian family which arrived a couple of days before us from Es Salt, and who confirmed to us that recently Deir el Belah was inhabited by numerous Christians. Ed Deir (generally called) was recently the scene of a bloody event : a Government soldier stationed at the round modern tower of the town, was ordered to collect the tithes from



the Bedouins near ; on such an occasion he ill-treated a Bedouin of the Hanâjereh tribe, who subsequently struck the soldier, mounted on his horse and hurried off ; the soldier followed, and on approaching he fired his rifle at the Bedouin, who fell off his horse and died on the spot in the middle of the village. The Fellahîn population of Ed Deir, fearing the blood-revenge of the Bedouin tribe, seized the soldier in his "fortress" and brought him to the Head Sheikh of the Hanâjereh, who took him, dragged him up to a hill close by and cut him there into pieces. The Mutasarrif Pasha of Jerusalem immediately ordered 300 soldiers to persecute the tribe, who meanwhile had taken refuge in the desert called Wâdy Zâmil, and as they could not be followed there the soldiers cut down their grain fields, destroyed their large water-melon plantations, and camped on their main camping field in a hamlet called Sheikh Hamûda (see map), where they were still stationed during our trip. The case has not yet been settled, and as the Bedouins of the district of Gaza are in no way fully subjected, it may lead to troubles of some extent.

We could not leave Ed Deir on account of the still lasting heat until 4.40 in the afternoon. This village being the last mapped on Sheet XIX of the Map of the Palestine Exploration Fund, I hence took a sketch of the country to be explored south and east of it, using a compass for measuring the angles, a barometer for approximate heights, and a regulated watch, and the distance Deir el Belah (Mêdanet)—Khân Yûnis as a base line measured by the paces of my steady walking horse compared with time. The photographic apparatus used failed for the greater part, as the gelatine dissolved from the plates by the tropical heat. The little map, scale $\frac{3}{8}$ of an inch to a mile, annexed to this report, may, therefore, only be considered the result of a flying survey of part of Southern Palestine.

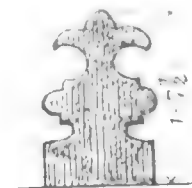
Eight hundred yards south of the town an ancient well, *Bir Umm Mauju* (or "ammanju" as given by some Bedouins), was opened. It is well built up with sandstone masonry, the stones being of large size and of circular shape, and measures 23 feet in diameter ; its present depth is 31 feet, has no water, and was some years ago partly filled up by Bedouins who had a dispute about it with the Fellahîn of ed Deir. Starting from this well at 5.10 we took a southern course across sand-dunes, passed after 600 yards the *Tell Umm Ibrîk*, then crossed the dry Wâdy es Selka, leaving to our right the mound *Kôz Umm ed Daheir*, covered with brushwood, and then joined the direct road of Deir el Belah. The country is level, sandy, and without trees ; but in spring an abundant growth of grass appears for a short time, and the 'Arab el Inseirât, together with the mentioned 'Arab el Hanâjereh, sow grain and graze their herds here between ed Deir and Khân Yûnis ; in summer they plant water-melons of an excellent kind. At 5.40 we cross a strip of sand extending eastwards into the fields ; it is the boundary between the lands of ed Deir and Khân Yûnis ; at the same time, the electric telegraph joins the road—a strange appearance of civilization in this deserted country—and also the great Sultâni (road) coming directly from Gaza to Egypt, leaving ed Deir to the west. Some isolated poor jummeiz trees now and then appear, and deep ditches accompanying the

road on both sides (they have been dug by the proprietors of the water-melon plantations), and the sand thrown up in heaps along their boundaries, the easiest way to secure a fence in this country absolutely deprived of stones. At 6.11 we cross the small and dry *Wādī el Halīb*, and half-an-hour later we enter the gardens of *Khān Yānis*, planted along a low range of hills. The main road is left sufficiently wide—prickly pears, sidri bushes, and heaps of sand with ditches border the road; and gardens planted with figs, apricots, mulberries, water-melons, jummeiz, legumes, and now and then also with a tall palm tree. The road leads in a straight line through these gardens, sometimes up to 45 feet wide, and joined by rectangular sideways of less width; at 8 o'clock we reach the huts, *Khān* and Mosque of *Yānis*. Here we made up our mind to pass the night. The elders of the village were just at table; they invited us with the usual oriental hospitality, and as kindly as a hungry person—being all day without any sort of meal, deprived even of water and tobacco, can possibly be expected to respond, we, for good reasons, did not hesitate to join them in their scanty meal, being composed of beans, leban (sour milk), and bread. The *Khān* itself is a modern small rectangular building, merely a sort of porch (*līvān* with open arcades) on which mats for guests are spread; opposite on the road we find a stable for the horses, a dark and smoky room without windows and but one door, but nevertheless a much wanted shelter for persons travelling in winter. Close by, to the east, rises the fine minaret and mosque, together with the ancient *Khān* building erected by Sultān Barkūk, built in the Arabic style of architecture, of sandstone and marble, with fair architectural details. The whole building has a length of 237 feet, and a width of 38 feet at the gate, and was flanked on each of its four corners by a round tower; a large wing added to the southern end is fallen. The "*Khān*" had two stories, the lower being the *Khān* itself, the upper evidently rooms for guests with the *Jāma'*. The main entrance facing west is spanned by a pointed arch, and in its bay a second gate with a segmental arch was constructed. The entrance is ornamented with lion figures, Kor'an citations and arabesques, above which on each side of the gate the name of "Sultan Barkūk" and a dedication to him is engraved. The entablature of the second story ended in a sort of ridge flower.

..... 16



INSCRIPTION A.



To the right of the entrance a stairway leads to the Minaret, an octagon with an upper panel of later date, and to the left some passage must have led to the beautiful cupola spanned over the *Jāma'*. It was rather hard work to climb up the fallen walls to the second story in order to explore the *Jāma'*, all the more as a

part of the building is in possession of the Harîm of the Sheikh of Khân Yûnis, who followed us with all sorts of cursings, and would not allow a sketch to be made. The cupola has a height of 24 feet, and is spanned over a room of 17 feet square; its layers run in concentrical rows, the stones being exactly worked; just the eastern half of this fine cupola is fallen. In the eastern wall a neat little pulpit of pure white marble and moresque work, with marble stairs leading up to it, is yet preserved. The whole building is in a state of decay, and in a short time those splendid remains will be covered with drifting sand. A hundred yards west of the Jâma', and close to the road, we found remains of a circular tower building of very strong masonry, probably an old Roman watch tower; its building area dates anyhow earlier than that of the Khân. To the south of the Khân a camel is employed at a Hammâni to wind up water from a deep well with an adjacent water basin, in which ancient marble remains are built. The drinking water is of a brackish taste. The village built round the Khân contains 150 huts or about 700 souls, and is built up with small sandstones found near the beach, parts of the Jâma,' Tower, and mud; they are covered with rush-mats and mud, overhanging the vertical walls. A good market, containing dry goods, provisions, and legumes occupies the southern part of the town, which is laid out with surprising care and accuracy, the streets in general running rectangular to each other, being wide and clean.

Khân Yûnis is supposed (Sepp, "Jerusalem und das Heilige Land," ii, p. 630) to represent *Jenysos* ("Herodot.," III, 5) or *Cannunis* of Makrizi. All I can state is, that the granite and marble columns, as well as the Corinthian and Doric capitals scattered about the Khân and well, are of a greater age than the present building of Sultân Barkûk.

After coffee was roasted and ground—for here, south of Gaza, where marble mortars are rare, coffee is not pounded as in Northern Palestine, but ground with a long and heavy piece of nicely-worked wood in a wooden mortar—we expected to have a few hours of rest, all the more as a cool western breeze began to refresh us; but were disappointed. Our Khân proved to be at the same time the court-house of the place, where questions and disputes not settled during the hot day were absolved and common rights discussed. Midnight was over when the elders finally disappeared, and an hour's rest was allowed to us. Then sounds the call of the "Muëddin," from the height of the minaret, away into the silent moon night; it is the "Shûr" of Ramadân, the call after midnight, who gathers the true believers to prayer and allows them to take their last meal, for as soon as a white hair can be distinguished from the black, the commandment of the Lent must be observed. "Allah, hô akbar!" he recites from the minaret, and "la illah illa allah," cries a second Muëddin, and then both: "wa Muhammed rasûl Allah," and the duet continues to admonish the Musilmîn with an admirable harmony of voice, sympathetic not only to those whom it concern, but also to every impartial listener. Again our elders gather, the Khatib (scribe) leading, they perform their prayers with loud voice, and we rise and take a walk

in the moonshine. At 3 in the morning we saddle our horses, and taking a south-western course along the large road through the monotonous sand-dunes, we pass at 4.12, 300 yards to the left, *Khurbet Umsabbah*, a hill ruin, the remains of which are covered with sand, with the exception of a few



KHURBET REFAH. TELL REFAH IN THE DISTANCE.
The Boundary between Egypt and Syria.

square stones cropping up here and there. At 4.50, we reach *Bir Refah*, a draw-well containing good water, situate in a hollow. Six granite columns of 10 feet and 12 feet length lie about the well, two of which are placed across the opening to facilitate the work. The well is circular, has a depth of 60 feet, and is built up carefully with ancient masonry. All over this

hollow remains of marble, attic bases, columns, and mosaic, and brick remains are scattered. Six hundred yards south of the Bîr, close to the road, we find two upright and one fallen granite column, 13 feet high, 16 inches in diameter at its base, placed 18 feet apart below a poor-looking sidri tree: this is *Khurbet Refah*, and the two columns represent at the same time the *present boundary between Syria and Egypt*; the boundary runs from here westwards to the sea and eastwards south of *Khurbet abu 'Amad*. (See map.) No building, custom-house, or watch tower, is to be seen; they are placed at el' Arîsh, the ancient boundary of Egypt.

Half a mile to the west rises *Tell Refah*, a hill 160 feet above the sea, and about 100 feet above the surrounding country, with artificial slopes and a plateau measuring 300 paces from north to south, and 260 paces from east to west; the undulating plateau is covered with brushwood; remains of building stones and pottery project out of the sand. It was doubtless an ancient site, probably a sort of Acropolis to *Khurbet Refah*, the remains of which extend to the foot of the Tell, and which represents *Raphia*, mentioned by Josephus ("Wars," I, iv, 2; I, viii, 4) as being conquered by Alexander Janneus, and being rebuilt and reinhabited by Gabinius. Sepp ("Jerus.," &c., vol. ii, p. 630) states further that *Raphia* is called the first Syrian city coming from Egypt to Syria, that it is the place where Cleopatra was married, and that it became later the seat of a Bishop; it was a place of worship for Artemis and Apollo; and Irby (1817) yet discovered near the Tell the ruins of a large temple.

At 5.17 in the morning we leave the boundary, which next to the columns, can be known by the telegraph posts—the Egyptian ones having a square arm fastened to the post to carry the line, while the Syrians are deprived of the arm—and hence we ride along a sandy road through an unfertile and uncultivated country, leaving sand-dunes right and left, passing now and then a road used by the Bedouins to transport drinking-water from wells near the sea to their encampments. Seldom a wanderer crosses our way, and, if so, he wrapped himself up in his mantle to mitigate the burning rays of the sun, or he rushes by on his quick hajîn (a camel used for riding), hardly answering our morning greetings, which are the same in *Haurân*—namely, "Kauwak" (God strengthen thee). Every living creature seems apathetic in this desert, and the European especially relaxes by this monotony in an enhanced manner; only the young Bedouin shepherd girls, who drive their flocks to the wells, stand and glance at us with an air of undoubted interest—these poor creatures, who grow up as wild as their flocks, who seldom see any other tent but that of the blue sky underneath which they live, sleep, and die. The Bedouins in Southern Palestine in general are much more degraded than those of Northern and Eastern Palestine; their tents are generally composed of mats; and only a few months, during the rainy season, the better class use a goat's-hair tent; their meals are poor, and their morals savage. As to wedding ceremonies, for instance, it suffices for a young man to go to the father of his choice, to hand him a piece of the lower end or thick

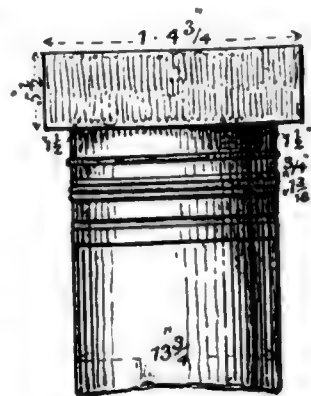
part of a straw or any 'aûd (branch), and to say : "Hât (or Khôd) ya Ahmed Kasalat¹ Bintak"—literally,

هات (خوذ) يا احمد قصلة بنتك

Give (take) Oh ! Ahmed, the purity of thy daughter, whereupon the father either rejects it or in case of convenience takes the straw and sticks it into his "kaffiye" (head-cloth), whereupon the young man can call the girl his own. The better class now shout and dance, cook a lamb or a goat, and prepare a meal ; but the poor shepherd hands his father-in-law any sort of a small present, and then he goes out looking for his bride, for she, knowing the intentions of the young wooer, flees away into the sand-dunes, and it is now his agreeable duty to run after her, to seize her, and to pass the honeymoon under the blue sky of the Philistine desert. No sort of "Khatib" or scribe is wanted at the wedding ceremony.

Here, therefore, as well as among the Bedouins of Palestine and the transjordanic countries, the 'aûd عود is the symbol of a holy oath. The women here, as well as at Gaza, are clothed with a long blue shirt, their face carefully hidden by a black veil, and along the nose an ornament similar to that of the modern Egyptians ; they are shy and unpleasant and hate foreigners, declining absolutely to give information as to roads or localities, and if they are hard pressed to do so, they flee away like gazelles. The men are lazy, mendacious, curious and stupid.

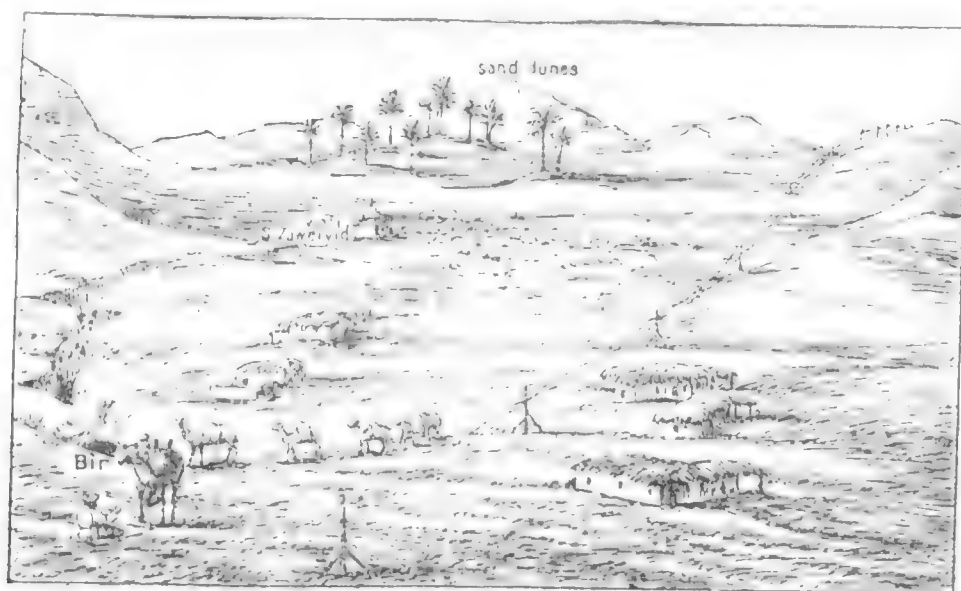
At 6 o'clock, a few hundred yards to our left we find the *Makrunât Umm el 'A'raïis*, two sidri trees on a hill rising 184 feet above the sea, at the end of a fertile plain, *Sâhel es Sueirka*, with remains of several small marble columns, evidently the grave of a Mohammedan Saint, unto whom the Bedouin wives have consecrated glass pearls and other common finery. From here we rode through a sort of wâdy, and arrived at 7 o'clock at the *Krâm el Bahri*, also called *Krâm Matallat esh Sheikh Zuweiyid*, situate little to the left of the road, and containing some figs, pomegranates, and an old vine. Little after 9 in the morning we arrive at *Sheikh Zuweiyid*. This oasis in the desert, 30 feet above sea, shows a dozen of fine palm trees, planted north of the Wely of Sheikh Zuweiyid, a Mohammedan tomb 16 feet square, with a cupola, and a cemetery surrounding it. On the graves fragments of marble columns, of defaced ornaments, parts of the drapery of a marble statue, now used for an inscription, and characteristic sandstone capitals are found. South of the wely a few stores are built up of dried mud bricks, next to an 18 feet deep circular well of ancient masonry containing brackish water. The stores contain a few dry goods and provisions. An Egyptian



SANDSTONE CAPITAL AT SHEIKH ZUWEIYID.

¹ The word "Kasalat," which means the lower part of a straw, between root and ear, can hardly be translated literally ; it signifies the purity, the maidenliness of his daughter.

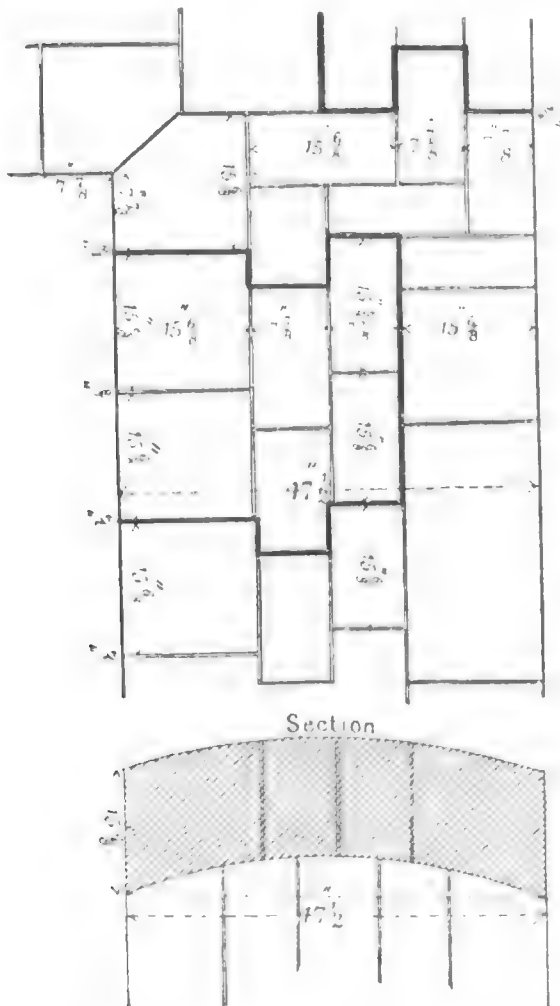
Telegraph warden has also erected a hut close by, and invited us most kindly to take a meal with him, which we accepted with thankful hearts. Bedouins soon approached, and we were lucky enough to find a reliable guide; he counted up the ruins he knew east, west, and south of us, and we found that southwards there was but little to be explored, while the east promised more; and as we heard from the Egyptian warden, that we, respectively, our horses, had to pass a five days' quarantine at el 'Arîsh, and that the Mudîr or Hâfiz would not allow any foreigner any more to sketch about his castle or vicinity, we concluded not to proceed to el 'Arîsh (which was yet 14 miles off), but to start north-eastwards, to pass the night at Sheikh Zuweiyid, and to use the afternoon for a trip down to the sea-shore, where ancient remains have been discovered by the Bedouins. Our road took us westwards over a range of sand hills, 50 feet and more in height, to the elevated site of an old city, called *Tell el Ekneiyin*. This hill



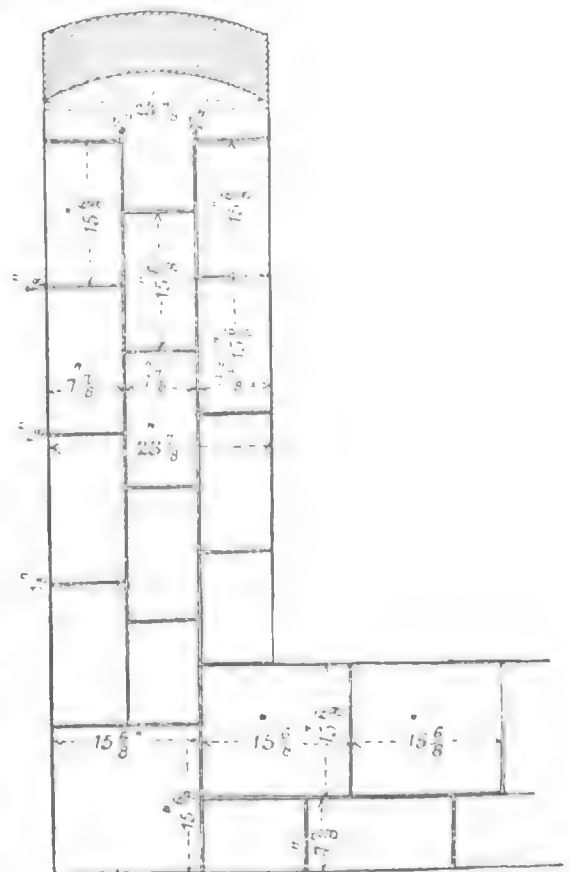
SHEIKH ZUWEIYID AND NEIGHBOURHOOD.

amidst quicksand dunes is covered with pottery, remains of bricks and stones, to the extent of about 40 acres, but no antiquity of interest was found; from here we proceeded one and a half miles more westwards over continuous sand-dunes to our actual point of object, the *Tell esh Sheikh*, a hill of 56 feet above and close to the sea. The old name of this place is evidently dropped, as *Tell esh Sheikh* merely alludes to the Mohammedan Saint, the Sheikh Zuweiyid. The Egyptian warden assured us that its original name, now and then mentioned to him by an old Bedouin, was "*Khurbet el Melek Iskander*," but I beg to receive this signification, to which I have little faith, with the necessary care. The isolated hill itself has a length of 200 yards from east to west, and a width of 40 to 50 yards from south to north, and falls in its western end abruptly off into the beach, leaving a shore of about 30 yards, and is composed of marl. On its summit the stem of an old palm is erected since the time of 'Arâbi Pasha, when

the Turkish Government held a guard to prevent the landing of the agents of that insurgent. Heaps of pottery, especially parts of white burned tiles and jar remains, of small iron and brass ornaments, parts of lachrymatories, of marble and granite fragments and excavated sandstones, are found not only on the Tell itself but to the extent of 800 yards northwards and eastwards on an undulating country, proving that it was an inhabited place of considerable importance. On the hill plateau and its slopes I discovered walls projecting a few inches out of the surface, built up with dry (unburned) bricks of clay; this material is now weather-worn and



PLAN OF A BROAD DRY BRICK WALL AT
TELL ESH SHEIKH.



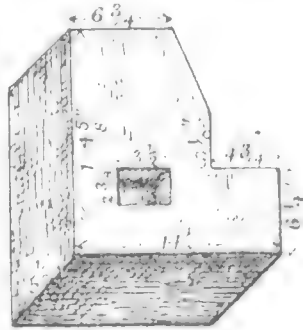
PLAN OF A THIN DRY BRICK WALL AT
TELL ESH SHEIKH.

crumbles as soon as touched; each brick measures exactly $15\frac{3}{4}$ inches cube, with joints of $\frac{1}{4}$ inch between; the width of the walls varies between $23\frac{7}{8}$ inches and $47\frac{1}{2}$ inches, and surround rectangular rooms of 7 by 14 feet, 14 by 20 feet and more. Some of these walls show on every alternative stone joints filled out with white mortar mixed with sea-sand; these joints have a width of $\frac{1}{4}$ inch. The corners show a peculiar juncture, as seen from the annexed sketch. The surfaces of these walls are all chamfered, raised 4 inches higher in the middle than on the ends; they run parallel to each other, with a direction of north 74° east.

A worked sandstone and bits of mosaic work were found on the summit,



JAR OF LIGHT COLOUR.

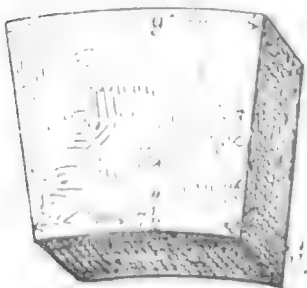


also a jar of light colour. The mosaic is composed of neat small pieces of black and white stones of $\frac{1}{2}$ and $\frac{1}{4}$ inch square, laid in white plaster $\frac{1}{4}$ inch thick, which again is laid in white mortar $\frac{3}{4}$ inch thick. Boats land here at the Tell and take water-melons to Jaffa, Gaza, and Egypt. Looking southwards down the coast we perceive in the distance, about $3\frac{1}{2}$ miles off, the *Mînet el Ahsein*, a wide and well-sheltered bay—that Syro-Egyptian corner of the Mediterranean often used by boatmen as a shelter in stormy weather. A *Khurbet Mînet el Ahsein* covered with sand is said to be found there.

Extensive excavations have taken place at the Tell esh Sheikh; and “many an old piece of gold was found there,” I have been assured. Also marble statues were found, but, owing to religion, immediately demolished. I found near the Tell the sketched shank-part of a statue, very carefully worked, of pure white marble, which together with what we saw on the graves near the Wely esh Sheikh Zuweiyid, would confirm the assertions of our guide; but nobody wants to know where the head was left. About 250 yards north-east of the Tell we find traces of a large square building of sandstones and mortar. Three hundred yards further on, a fallen circular building of 8 feet 4 inches in diameter was discovered, built up with stones and mortar, around which heaps of coal-dross were laid. The interior of the building was carefully plastered, containing 9 thin layers of mortar, measuring $3\frac{1}{2}$ inches thick. The depth of the interior part is yet 6 feet, but was originally deeper. Immediately north



PORTION OF STATUE AT TELL ESH SHEIKH.



BRICK.

a round mound 30 feet in diameter shows heaps of building stones and any amount of jar pieces, pottery, &c. I presume that it represents an ancient bath.

Two miles further up the coast, another circular building next to a small mound, the *Tell el Ahmer* (a Bedouin signification for Ahmer, red), is met with. This building is carefully masoned with conical bricks of the size sketched, and has a diameter of 8 feet 4 inches. The bricks, $1\frac{9}{16}$ inches

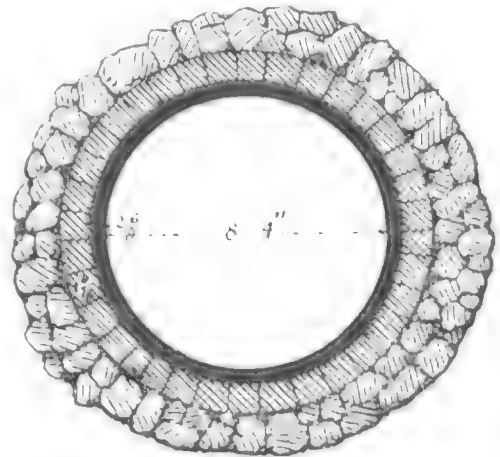
thick, are of a light red colour and very hard; they are laid in a good white mortar, mixed with ashes and sea-sand, having joints $\frac{3}{8}$ of an inch thick between; the interior, now but 3 feet deep, and projecting 2 feet out of the sand, was carefully plastered, containing different layers of mortar measuring $2\frac{3}{8}$ inches thick; there were also bricks of half of the above size used. The brick building was surrounded with a masoned wall.

The *Tell el Aheimer* itself is 15 feet high, about 50 feet in diameter, covered with jar pieces and pottery; between it and the beach, close to the sea, we find remains of small circular vaultings scattered about, well masoned with sandstones and a very good white mortar, and the interior plastered; evidently a bath. One mile north of Tell el Aheimer another hill ruin, close to the sea, with few ancient remains was found, but I could not learn any name for this site.

From there we returned back to Sheikh Zuweiyid and passed the night in an uncovered hut, exposed to dew and moonshine, using the sand as a mattress and the overcoat as a cover, and now and then disturbed by a busy dung-fly.

The inhabitants of the seven huts of Sheikh Zuweiyid are not of a very sympathetic reputation; they, with the exception of two, were obliged to flee from Khân Yûnis and 'Abasân (see map) on account of blood crimes, and were, therefore, never to be had as guides to those places; but they feel themselves quite safe at Sheikh Zuweiyid—first, because they are beyond the boundary of Syria; and second, because this place is considered as a sort of "city of refuge."

In spite of the 'Arabic proverb, "Gharrib Sini wa la sharrik yôm" (Go westwards a year, but not a day to the east), we took from Sheikh Zuweiyid a north-eastern course back to Krûm el Bahri again, and from there struck eastwards over poor tobacco and durra plantations to the *Krûm 'Eid ibn 'Abed*, a grove of sixty and some fig trees and pomegranates, carefully planted in rows, situate in a fertile depression, and cultivated by the 'Arab es Sueirka. The pottery and building stone fragments found here would signify an old site. The poor-looking huts of these Bedouins

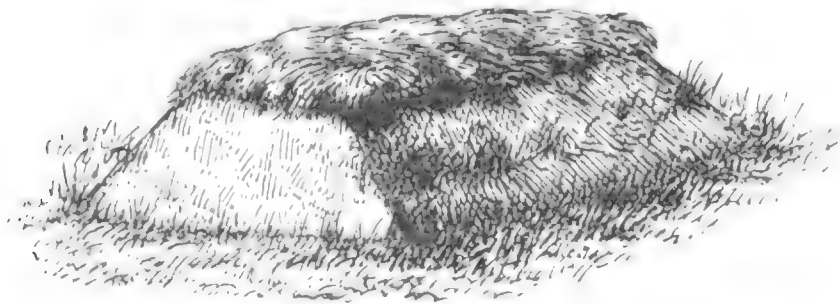


BRICK BUILDING.



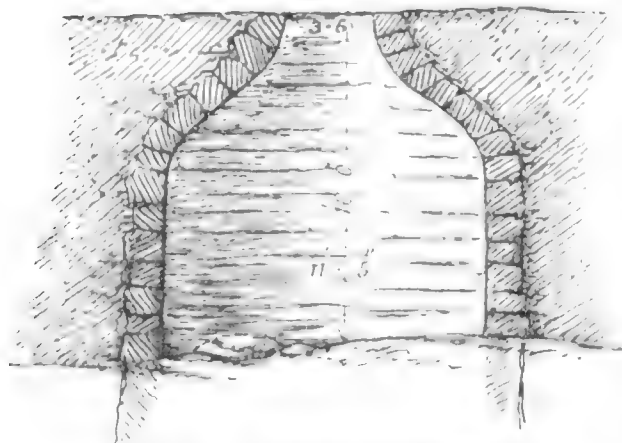
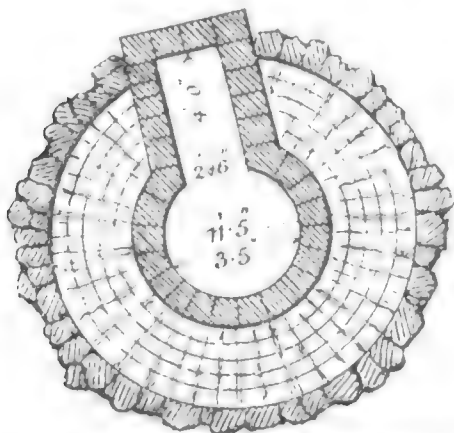
BEDOUIN HUT.

are built of two vertical pieces of wood, covered with grass, throwing just sufficient shade for one person; the children playing about were naked, and seemed to enjoy the burning sunbeams and the sand very much. We still ride eastwards over abandoned Bedouin camping fields, water-melon gardens, which were much injured by mice (lemings), and now and then pass a Kimr *كمر* or sort of grain magazine of the Bedouins, being a hole



A KIMR, OR GRAIN MAGAZINE.

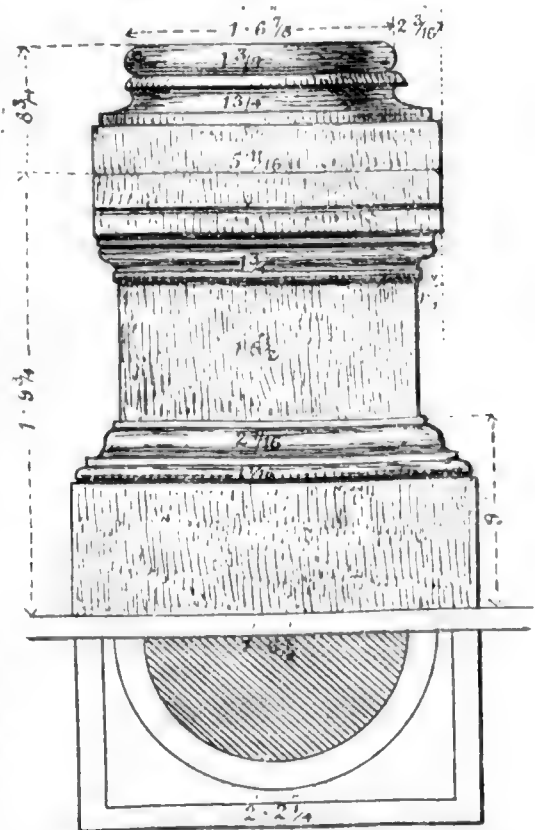
of 12 × 8 feet dug into the sand, laid out with straw, and after the grain was put in, covered with straw and a sand mound projecting 6 feet above the earth; these Kimr's replace the Bir's of the Fellahin of Northern Palestine. Then along an uncomfortable undulating country



CISTERN AT KHURBET UMM EL KILAB.

to *Khurbet Abu 'Amad*, an ancient site, with building fragments and a prostrate column, and from here northwards to *Khurbet Umm de 'Adas*, 257 feet above the sea, hill ruin of great extent, but overblown with sand, representing nothing but scattered pottery. At noon we reach *Umm el Keláb*, lying a mile east of the latter, an old site extending 800 paces from east to west, and 600 from north to south, 215 feet above sea, covered with worked sandstones, pottery, and cisterns. The seven cisterns explored are circular, have an average of 11 feet 5 inches in diameter, and vaulted, leaving an opening of 3 feet to 5 feet above; a small basin to gather the rain-water, 4 feet long and 2 feet 3 inches wide, is found built to most of

them. The masonry work circumfering the cistern is composed of small rough sandstones, combined by white mortar and rough sea-sand; the interior was plastered. They are now filled up with rubbish; some are prepared to be used as grain magazines and have a depth of 10 feet and more. From Umm el Kelâb we take a north-eastern direction over a hilly country partly cultivated by the 'Arab et Tarabîn, and then descend into the water-and-treeless desert-plain called *Wâdy Zâmil*. This wide deserted plain extends far east and south without any cultivation or water; the Tarabîn Bedouins camping there get their water supply from near the sea; they are a poor tribe, at least their mat huts and flocks would manifest this, and stand as to customs and manners on a lower degree than the Bedouins of Northern Palestine; on the western border of *Wâdy Zâmil* lies *Khurbet Darmas*, 260 feet above sea—a ruin the extension of which is difficult to determine, being covered with the drifting sand, showing cisterns of the same description as those of Umm el Kelâb, and heaps of pottery. The name does not sound Arabic. About $2\frac{1}{2}$ miles due east from Darmas, Weli and *Khurbet Nurân* was pointed out to us, a little north-east, and $1\frac{3}{4}$ miles off we found the small *Khurbet Abu Hanna*, little east to it *Khurbet Khaza'a* or *Abu Sneime*, both showing cisterns and any amount of pottery. From here we turn to the west and come to *Khurbet el Fukhkâri*, a small mound, covered with pottery, and then to *Khurbet el Emkêmen* where the 'Arab el Hanâjireh planted water-melons and tobacco, and had a threshing floor, which proved that the vicinity must be fertile. On the ruin itself we found several cisterns of the same construction as in Umm el Kelâb, used as fruit magazines, and covered with mounds of sand, small building stones and pottery. The place is quite extensive. We now ride along the sandy road to Khân Yûnis and reach *Kharâba*, a mile from Emkêmen. *Kharâba* lies on a flat parcel of land, and shows nothing but pottery. Instead of following still the road to Khân Yûnis we strike across the field planted with wheat, barley, and Zafarân, north-eastwards to 'Abasân, leaving *Khurbet Ma'in*, a ruin and weli of Sheikh Muhammed with a few huts and gardens, next to those of Khân Yûnis to our left. 'Abasân el Kebire is a small flourishing village of thirty huts, built of stone and scattered about on an ancient site on a fertile elevated plain. Next to

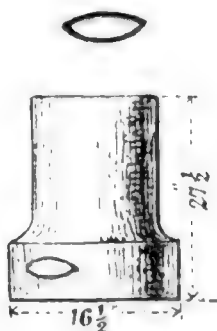
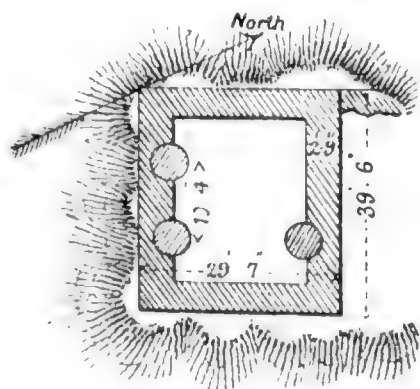
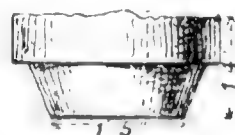


MARBLE PEDESTAL AT ABASAN EL KEBIRE.

three large sidri trees, three pedestals of white marble were excavated by the natives. The attic base of the column, 1 foot $6\frac{7}{8}$ inches in diameter, is worked to the pedestal, the mouldings are tolerably well carved, but not of a pure classical character, as seen from the annexed sketch. They were originally four, one was carried away with the four columns. The reason why these three yet remain, depends on the legend: that the man who sold the others was killed on the spot, because "they formerly belonged to a *Jâma'*"—a history often met with in Palestine, which prevents the superstitious fellahîn now and then from demolishing interesting antiquities. Besides these remains, prostrate marble and small granite columns, large building stones, and broken mouldings are built into the houses and the eastern cemetery. A little less than a mile north of 'Abasân el Kebîre, a second small village, 'Abasân es Saghîre, numbering ten huts, with old building stones and fragments of mouldings, was found. Both are considered by the natives to be originally one old site, and although the connection of the remains of both cannot be distinctly asserted, it is beyond doubt that 'Abasân el Kebîre was a site of extent and importance. As sun was down, and no suitable hut or tent was found in which to pass the night, we turn westwards to Khân Yûnis again, and pass on our way the large village *Beni Sela*, counting one hundred and twenty huts, partly built of stone, partly of mud, and surrounded by gardens of water-melons, figs, palms, jummêz, apricots and legumes. In the north a good but deep well, worked by a camel, supplies the town with drinking water. In and near the town of *Sheikh Yusuf* several ancient remains, as small twisted marble columns and building stones, were found. Again, at supper time, we arrive at Khân Yûnis, and again we spent a restless night as before.

Our last day's work was limited to the exploration of the country east of Deir el Belah. To this effect we rode from Khân Yûnis to the *Shejarat Sheikh el 'Umeri*, a small weli, and from there to *Sheikh Hamûda*, but owing to the mentioned difficulties which took place between the government and the Henâjire tribe, we found the place occupied by three hundred soldiers, whose outposts forbade us to enter the camp; all we perceived was, that the place contained a modern Mohammedan weli and a few fruit magazines built of stone. We now followed the range of hills which begin on the west at Khân Yûnis, and surround a fertile plain to the east and north extending to Deir el Belah, and on which are situate, besides the Khân, Beni Sêla, Sheikh el 'Umeri, Sheikh Hamûda, and our next object, *Shejarat et Taiyâra*. The hills are fissured by the water, and covered with low shrubs. Sheikh et Taiyâra is a wild acacias (*ambar*), shading a former Mohammedan tomb; it is elevated 412 feet above the sea, on a narrow shoulder sloping rapidly eastwards down into the wide *Wâdy es Selka*, which rises a little north-east of Sheikh Hamûda. On the other side of the wâdy, about 1,200 yards eastwards, we find *Khurbet Abu Hajâj*, an old site with remains of pottery and trees, and a little south of it *Khurbet Inseirât*, of the same character, with small cultivated patches of tobacco. The *Khurbet Inseirât*, marked on Sheet XIX of the "Palestine Exploration Fund Map," is two miles north of this one.

At 8 in the morning we left Sheikh et Taiyâra, and descending to the plain again we found an ancient ruin called *Khurbet Abu el A'jin* (which corresponds with the position of "Shejarat umm Kadhein" of Sheet XIX—a name which I could not learn from the natives). It is a ruined building of very strong character, built up with large sandstones and white mortar, having a square basin and fine circular well on the south and north sides. The basin was plastered with a coating of reddish mortar. It may have been a small fortress to protect the well. Eighty yards northwards we discovered several cisterns and a lot of pottery. Taking still a northern direction along the cultivated plain, we soon pass the dry but wide *Wâdy es Selka*, and arrive at 8.40 at the *Shejarat el Maghazâ*, situate on the *Khurbet ed Dmeita*. The Shejarat is the finest sidri tree I ever came across; its crown measures forty yards in diameter, and its branches run down from the height and root in the earth, so that the tree has the appearance of a banyan fig-tree of East India. It shades the well-attended tomb of Sheikh el Maghazâ. *Khurbet ed Dmeita* is a very extensive ruin; a number of cisterns like those of Umm el Kelâb and heaps of fine building stones, fragments of rustic mouldings and columns were found. Close to the sidri tree, on an elevated spot, is a square building of 39 feet 6 inches in length from east to west, and 29 feet 7 inches from south to north, with two columns of limestone 20 inches in diameter in the southern wall, 10 feet 4 inches apart, and one column of the same construction in the northern wall. The surrounding wall had a width of 29 inches, and was built up with unhewn sandstones and mortar. Each of the columns showed a square dowel hole 2 inches wide and $3\frac{1}{2}$ inches deep on the top.



Near this building a small marble column, $27\frac{1}{2}$ inches long, by $16\frac{1}{2}$ inches diameter, was found, showing an engraving on its base worked to the shaft. In the fences around the water-melon gardens I discovered large bossed sandstones, the only ones seen on this trip with the exception of those at Askalon. After less than a mile's ride westwards, we reached Deir el Belah, took a short rest at the Khudr, and entered Gaza before sundown.

In conclusion, I may add that a trip to Philistia ought not to be undertaken in the season involuntarily chosen by me, but rather in March, when there is a little green about the monotonous country, and

now and then a natural basin of rain-water, to the welcome of both rider and horse; and as to safety, I would state, as already mentioned by Mr. Guy le Strange, on the occasion of his "ride through the Belka" ("Across the Jordan," p. 323), that if with little baggage the explorer contents himself with Bedouin tents, comfort and costumes, and accompanied by a native guide, well known to the tribes, may travel even in these ill-renowned regions and still farther east without fear; and if he has any knowledge of Arabic, then I would recommend dress as an Arabian, and to adopt a Mohammedan name, as done by myself.

G. SCHUMACHER.

HAIFA, *July*, 1886.

ARABIC NAMES OCCURRING IN THE MAP AND REPORT ON
SOUTHERN PALESTINE.

By G. SCHUMACHER.

TRANSCRIPTION.	ARABIC.
Ghazze	غَزَّة
Wâdy et Tahra	وَادِ الطَّهْرَدِ
Tell el 'Ujûl ('Ajjûl)	تَلِّ الْعَجْجُولِ
Tell en-Keiz	تَلِّ النَّقِيزِ?
Tell esh Shubâni	تَلِّ الشُّوبَانِيِّ
Umm 'Âmir	أُمِّ عَامِرِ
Halfa	حَلْفَا
El Mallâha ('Arab)	عَرَبِ الْمَلَّاحَةِ
Shejarât Behrâria	شَجَرَاتِ بَهْرَارِيَا
Krûm Abu Ma'ali	كُرُومِ أَبُو مَعَالِي
Biarât Abu Sitti	بِيَارَاتِ أَبُو سَيْتَةَ

TRANSCRIPTION.	ARABIC.
(Tell) el Hadab	(تل) الحدب
Tell Khuzk ekweia'a	تل خنق التويعة
Deir el Belah	دير البلح
'Arab el Henâjire	عرب الحناجرة
Bir Umm Mauju	بئر أم موج?
Tell Umm Ibrîk	تل أم بريق
Wâdy es Selka	واد السلقة
Kôz Umm ed Daheir	قوز أم الظهير
'Arab el Inseirât	عرب الانسيرات
Wâdy el Halib	واد الحليب
Shej. esh Sheikh 'Umeri	شجرة الشيخ عميري
Beni Sêla	بني سيدلا
Khân Yûnis	خان يونس
Khurbet Emsabbah	خربة مصباح
Bir, Kh., Tell Refah	بئر (تل) خربة رفح
Makrûnât Umm el 'Araïs	مكرونات أم العيرائس
'Arab et Tarâbin	عرب الترابين
Krûm el Bahri	كروم البحري
Matallat esh Sheikh Zuweiyid	مطلة الشيخ زويد
(Tell) Sheikh Zuweiyid	(تل) شيخ زويد
Mînet el Ahsein	مدينة الحصين
Tell el Ekneiyin	تل الكنديين

TRANSCRIPTION.	ARABIC.
Tell el Aheimer	تل الأسمر
Krûm 'eid ibn 'Âbed	كروم عید ابن عابد
'Arab es Sucirka	عرب السویرکی سهل
Sâhel „ „	
Khurbet Umm el 'Amad	خریة ام العمد
„ Umm el 'Adas	„ ام العدس
„ Umm el Kelâb	„ ام الكلاب
Wâdy Zâmil	وادی زامل
Khurbet Darmas	خریة درمس
„ el Fukkhâri	„ الفخاری
„ Nûrân	„ نوران
„ Abu Hanna	„ ابو حنا
„ Khazâ'a	„ خزاعة
Abu Sneimo	ابو سنمة
El Emkêmen	المکامن
Kharâba	خرابة (خرابا)
Khurbet Ma'in	خریة معین
'Abasân el Kebîre	عبسان الكبيرة
„ es Saghîri	„ الصغيرة
Sheikh Hamûda	شیخ حمود
Shej. et Taiyâra	شجرة التیارة
Khurbet Abu Hajjaj	خریة ابو حجاج

TRANSCRIPTION.	ARABIC.
Khurbet Inseirât	خربة انسيرات
Shejarat el Maghazâ	شجرة المغزا ?
Ed Dmeita	{ الدمية الدمائة ?
Khurbet Abu el 'Ajîn	خربة ابو العجيين

SECOND AQUEDUCT TO THE POOL OF SILOAM.

DURING the stay here of Professor Hayter Lewis, he suggested that I should, at a proper time and opportunity, make some excavations at Siloah on purpose to find traces of the old or first water conduit from the Virgin's Fountain, as I suggested in a former paper, published in *Quarterly Statement*, April, 1886, page 88. This work I completed last month, and it is now my privilege to report upon it. I have prepared the accompanying drawings, based on the printed plan he gave me, and on which he marked in red the exact sites where the excavations should be made.

The first shaft *A* was made in the very line, but about 40 feet south of the selected point, as the ground was there about 6 feet lower and waste, whereas at the selected spot cauliflower were planted, and the proprietor was not willing to allow excavations. Of course there was no great difference in regard of the expected result.

As the surface of the ground, where the shaft was made, is marked on the Ordnance Map, 2,099, and the bottom of Virgin's Well 2,087 feet, I hoped at the depth of about 12 to 15 feet to find the conduit. We found the following :—

At 9 feet deep, met on the east side a wall which enabled us to go down deep, without wooden frames ; but the hewn stones (only two layers) soon ended, and beneath them were unhewn rubble stones. I wished to know the depth at which the rock lies, and to ascertain its slope, so as to find the real valley.

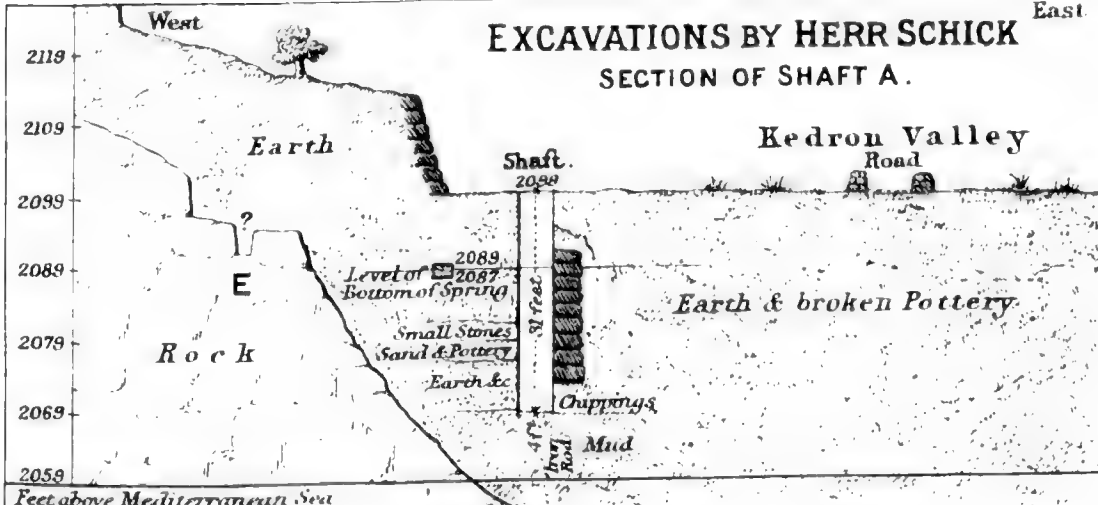
At 14 feet deep the earth ended and a layer of small stones came and after it a thick layer of sand, with many small pieces of pottery, as if it had once been the watercourse of the valley. At about 20 feet, or 2,079 above the sea, when this layer ended, there was no rock, but stones and

earth: but the greater part was broken pottery. The wall now ended and proved to stand on a layer of chippings, $2\frac{1}{2}$ feet thick; then we struck a bottom of very hard concrete a few inches thick, consisting of lime and small stone chippings, with pounded bricks in it. Under it there was dry mud, like the deposit in a well or a pool. Working down a few feet, the work became dangerous, and required frames, so I drove in an iron rod 4 feet long, but it struck no rock. Thus at a height of 2,064 feet above the sea there is no rock. Has the valley really been so deep here, or have I come into an old pool? I cannot tell. Then the shaft was filled up as high as the wall, and a short gallery made over it, to learn its thickness; it proved to be only 2 feet thick. I imagine now the rock-hewn channel will be found about 40 feet or more to the west, as I have shown at *E* (?).

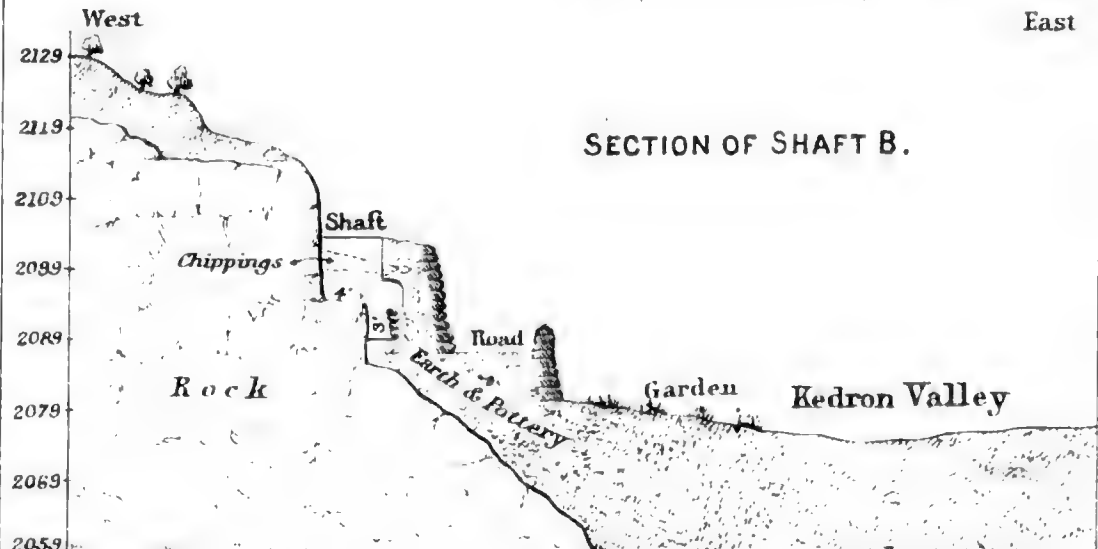
The second shaft I made at the exact spot he marked at *B*. (See printed plan.) There is, as section of shaft *B* will show, between the high scarp of the rock and the road, only made ground, sustained by a rubble wall, 15 feet wide, so the shaft was made at the side of the scarp. After 3 feet we struck a layer of chippings, which ran like water, but as it proved only 2 feet thick, we were able to continue the work. At 10 feet we struck the rock, a smooth surface, shelving a little to east, but ending after 4 feet and going perpendicularly down again; in front of it earth; in clearing some feet deep it was observed that there was a wall of rubble, forming a conduit or channel at the desired height. No cementing was observed, except on the top of the wall, which slopes eastwards. As I feared going down much deeper, the iron rod was driven down, and it came on hard ground—whether a large stone, or the rock, I cannot say.

Here we have, therefore, the ancient aqueduct, but in a damaged condition; the level answers pretty well—and as it is somewhat deeper than necessary, I suppose that the water always stood there, so that people might fetch it; or poured over eastwards to the gardens below. Having found the aqueduct, but in such a condition that some might doubt its existence, I wished to find it further north, and to continue the work, although the money at my disposal was at an end; yet, as the work had commenced, I thought it better to go on, and selected a place for a third shaft (see section of shaft marked *C*). As the famous Siloah conduit is so very narrow (only $1\frac{1}{2}$ feet) in its middle course, it could not have been tunnelled by men. They would have been obliged to lie down, and then they could not have cut through the hard rock. They must have done it in some other way—either making it so high that a man could stand upright and then filling it up again to its present height, which no man of common sense would do, or, as I suggest, they worked from above, making an open channel, which they afterwards covered with flat stones, so exactly that hardly a joint is visible. And even if visible at the beginning, the sediment from the water has in course of time so filled the joints up that the roof appears like rock. The conduit is only cut from above where the height is not too great; and this is the case along the eastern brow of the Ophel hill. In places where they have not cut down from above, the conduit is so high that a man kneeling could work in it. To strike the

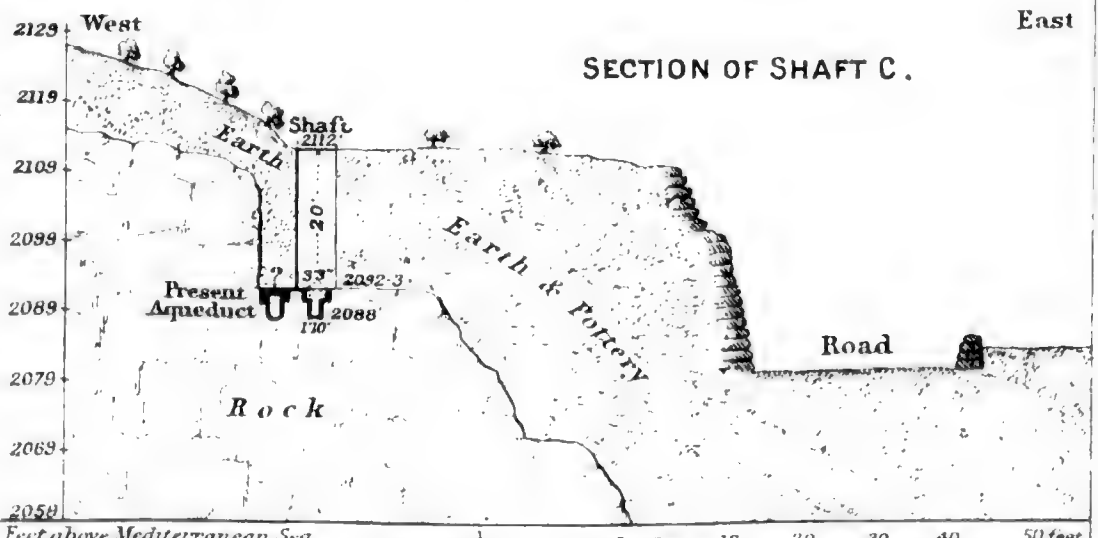
EXCAVATIONS BY HERR SCHICK SECTION OF SHAFT A.



SECTION OF SHAFT B.



SECTION OF SHAFT C.

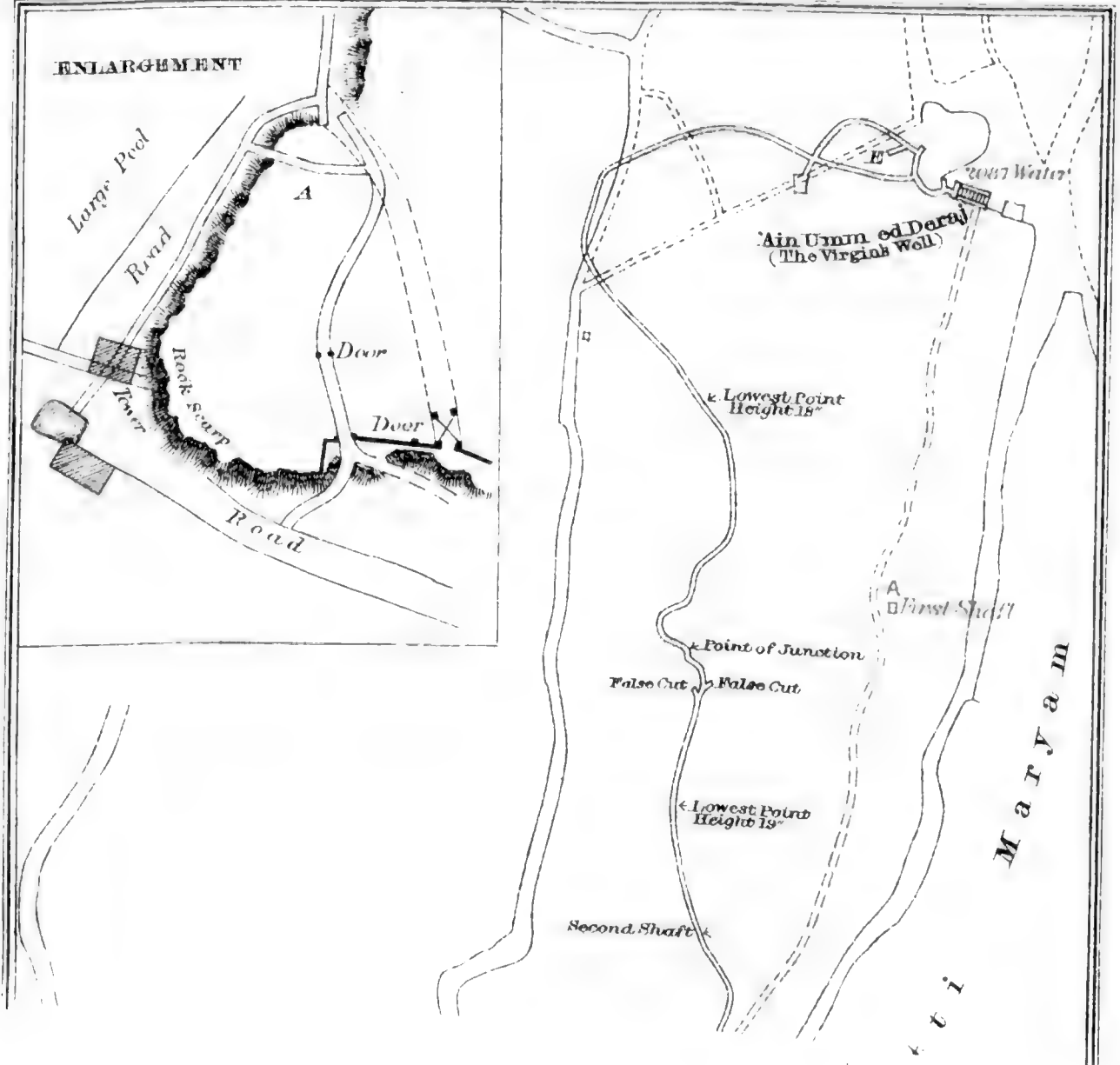


Scale 1/500 10 5 0 10 20 30 40 50 feet



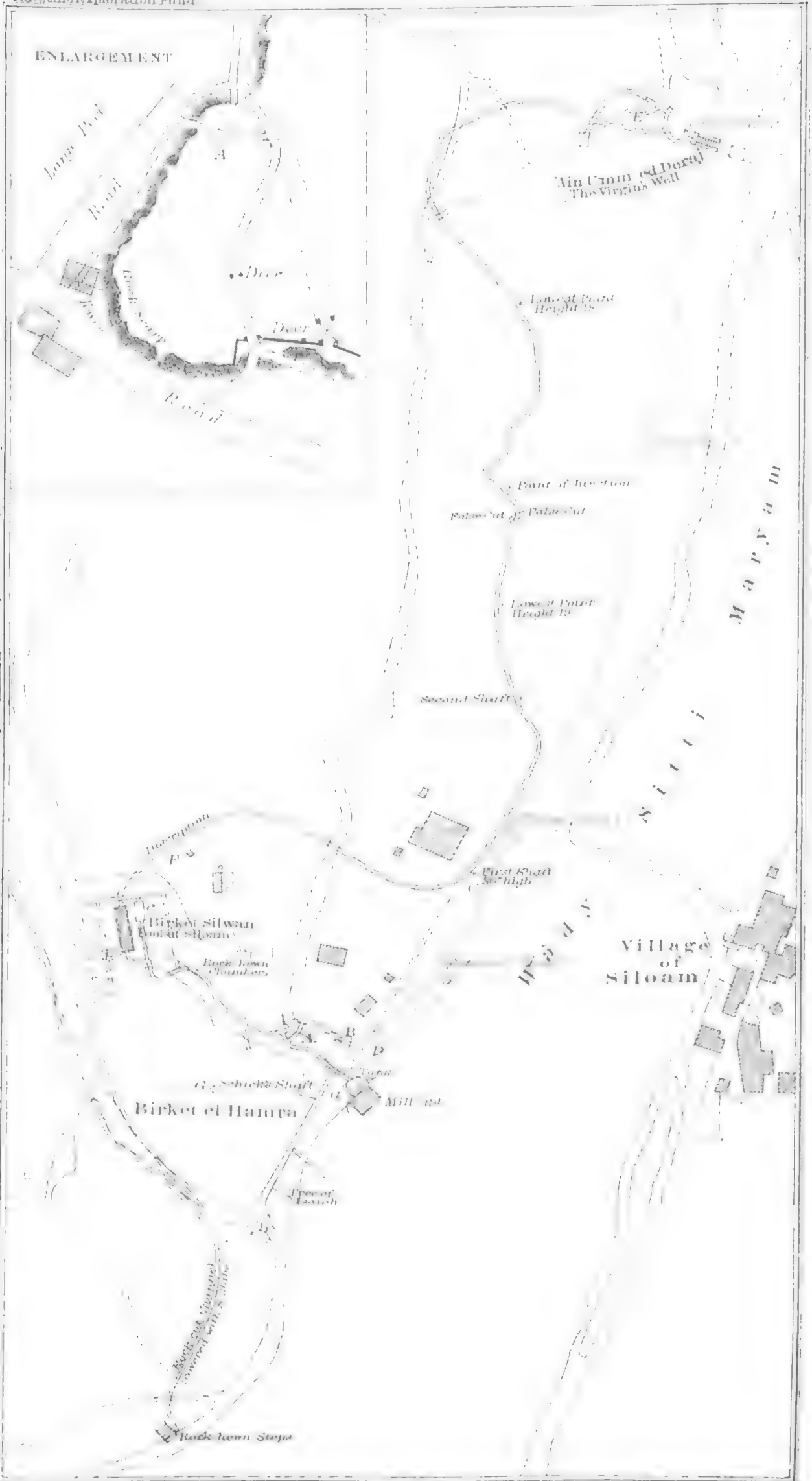
PLAN OF THE AQUEDUCTS AND CONNECTIONS RECENTLY
DISCOVERED AND SUPPOSED CONTINUATION OF COURSE

Palastine Exploration Fund



PLAN OF THE AQUEDUCTS AND CONNECTIONS RECENTLY
DISCOVERED AND SUPPOSED CONTINUATION OF COURSE

Palestine Exploration Fund



Detail from O.S. Plan of Jerusalem O. A.

SCALE

100 Feet

100

200

300

400

500

Surveyed by the Palestine Exploration Fund



celebrated conduit I measured 60 feet westwards from the road, just opposite the road, going across the valley to the village (see printed plan). This 60 feet I took from the plan of the Ordnance Survey, hoping to strike the aqueduct, although I knew the shaft must be some depth. There was only earth, with a few small stones. At 20 feet the rock was found, and, to our joy, the rock-hewn channel also. It is 1 foot 10 inches wide, 4 feet 3 inches deep, both sides cut down perpendicularly, and the bottom round, at a level 2,088 above the sea.¹ On the top of the sides there were grooves 7 inches deep and 8½ inches broad, to take the covering slab, which was no more in its place, and hence the conduit was full of earth. The fact that there was such an aqueduct (as suggested by the Rev. W. T. Birch in his letter dated March 19th, 1886) is now fully proved.

As I did not find the one in which the water now runs at the same level, I presume it must be more to the west, but not very far, perhaps, as I have shown it in section of shaft *C*.

I got the impression that a road ran northwards, on a rock-hewn terrace, from the dam of the large Pool of Siloam to the Virgin's Fountain, and that the old conduit ran beneath the pavement of the road as I have shown in the sketches.

Then arose the question—whether the conduit (from shaft *C*), northwards and southwards, should be cleared out or not? It only wanted strong boards to put on the edges, so that a man could work without danger; but as I had no funds nor directions in the matter, I ended the work by filling up the shaft. When desired, it can be easily opened again, or others made north or south; and I would suggest also that excavations be made to come upon the first shaft of the present water conduit. Its proper place must be ascertained from the revised plans of the conduit, to which I have no access, for since the Ordnance Map was made in 1864–5, the conduit has been re-examined by Warren, Conder, and others, and drawn on a large scale in Warren's large maps of Jerusalem.

Southwards at *D* (printed plan), I excavated (several years ago) this conduit, where it goes westwards to the large pool, and found, about 20 feet from its mouth in the scarp, a place where a door was formerly fixed, so that no one could come into the town by way of the aqueduct when it was locked. A little northwards from the mouth of the conduit there is an artificial cleft in the scarp, several feet wide, which was a regular entrance into the town for foot passengers; it had of course a small door, that could be locked, as I have shown on the (printed) plan. This explains what appears to be a western branch of the aqueduct; but the level is about 1 foot or more higher than that of the aqueduct.

When one entered the town there was a similar road, or rock terrace, going westwards to the neighbourhood of the present Pool of Siloah, and, when that pool and the new conduit were made, an aqueduct, in which

¹ I levelled from 2,081 at the ruined building in east of large pool, and also from street going over to the village from the contour 2,079, and found it by a few inches, both levelling agreeing.

the water runs now, was hewn in this rock terrace, towards the wall of the rock or scarp.

Captain Conder makes the remark, that my second aqueduct cannot have been such an one, as the levels will not agree. Now the Ordnance Map shows the level 2,081 feet (a tank in printed map) at the top of the bridge or dam of a large pool near (west) the ruin of a building. I found the outlet of my aqueduct (if I may call it so), or the "second," to be 5 feet higher; hence 2,086 feet above the sea. The bottom of the Virgin's Well is 2,087 feet; the difference is, therefore, only 1 foot. But even at present, the sole of the canal itself is 2 feet 6 inches above the bottom, hence 2,089 feet 6 inches at Virgin's Well; and where it comes out, on western or upper side of the pool, 2,087 feet; therefore the whole fall is 2 feet 6 inches, for 1,650 feet in length, or 1 inch for 55 feet. The second aqueduct is shorter, only about 1,150 feet long; at the same rate there would be a fall of 1 foot 9 inches, and hence the outlet would be 2,087 feet 9 inches high, a difference of 3 inches; but as at shaft *C* I found the bottom of the second aqueduct more inclined, I think the head at Virgin's Well was at that time about 1 foot 6 inches, or even more higher, and that at that remote time the water came out from a cleft between the layers of the rock or some other fissure, and ran originally in the bottom of the valley. In order to shut it up, and hide the spring from an invading enemy, King Hezekiah worked out the basin, and so made the outlet at a little lower level. This explains why the water now comes out from under the lowest step of the lower stairs, as the real source is more to the east.

C. SCHICK.

JERUSALEM, *Sept. 7th*, 1886.

GATH AND ITS WORTHIES.

BY THE REV. HENRY GEORGE TOMKINS.

TELL ES SÂFI: "Memoirs," II, p. 440; "Name Lists," p. 275; Sheet XVI;
"Tent Work," II, p. 153; Murray, p. 263.

PERHAPS I can help a little towards settling the position of Gath, which has been placed at Tell es Sâfi.

The Arabic name means "the clear or bright mound, here called *Alba Specula*," the *Blanche Garde* of the Crusaders. Close by we find *Wâdy es Sâfi* and *Khurbet es Sâfi*, the *Valley and Ruin of Sâfi*; and I think that, as in so many instances, this is really a proper name, and, if so, one of great interest, for then we have the very name of a great worthy of Gath still sprouting from the soil.

In the *Quarterly Statement*, 1885, p. 112, I wrote thus of "Lakhmi, the brother of Goliath the Gittite" [man of Gath]: "This devotee of Lakhmu would well match the son of Anak devoted to Saph (Saphi) 'of the sons of Rapha' in the verse before (1 Chron. xx, 4). See my paper on 'Biblical Proper Names,' *Trans. Vict. Inst.*, 1882." And I may refer to my "Studies on the Times of Abraham," pp. 86, 102, where I have referred the origin of Anakim to Chaldaea, and stated my impression that they were a ruling clan of the Amorites, and that the Arba' of Kiriath-Arba' was a god whose numerical symbol was 4 (compare Ba'al Shalisha, 3). Now all that comes to light confirms this Chaldaean origin, as I have shown with regard to Lakhmu. But by-the-bye I would point out that the name of Goliath, גִּלְיָת, may be connected with the goddess Gula, and also that the name Rapha (of the father of these gigantic brethren) actually remains in their Philistine land, for Khurbet Râfa is to be found in the great map, Sheet XX, J.V. ; "Name Lists," p. 374, about two miles north-east of Beit Jibrîn, and close to another Khurbet Sâfieh.

Now this name Saphi, סָפִי, is found in Chaldaea, as, for instance, in a Babylonian tablet of dynasties as Sappai, $\text{𐎶} = \text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶} = \text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$, Boscawen:
Sap - pa - ai

"On Fragments of an Inscription," &c., p. 14), and Mr. Boscawen thinks the king, who was the son of Sappai, reigned probably about B.C. 1100-1050—namely, about the time of David of which we are writing.

The story is this (2 Sam. xxi, 18, R.V.): "And it came to pass after this that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew Saph (סָפִי) which was of the sons of the giant (*margin*, Heb., Raphah)." 2 Chron. xx, 4, gives Gezer for Gob, and Saphi (סָפִי) for Saph.

As to the scene, we have a very instructive set of variants: In Samuel, Gob; in Chronicles, Gezer; but in Samuel we find Thenius and Ewald reading Gezer; and the LXX, the Peshito-Syriac, and Grätz, following them, read Gath. In Chronicles the Peshito gives Gaza, and Dr. Grätz reads Gath. (See the very useful "Variorum Bible.")

Now here we find that the war arose at Gob, Gath, Gezer, or Gaza, but anyhow in the Philistine land.

There is, in reality, nothing but coherent variation here, for there was doubtless fighting over much ground, and Gezer is only about eleven miles north (a little east) from Tell es Sâfi. If Gob be the true reading it may yet be discovered. Indeed this Gôb (גֹּב, cave or pit) may survive in the name Sheikh Jôbas, some half-mile south of Gezer, where there is a cave (Map of Gezer, "Memoirs," II, p. 428).

If, however, Gath be the true reading in verse 18, then it would seem that Saphi was killed at his own city of Gath (verse 22), which is now known by his name, perhaps for that very reason, being not only the place of his birth but also of his death in battle.

Saphi was one of the four born to Raphah in Gath. The other three worthies of this house came to a like end.

2. Ishbi-benob, whose name has been a sad stumbling-block to the critics, **ישבי בְּנוֹב**.

The LXX in one reading has *Ἰεσβι ἐν Νοβ*, and the Vulgate gives equally Jesbibenob; and I think we may as well, with the Revised Version, stick to this.

The form as a proper name seems to be found in Babylonia, for Isbi-Bar-ra is given as one of the early kings of Karrak, and Isbi-Zikar is an early Chaldean king ("Babelon. Hist.," List at the end). So we need not suspect anything amiss in the form of the name, especially as we find in 1 Chron. iv, 22, Ishbi Lekhem, of whom I have something to say presently. And I am very loth to fall back on **בְּנוֹב** as the likely reading, and make it Gob instead of Nob. It is surely best to stick patiently to Nob till we know more.

Now it was Ishbi-benob who was the occasion of a terrible but well-meant mistake on the part of David's generals. For the enterprising Ishbi-benob, seeing David spent with battle, "thought to have slain" the king, and (as I believe) with a weapon familiar in the hands of kings. For he was girded with something that has been the despair of the interpreters.

What it was that had so nearly been the death of David perhaps we can make out. In our Hebrew Bible it is **חדש**, "a new" something (Revised Version, "a new sword;" margin, "new armour").


In the excellent Variorum edition by my friend Professor Cheyne and others there is a very sensible note which may well be commended as an example: "The adjective has nothing agreeing with it in the Hebrew, and can scarcely therefore be right; probably it is a corruption of the name of some rare implement—*Thenius, Ewald, Wellhausen, Keil.*"

I believe the supposed adjective is itself the name of a weapon little known to the Hebrews, and very naturally misunderstood and altered by scribes into a common Hebrew adjective, to the confusion of all readers since the time of the first writer, perhaps.

The LXX has *κορύνη*, which means a very usual weapon in those days, a battle-mace.

But I think a very slight alteration in the form of a Hebrew letter of the earliest style will give us the true name of the weapon.

If for **ך** Phœnician and Hebrew we read **ף** Phœnician (see alphabets in Gesenius, Lex. or Gr.), then instead of **חדש** we have **חפש**, an Egyptian name for a very deadly weapon, generally seen in the hands of Pharaohs on the temple-walls, but also as a common arm of Egyptian soldiers, and of their auxiliaries and mercenaries of other races. (See Wilkinson, "Ancient Egyptians," I, pp. 347, 369, 338.)

It is the  **חפש** in Hebrew letters, and in English letters we have KH—P—SH instead of KH—D—SH—"girded with a falchion, or glaive," instead of—"girded with a new ———."

I may add, that if I am right, a scribe in copying would almost

inevitably avoid the right word unless he were familiar with the Egyptian, for חֶפֶשׁ in Hebrew is "a bed, a couch" (Ges.). "Girded with a bed" would be sad nonsense, and might well drive the copyist to חֶדֶשׁ, "girded with a new ———" something. In the hand of a mighty *sabreur* of the Philistines an Egyptian *khopesh* would be a most fit and fearful weapon, for the Philistines were first rate auxiliaries of the Egyptians. But Abishai came to David's help and slew the Philistine.

The next brother was Lakhmi, of whom I have written something before (*Quarterly Statement*, 1885, p. 112). We learn his name from 1 Chron. xx, 5, and hence we know that he was a brother of Goliath of Gath, which brings the number of the sons of the giant (Raphah) altogether to five. Lakhmi was killed by Elkhanaan in a later battle in Gob (*Peshito*, Gath).

It is worth notice that among the few names in the Old Testament beginning with Ishbi is Ishbi Lekhem (1 Chron. iv, 22), one of the descendants of Judah, "who dwelt in Neta'im and Gederah" (יִשְׁבִי נְטַעִים וְגֵדְרָה). Now this Gederah is "mentioned in the Onomasticon, *s.v.* "Gedor" as ten miles from Eleutheropolis on the road to Diospolis—the important ruin of Jedîreh." (Sheet XVI. See "Twenty-one Years' Work," &c., p. 225.)

This brings us within two miles of Tell es Sâfi northwards. So Ishbi Lekhem lived hard by the home of the giants. But where is Neta'im (נְטַעִים)? Five miles east (a little south) of Tell es Sâfi, and thirteen miles south of Gezer, is a ruined place called Khurbet Nuweitêh (plural of Nattâh, "Name Lists," p. 270), with traces of an ancient road and cisterns. ("Memoirs," II, p. 425.)

May not this be Neta'im? For the Arabic will correspond to the Hebrew in Nattâh ("Name Lists," p. 94); for we have the equivalent of נ, and for ע we have ح equivalent of ה; "sometimes ע appears as ح," says Professor Palmer (Preface to "Name Lists"). I venture to think, then, that we have found in the trivial Nuweitêh ("those that butt with their horns") the real old Neta'im of the book of Chronicles in its right place.

Did not Ishbi Lekhem derive his name from the place of his abode Lakhman, or Lakhmas, now el Lahm (LXX, one reading Λαμας; Vulg., Leheman), three miles south of Beit Jibrîn? This, as well as Mareshah (Mer'ash), mentioned with it, is quite within the same district dominated at that time by the Philistines.

The connection of David with the Philistines, and the personal and local names of this region, are very tempting matters, and very interesting, for we are emphatically told by the scribe of the Chronicles, "these are ancient things;" or rather, with the Revised Version, "the records are ancient," and we may depend on it that they were, and authentic too.

To return to the sons of Raphah. The remaining brother was the most prodigious of all, for he "had on every hand six fingers, and on every foot six toes, four and twenty in all." But, for all that, David's nephew, Jonathan, slew him, and his fingers and toes have eclipsed his name.

Now Gath was the hearth that reared these sons of the giant, and it

seems to me, as I have explained, that the one among them who was slain by Sibbekāi the Hushathite has left his name at the Tell, and Khurbet, and Wādy of Sāfi, and that this is an additional reason to believe that Gath was there.

Captain Conder wrote in 1880 (*Quarterly Statement*, p. 220): "Gath cannot be identified until the name Jett is recovered, and as the name of the city drops out of the enumerations of Philistine places in the later books of the Old Testament, so also it seems to have dropped out of the nomenclature of Philistia." May not this be accounted for because it was known by the name of one of its lords?

TAMMUZ, LAKHMU, ASHĒRA, SUTEKH.

In the *Quarterly Statement* for April, 1885, I ventured to suggest that Bethlehem originally owed its name to a sanctuary of the primordial god Lakhmu, of whom we read in the tablet of cosmogony, now so famous through the labours of George Smith, Sayce, Lenormant, Friedrich Delitzsch, and Boscawen. I am happy in having the approval of my friends Professor Sayce and Captain Conder. In pointing out that the northern Bethlehem in Zebulun was built in an oak-grove (and it is on high ground with ruined edifices: "Memoirs," I, pp. 270, 301), I omitted to mention that the sacred Bethlehem Ephratah had, as Jerome says, a shady grove of Thammuz, and in the cave of the nativity of our Lord the spouse of Ishtar used to be bewailed. (Lenormant: "Sur le nom de Tammouz." *Cong. des Orient.* Paris, 1873, p. 150.) Now we are informed in an explanatory tablet that Lakhmu was Anu (heaven), and his consort Lakhamu Anat (earth). (Lenormant, "Les Origines," I, p. 494.) This brings us very near to the mystic characters of Tammuz and Istar.

With regard to the name of the god of fertility being given to the food itself, it reminds us of Ceres in the sense of corn, and the like; and the wailing devotees of the lost Tammuz in the late pagan times at Harran were wont to eat only dried fruits, and to abstain from corn-meal. In the absence of the god they were to withhold themselves from his gift. (Lenormant, "Tammouz," p. 154.)

The myth of Tammuz seems still preserved at Neby Mashûk, where "in the middle of July the Tyrians celebrate the feast of Sheikh Mashûk, whose tomb lies near that of his wife on the hillock." ("Memoirs," I, p. 69; "Name Lists," p. 10.)

On the connection between this myth and that of Osiris, much interesting lore is given by M. Colonna Ceccaldi in his paper, "Sur le Monument de Sarba." But I think also that even the name of Tammuz is still spoken at Deir Tammeis on the Nahr el Kelb. ("Jerusalem," p. 524.)

And the name of the old abomination Ashera also seems to linger at Deir el Ashayir on the Hermon range (*ibid.*, p. 497). In the Bible we find it written with, as well as without, the letter *yod*.

Also the words Beth Ba'al were found at Siloam by M. Clermont-Ganneau in a fragment of a Phœnician inscription (*ibid.*, p. 423). And the name of Sutekh, the Ba'al of the Hykshôs and Hittites, is appropriately stigmatized in the Jordan Valley, south of the Lake of Gennesaret, as "Sat-h the Dæmon." ("Memoirs," II, p. 248.)

These strange "restitutions of decayed intelligence" are illuminations unknown to Milton of his magnificent "Ode on the Nativity," and the grand parallel passage in the "Paradise Lost."

HENRY GEORGE TOMKINS.

FELLAH DIALECT IN PALESTINE.

(*Quarterly Statement, January, 1886, p. 17; April No., p. 84.*)

CAPTAIN CONDER emphasizes the Aramaic character of the dialect spoken by the fellahs, as distinct from Arabic. I believe, and have often felt convinced, that a great many names are misunderstood in the light of Arabic, and that in reading the "Memoirs" and "Name Lists" many ancient clues are lost, through forgetfulness of this, and modern trivialities are substituted for important historic and mythological links with the past. Of course the first thing of all was to take down phonetically in the most trusty fashion the names on the lips of the inhabitants, especially of the most unsophisticated "oldest inhabitant." This was necessarily done in Arabic, but then comes the deeply interesting task of seeing the old name through its mask, as the true portrait-painter,

"Divinely, through all hindrance, sees the man."

"The Bully-ruffian" was a capital name for a man-of-war in the ears of a jack-tar of the old pig-tailed breed, but after all the true name was "Bellerophon," which to him meant nothing; and the good ship "Wheel-em-along," was really christened "Ville de Milan."

HENRY GEORGE TOMKINS.

THE SECOND WALL OF JERUSALEM.

My husband and I, when living in Jerusalem, used to consider the place where the recent discovery has been made as a likely position for the line of the second wall.

The shop, and patriarchs' house above it, were altered and finished between 1848-1853. There were indications that the site was of importance. But no deep foundations were then dug. We could only guess as to there being more below ground.

The space *west* of the wall now discovered looked, when I left Jerusalem, like a rough field raised above the street level. But on our first arrival it was occupied by a pool (tank), lying nearly north and south. This was called the Pool of Bathsheba, there being a tradition that she was seen here by King David from his palace on Zion above.

The pool was shallow and waterless. It was filled up at the time above mentioned with earth and rubbish to make the place more wholesome. As to the second wall, and the possibility that it was built by King David, there is an important passage in Josephus. (Ant. VII, ch. iv, 2.) "David made buildings round about the lower [*? northern*] city. He also joined the citadel [on Zion] to it and made it one body, and when he had encompassed all with walls he appointed Joab to take care of them." To this agree the allusions in the Psalms.

Ps. li, 18. Here David asks God's help in building the walls of Jerusalem. And in Ps. cxxii, 2, Jerusalem is described as being now "buided" and "compacted together," united in close connection. The verb **חבר** is very definite as meaning united; no longer consisting of separate bits, an open defenceless lower city (on the north) and the fortress of Zion with its walls, but now joined and compacted into one Jerusalem all walled round. 2 Sam. v, 9, says: David "buided round about"—the Hebrew distinctly means "to encompass" (as Josephus above)—"from *the Millo*." The Millo may thus find its explanation. If David joined the northern second encompassing wall to the old wall of the Zion citadel, there was a difficulty to be overcome in the small valley that runs east from the Jaffa Gate, having the Zion citadel on the south. When in Jerusalem we used to suppose that David "filled up" a part of this valley (Hebrew **מלא** "to fill up"), and that hence his work was called "*the Millo*;" the Hebrew has the article **המלוא**. The Millo would mean "the filled up" place or embankment, on which he carried his fortifications and wall across that valley.

Thus was the northern portion of the city united to the southern, and what had before been only partly conquered by Judah (Josh. xv, 63), was now finally taken in and made an integral part of the capital of Judah.

David then appears as—

1. Builder of the second or north wall.
2. Incorporator of the two parts of the city into one whole.
3. Builder of *the Millo* which enabled him to connect them within the encompassing wall.

One of the wells mentioned in the account of the discoveries, the one to the south, just outside the English Church enclosure, was always known to be very ancient and well supplied with water, and deep.

I may add that we were so fortunate, in 1848, as to see the foundations of a part of the first wall, along the northern face of Zion. A house was being pulled down and rebuilt by the London Jews' Society as residence for their physician, and just within the line of the north wall of Zion. During the progress of this work, and on removal of walls and rubbish to a considerable depth in search of safe foundation, a magnificent portion of old wall was partly laid bare. We could see as we stood above and looked down upon it that the stones were massive and had the chisel-draft. They were similar in style and character to those forming the base of the Citadel and Tower of David. Though now partly built over and covered in, it would, I suppose, still be possible to examine this portion of the old first wall, and even perhaps more on each side, east and west, than was then visible.

E. A. FINN.

MEETING OF THE GENERAL COMMITTEE.

THE Annual Meeting of the General Committee was held in the great room of the Social Science Association, on July 26th. Chairman, Mr. JAMES GLAISHER.

After the SECRETARY had read letters from various gentlemen regretting their inability to attend the meeting, the Report of the Executive Committee for the year was read as follows :—

“MY LORDS AND GENTLEMEN,—

“Your Committee at the last General Meeting of June 24th, 1885, have, on resigning office, to render an account of their administration during the past year.

“I. The Committee have held twenty-three meetings during the year.

“II. It has still been found impossible to carry on the survey of Eastern Palestine by means of Royal Engineers for want of the Sultan's Firman.

“III. The work of exploration, however, has been conducted for the Society during the last year by Herr Gottlieb Schumacher. On the last meeting of the General Committee the Executive Committee were able to report that they had received a large and important contribution to the survey of Eastern Palestine in the shape of a map of two hundred square miles, with memoirs giving a list of Arabic names, a general description of the country, with its perennial streams, cascades, forests, villages, roads, and people, and an account, with plans and drawings, of the villages and ruins in the district surveyed by Herr Schumacher.

“The work has since been printed and published in a separate volume, called ‘Across the Jordan,’ a copy of which has been presented to every subscriber who asked for it; the number of copies so distributed amounts to 1,100. This most valuable memoir is a contribution to our knowledge of the country of the greatest importance. We have now the pleasure of announcing that Herr Schumacher has successfully carried out another survey for the Society, this time in Northern Ajlûn. The portion surveyed is five hundred square miles in that piece of country bordered on the north by the Sharî'at el Menâdireh, on the west by the Ghor or Jordan Valley, on the south by Tibneh, and on the east by Irbid Beit Râs and the Wâdy Semar, which joins the Sharî'at el Menâdireh near Arâk el Heitaleyleh. A greater number of ancient and modern sites was collected here than in the previous survey by the same explorer. Special plans have been made of M'keis (Gadara) and Beit Râs (believed by Herr Schumacher to be Capitolas). Another great field of dolmens was found near Irbid.

“Herr Schumacher has crossed the Jaulan and Hauran once more, and was able to add more names to the map. At Abdîn he found a Greek inscription.

“The maps and memoirs of this survey will arrive, it is expected, in

September. The Committee have not yet decided upon the form and method of publication.

“Little by little we are rescuing the unknown parts of the country from obscurity, and bringing them, with their ruins, under the surveyor's hands, if not by the rapid methods by which the survey of Western Palestine was accomplished, yet by safe and scientific methods, and at much less cost.

“Herr Schumacher has also visited the south of Palestine, and has made a discovery, which he considers important, at Ascalon. Its nature is not yet accurately known.

“As regards the long-promised map of the country showing both sides of the Jordan, this must still be deferred until Schumacher's work can be laid down upon it.

“We are indebted to Dr. Selah Merrill, the American Consul at Jerusalem, for keeping us acquainted with certain discoveries at the Holy City of the greatest interest. Recent excavations for building purposes laid bare the lower courses of a great wall which, to judge by the masonry—this presented the familiar marginal draft associated with Jewish work—and by a rock scarp on the outside, seem to be those of the second wall. We are now taking steps to follow up this discovery, and hope to report, before long, on the actual course of the wall. It is needless to point out that, should it prove to be the second wall, the authenticity of the so-called Holy Places will either be absolutely disproved or will be very greatly advanced if not placed quite beyond dispute.

“We are also indebted to Dr. Merrill for an account of other discoveries, consisting chiefly of rock-cut tombs near Jerusalem; to Professor Hayter Lewis for his notes on Jerusalem; to Herr Courad Schick for papers on the newly discovered tombs and on the aqueduct of Siloam; to Mr. Laurence Oliphant for his papers on excavations at Carmel, and on the eastern coasts of the Sea of Galilee; to Captain Conder for his notes; to Mr. Greville Chester for his papers on Phœnician Gems; and to other writers who have made the *Quarterly Statement* interesting and valuable. We have also published during the year Mr. Chichester Hart's ‘Journey of a Naturalist in Sinai and South Palestine.’ This paper appeared in the *Quarterly Statement*. We have in hand his fuller memoir on the same subject, which we hope to bring out early next year. We have also published Professor Hull's Geological Memoir. This important work is issued uniform with the ‘Survey of Western Palestine,’ and will be included in the Index, which is now nearly ready. As regards the remaining copies of the ‘Survey of Western Palestine,’ they are in the hands of Mr. Alexander P. Watt, 34, Paternoster Row, who has been appointed the agent for their sale. Subscribers and those who already possess the work are requested to note that no reduction will be made, either now or at any other time, in the price of this great work. On the other hand the Committee reserve to themselves the right of raising the price of the last copies.

“IV. A Committee has been appointed for the purpose of making an inquiry into the manners and customs of the various peoples and tribes in

Syria and the East. We have now an opportunity of carrying this out by means of intelligent and educated agents over the whole of Syria, Asia Minor, Cyprus, Armenia, Egypt, and the country as far as the Euphrates. This most important investigation will be carried on during the next twelve months, and will perhaps last several years. The results, as they come home and can be classified, will be given to the world in the Society's Journal. The Committee now consists of Captain Conder, Rev. Dr. Ginsburg, Mr. James Glaisher, Professor Hayter Lewis, Mr. John MacGregor, Mr. Simpson, Sir Charles Warren, Sir Charles Wilson, Dr. Aldis Wright, and the Rev. Dr. William Wright, all members of the General or Executive Committee.

"Mr. Francis Galton, the President of the Anthropological Institute, has also joined this Committee, and Mr. Lawrence Gomme, Secretary of the Folk-Lore Society. The Institute of Architects has promised assistance, and may be considered represented by Professor Hayter Lewis, while the Bible Society is represented by Dr. William Wright. The questions are nearly ready, and are now passing through the hands of the printer. They will be supplemented by a set of questions on Folk-Lore, which a Committee of the Folk-Lore Society has in preparation.

"V. The Society has this year arrived at the twenty-first year of its age. It was felt that the anniversary should be marked by a public meeting, and by a Summary or Memoir of the work accomplished during the twenty-one years of its existence. The meeting was held in the Theatre of the Royal Institution, on the 22nd day of June, under the same President, the Archbishop of York, who took the chair at the first meeting of June 22nd, 1865. It was addressed by Mr. Glaisher, Sir George Grove, Sir Charles Wilson, Captain Conder, Mr. MacGregor, Canon Tristram, and Professor Hayter Lewis, as well as by His Grace the Archbishop.

"A copy of the Memoir, written for the Committee by the Secretary, will be sent round to every subscriber who asks for it. It contains a brief account of all that the Society has done, and a statement of what it hopes to do.

"The expenses of exploration might be indefinitely increased, but in the present condition of the Society's finances, and the prospects of next year's income, the Committee regret that they are not justified in proposing to spend more than about £1,000 next year on research. About an equal sum should be expended in publishing the memoirs, &c., which are in the office awaiting publication. The expenses of management amount every year to the same sum, namely, about £600, including salaries, rent, and general expenses of the office.

"The Balance Sheet for the year 1885 was published in the April *Quarterly Statement*. The Society received during the year 1885 the sum of £2,904 from all sources, and has expended £2,822, viz.: in exploration, maps and memoirs, £1,560; in printing and books, £688; in management, £573. Since the beginning of the year the sum of £1,456 has been received; exploration has cost £410; maps and memoirs, £720; printers, £150; and management, £321.

“The debt on the maps and memoirs has been entirely paid off. The Society has no other debts than the current printers’ bills, and the loan of £850, which it is hoped will be paid off before the next meeting of the General Committee.

“The Committee have to deplore the death, since their last meeting, of three of their oldest friends. These are—(1) Mr. James Fergusson, to whom, with Sir George Grove, belongs the honour of founding the Society. His views on the ‘Topography of Jerusalem,’ published in the year 1847, and stoutly defended by him to the last, have been the means of awakening and sustaining an unflagging interest in the sacred sites. (2) The Venerable Dean of Chester, Dr. Howson, who died in April last, was a member of the Committee from the beginning. (3) Mr. W. S. W. Vaux, F.R.S., formerly of the British Museum, Secretary of the Royal Asiatic Society and of the Royal Society of Literature, was a member of the Executive Committee from the beginning.

“The Committee have to express their best thanks to the Local Hon. Secretaries, and to all who have helped to spread a knowledge of their work, which, as will be seen from the preceding Report, is actively going on, and will continue to do so, as long as any part of our original prospectus remains to be filled up.”

The CHAIRMAN, on the Report having been read, invited any members present to speak upon it.

Captain CONDER called attention to the site of Kaukab found by Herr Schumacher as the capital of the Ebionite Christians in the second century, and suggested that the discovery might be followed up.

Professor Löwy urged upon the Committee the necessity of studying the dialects of Palestine. Many of those dialects, he said, are now dying out. Of the Samaritans scarcely a hundred are left. Especially in the north there are tribes whose dialects have never yet been properly examined. He undertook to draw up a set of questions which might be used for this purpose.

Mr. HENRY MAUDSLAY strongly urged upon the Committee the work of excavation.

Dr. CHAPLIN spoke of the language, the proverbs, and the ordinary locutions used by the women in household talk as containing much that might be used for the illustration of the Bible. He mentioned one case. There is a phrase used once in the Bible applied to Jacob, “Lift up thy feet,” meaning “Go quickly.” He had heard the same phrase used by a woman of the present day.

It was proposed by Lord SIDMOUTH, and seconded by Dr. CHAPLIN, that the Report be adopted.

It was proposed by Mr. MAUDSLAY, and seconded by Dr. Löwy, that the present members of Executive Committee be re-elected.

It was proposed by the CHAIRMAN, and seconded by Captain CONDER,

that the following be proposed as new members of the General Committee :—

The Bishop of Salisbury.

Rev. Dr. Cunningham Geikie (Author of "The Life of Christ," and "Home with the Bible," &c.).

Rev. William Allen.

Mr. Francis Galton, F.R.S. (President of the Anthropological Institute).

Mr. Lawrence Gomme (Hon. Sec. of the Folk-Lore Society).

Mr. J. W. Pease, M.P.

Mr. Arthur Pease, M.P.

Mr. Charles Kennion.

Mr. Guy le Strange.

It was proposed by Mr. MAUDSLAY, and seconded by Professor HAYTER LEWIS, that the thanks of the Committee be given to Mr. GLAISHER, the Chairman of Executive Committee.

It was proposed by Sir W. McARTHUR, and seconded by Professor HUDLESTON, that the thanks of the Committee be given to Mr. WALTER BESANT, the Secretary.

The meeting then adjourned.

TAMID, OR THE CONTINUAL SERVICE—*continued.*

CHAPTER IV.

1. THEY did not tie the two fore-legs of the lamb to each other, or the two hind-legs to each other,¹ but tied the fore-leg and the hind-leg together. They to whom the lot fell to take up the pieces to the incline held it. And thus it was bound : its head to the south, and its face to the west,² and the slaughtering priest stood on the east with his face to the west. The morning lamb was slain at the north-western corner³ at the second ring. The slayer of the lamb slew it, and the receiver of the blood received it, and came to the north-western horn⁴ and put the blood east and north ;⁵ to the south-western horn and put the blood west and south, and the remainder of the blood he poured out upon the southern foundation.

2. He did not break the leg of the lamb,⁶ but pierced it through the

¹ They did not tie the lamb with its two fore-legs to each other or its two hind-legs to each other, in order not to do according to the customs of other nations [strangers] who did this when performing idolatrous sacrifices ; but they tied the lamb fore-leg and hind-leg together as Isaak was tied.

² It was slain on the side of the altar northward according to the law of the burnt offering [Levit. i, 11]. They turned his head to the south, and his face to the west in order that if he should drop his dung, it might not be near the altar.

³ The continual morning offering was slain at the north-western corner because in the morning the sun being in the east, its beams radiate towards the west, and the Scripture says "two lambs day by day" [Exod. xxix, 38] לְיוֹם שְׁנַיִם, which is like כַּנְגֵד הַיּוֹם, *opposite the day*, that is to say, opposite the sun, because the sun is called day. And that of the evening, when the sun was in the west, and shone towards the east, was slain at the north-eastern corner.

⁴ Distant from the altar, because the altar was high and overshadows everything [if near the altar, the place of slaying would come into shade as the sun moved south]. Johanan, the high priest, caused six rows of rings to be put there, in each row four rings, for the twenty-four courses of the priesthood. They were fixed in the pavement, and made like a kind of bow, and because the sacrifice was not tied [as is taught at the beginning of the chapter], they put the neck of the beast in those rings at the time of slaughtering, and fixed the end of the ring in the ground.

⁵ At first. After slaying the morning lamb at the north-western corner, he went to the eastern side and stood on the ground and threw the blood from the vessel, בְּכַלִּי, below the red line, and made two sprinklings which are four : one, which was like two, on the north-eastern corner, and then giving to the south-west one, which was like two, on the south-western corner.

⁶ As butchers do who cut off the leg with the skin upon it, but they pierced under the knee which is sold with the head, and suspended the carcase by it and skinned the leg, with the rest of the animal, and hence we learn that the feet were included in the skinning.

knee,⁷ and hung it up by that. He skinned downwards, until he reached the breast; having reached the breast, he cut off the head and gave it to him to whom the lot fell to take it. He cut off the feet, כרעים, and gave them to him to whom the lot fell to take them. Having finished the skinning,⁸ he tore the heart and put out its blood. He cut off the forelegs and gave them to him to whom the lot fell to take them. He went up to the right leg and cut it off, and gave it to him to whom the lot fell to take it, and the two testicles with it. He slipt up *the animal* and finding all open before him took the fat⁹ of the inwards and put it upon the cut surface¹⁰ of the head, took the inwards and gave it to him to whom the lot fell to wash them. And the stomach they washed¹¹ in the house of the washings,¹² as much as was required, but the inwards they washed three times¹³ at least¹⁴ upon the marble tables which were between the pillars.

3. He took the knife and separated the lung from the liver, and the finger of the liver from the liver, but did not remove it from its place;¹⁵ he then opened the chest, and gave it to him to whom the lot fell to take it. He ascended to the right side and cut it and descended as far as the spine, but he did not touch the spine until he came to the two soft ribs. He cut it off¹⁶ and gave it to him to whom the lot fell to take it with the liver hanging to it. He came to the throat, and left attached to it two ribs on this side and two on that side. He cut it off and gave it to him to whom the lot fell to take it, with the windpipe, the heart and the lung hanging to it. He came to the left side and left attached to it, two soft ribs above and two soft ribs below, and the same to that of the opposite side, so that there were left attached to each of them two above and two below. He cut it off¹⁶ and gave it to him to whom the lot fell to take it, and with it the spine with the spleen hanging to it. And this was the larger portion, but that of the right side was called the larger, because the liver was left hanging to it. He came to the end of the spine, cut it off and gave it to him to whom the

⁷ ערכובו = ארכובו, knee.

⁸ For he skinned no farther than the breast, on which the skin was still left.

⁹ חלב = פֶּרֶךְ.

¹⁰ And this in the way of honour to the Highest, that the blood of the slaying should not be seen as a defilement.

¹¹ They washed it by itself from the dung which was in it.

¹² In a chamber which was in the Sanctuary. They did not wash it with the rest of the inwards in order that they should not be polluted.

¹³ Because the dirt would not go out without pressure as *the intestines* are narrow.

¹⁴ At the very least, and if they desired to wash them more than three times they did so.

¹⁵ Because it was offered with the end of the spine and the fat tail; and the liver with the right side; and the lung with the throat and two ribs with it, as is explained immediately.

¹⁶ He cut it off near to the spine, but left two ribs above attached to the spine and two below.

lot fell to take it, with the fat of the tail and the finger of the liver, and the two kidneys with it. He took the left leg and gave it to him to whom the lot fell to take it. They were now all standing in a row with the pieces in their hands. The first with the head and the leg, the head in his right hand, with its nose towards his arm and its horns between his fingers and the cut surface upwards, with the fat [of the inwards] placed upon it, and the right leg in his left hand,¹⁷ with the skin surface [that part from which the skin had been taken] outwards.¹⁸ The second with the two fore-legs, the right in his right hand, and the left in his left hand with the skin surface outwards. The third with the end of the spine and the leg, the end of the spine in his right hand and the fat of the tail hanging down between his fingers, and the finger of the liver and the two kidneys with it, the left leg in his left hand with the skin surface outwards. The fourth with the breast and throat, the breast in his right hand, and the throat in his left hand, and the ribs which were attached to it between his fingers. The fifth with the two sides, the right in his right hand and the left in his left hand, with the skin surface outwards. The sixth with the inwards placed in a bowl¹⁹ and the feet upon them. The seventh with the fine flour.²⁰ The eighth with the pancakes.²¹ The ninth with the wine. They went and put them by the middle of the incline below on its west,²² and salted them. Then they went down to the chamber Gazith to read the *shín'a*.²³

¹⁷ Notwithstanding that the carrying the pieces to the incline was part of the service, and service performed with the left hand was unlawful; for that which did not delay the atonement was lawful even with the left hand as is adduced in Yoma [48 b].

¹⁸ The place [surface] from which the skin had been removed was next the ends of the fingers.

¹⁹ In the Targum כף אחת is rendered כזיבה חרה [Numb. vii, 14], [one spoon A. V.].

²⁰ For the drink-offerings which were offered with the lamb.

²¹ The offering baked in a pan of the high priest, half of which was offered in the morning and half in the evening every day. [Levit. vi, 26, 21.] And the reason why the offering of pancakes was placed between the fine flour and the drink-offerings which were necessary always, was that the fine flour and the pancakes had both the name of *minchah* or meat-offering, and therefore they offered them one at a time.

²² And not at its middle and above, in order that the going with them to the altar after they returned from saying the *shín'a* might be evident. And only on common days were the pieces of the continual sacrifice put on the west, the side of the Shekinah; but on Sabbaths those additions which the day required were on the west, and the daily sacrifice on the east, as is argued in the treatise "Succah," ch. 5.

²³ And the other benedictions, as appears from the next chapter.

CHAPTER V.

1. THE prefect said to them "pronounce a blessing,"¹ and they pronounced it. Then they read the ten commandments,² then *shin'a v'haiah im shamo'a* and *vayomer*. They pronounced three blessings with the people,³ viz. : *emeth v'yatzib*, *'abodah*, and the blessing of the priests, and on Sabbath they added a blessing for the watch which was going off duty.⁴

2. He said to them "those who are new to the incense,⁵ come and cast lots." They cast lots and he to whom the lot fell performed the duty. He said to them "new and old,⁶ come and cast lots who shall take up the pieces from the incline to the altar," Rabbi Eliezer the son of Jacob said "he who took up the pieces to the incline took them up to the top of the altar."⁷

3. They handed them over to the wardens,⁸ who stripped them of their

¹ In the first chapter of "Berachoth" it is explained that this was *ahabah rabah*. And after the day dawned and the sun began to shine they pronounced the blessing *bolze roor*. The observance of the order of the blessings was not essential.

² Because they were the foundation, עקר, of the law. And by right they ought to be read every day even in the country places [גבולים, towns out of Jerusalem], but this was stopped, because of the complaints of the heretics, who said that they only were given from Sinai, and not the rest of the Law.

³ These were *emeth v'yatzib 'abodah*, and the blessing of the priests. They read the passages only and did not lift up the hands, because the priests did not lift up their hands until after the offering of the lamb and the incense, as is said in the next chapter. They only pronounced these blessings now in order that the lamb might be graciously accepted. And they were not by this exempted from saying the eighteen prayers.

⁴ The watch going out said to the watch entering, "May He who has caused His name to dwell in this house cause to dwell between you, love and brotherhood, peace and friendship:" for on every Sabbath one watch entered for the service, and the watch who had served went out.

⁵ Ye to whom the lot never yet fell to offer the incense come and cast lots. They never allowed one to whom the lot had once fallen to offer the incense to do it a second time because he became rich, for it is written [Deut. xxxiii, 10. 11] "they shall put incense before thee, &c. . . . bless, Lord, his substance." On this account they did not let any priest offer it a second time, in order that all should be made rich and be blessed by it.

⁶ As he had said in reference to the incense, "priests new to the office only," he said now, "new with old," that is to say those to whom the lot has fallen on other occasions, and those to whom it has not fallen, come and cast lots.

⁷ The lot was not so, and the decision was not in accordance with the view of Rabbi Eliezer ben Yacob.

⁸ Those priests who had made themselves ready, and to whom no lot had fallen, and who were dressed in the garments of the priesthood, they handed over to the wardens who were deacons employed in the necessary duties of the Sanctuary, in order that they might strip them of the sacred garments that were upon them.

clothes, leaving upon them their small clothes⁹ only. And there were niches there upon which were written the uses of the garments.¹⁰

4. He to whom the lot fell to offer the incense, took the *kaf* [A.V. *spoon*, Numb. vii, 20]. The *kaf* resembled a large golden *tirkab* containing three *cabs*, and the *bazik*¹¹ [or censer] was in it, full and heaped up with the incense.¹² There was a lid to it¹³ and a kind of *metotaeleth* over it.¹⁴

5. He to whom the lot fell to take the censer,¹⁵ took the silver censer and went up to the top of the altar, turned the coals this way and that way, and took a portion of them.¹⁶ He then descended and poured them into the golden *censer*,¹⁷ about a *cab* of the coals being spilled,¹⁸ which they swept into the cesspool,¹⁹ but on the Sabbath²⁰ covered with the *p'sachtar*.

⁹ And putting on profane garments, after which they took off their small clothes and leaving all the priestly garments, went their way.

¹⁰ The niches in which were the breeches had "breeches" written over them, and those in which were the shirts, "shirts," and the same with the turban and the girdle. And in the order of putting on the garments, the breeches were before all the other sacred garments, for it is written (Levit. vi, 10) "and his linen breeches shall be put upon his flesh," that there should be nothing before the breeches, and then the shirt, then he bound on the girdle, and then wound round the turban.

¹¹ A little *kaf*.

¹² It was placed in the middle of the large *kaf*, because when the small one was heaped up the incense would have been spilled upon the ground when it was carried. And it was not possible to use the great *kaf* only, for it was due to the honour of the Most High to empty out of the heaped up *kaf* upon the coals at the time of burning the incense.

¹³ To the *bazik*.

¹⁴ מְטוֹטֵלָה. My masters explained that it was a kind of ring to the above, by means of which they removed the lid and took it away from the *bazik*. In Aruch it is explained to be a piece of clothing, כָּנָר (as in Shabbath 54 a), "a camel may not go out with the מְטוֹטֵלָה," respecting which it is explained "with which a beast goes out"), which was placed upon the lid of the *bazik* like a kind of small cloth for ornament. [It is a custom in grand oriental houses for the coffee to be brought in covered with a richly embroidered cloth.]

¹⁵ To take the coals to the golden altar. There was no lot cast for this, but he who had obtained by lot the right to offer the incense said to him who was with him come and take the censer with me.

¹⁶ He took from the consumed inner portions. We do not read here of those which were almost converted into ashes, for on the contrary the coals taken were solid and incandescent.

¹⁷ But he did not take them in the golden censer in order that it should not be spoiled. The law is sparing of the goods of Israel.

¹⁸ Because they took the coals in the silver censer, which held four *cabs*, and emptied them into the golden one of three *cabs*, and in order that they might carry it full they emptied the coals into it at last [after descending] that being done as an act of honour to the Highest.

¹⁹ Into the receptacle for water which was in [under] the court; in order that the priests might not be burned by them.

²⁰ Because it was unlawful to extinguish them, a certain large vessel was

The *p'sachtar* was a large vessel holding a *lethech*²¹ [or half homer ; cf. Hosea iii, 2.] There were two chains attached to it,²² one by which he drew it and went down, and the other by which he held it from above, in order that it might not turn over. It served three purposes : they inverted it over the coals or creeping things,²³ on the Sabbath, and brought down in it the ashes from the top of the altar.

6. When they came between the porch and the altar, one of them took the *magrefah*²⁴ and threw it between the porch and the altar. In Jerusalem one could not hear his companion's voice for the noise of the *magrefah*. It served three purposes : the priest who heard its sound, knew that his brethren the priests were entering to worship, and he hastened and came ; the Levite who heard its sound, knew that his brethren the Levites were entering to chant the song, and he hastened and came ; and the captain of the station placed the unclean at the eastern gate.

turned over them. The translation of סירותין, *sirothin* [pots, A. V., Exod. xxxviii, 3], is פסכתרוותיה, *psachtarvotiah*.

²¹ Half a *chor*, or fifteen *seah* ; a *chor* containing thirty *seah*.

²² To the *psachtar*, one on this side and one on that side, because they let down in it the ashes from the top of the altar as we have said elsewhere. And when they let it down full of ashes on the surface of the *kebesh* which was sloping, one priest was in front who drew it by the chain, and another priest was above the *psachtar* who held it by the chain which was in front of him in order that it should not roll over on the declivity of the *kebesh*.

²³ Any creeping thing found in the court on the Sabbath they covered over with the *psachtar* in order that the priests might not be made unclean by it, for it was not lawful to take it out thence on the Sabbath. Such a Sabbath observance they decreed, even in the Sanctuary. This was only in the court, but if it was found in the Temple itself or in the porch, they took it out at once even on the Sabbath.

²⁴ A large instrument, which they threw in order that it might cause a sound to be heard, and the sound proceeding from it served three purposes, which are explained as follows : the priest who heard its sound, if he was not in the court, hastened and came to worship with his brethren the priests ; and the captain of the station who heard the sound of the *magrefah* caused the unclean of the house of the fathers serving that day, who were not fit to serve, to stand at the eastern gates. Some say this was in order to shame them, to make known that it was on account of the uncleanness, קדי, that he was prohibited from serving, so that he might be more careful another time ; and some say it was to obviate suspicion, that he might not be suspected of going to his work and leaving the service, but that it might be known that in consequence of some serious uncleanness, as contact with a creeping thing, or something else, he was prohibited from serving. Rambam writes that lepers who were already cleansed from their leprosy were caused to stand at the eastern gate in order to be ready for the sprinkling of the blood of the trespass-offering upon them.

CHAPTER VI.

1. THEY¹ began to ascend the steps of the porch, they to whom the lot fell to remove the ashes from the inner altar and the candlestick going before them. He whose lot it was to remove the ashes from the inner altar entered and took the basket, made his prostration and went out.² He whose lot it was to remove the ashes from the candlestick entered, and *if* he found the two eastern lamps burning, he took the ashes from the eastern one, and left the western one burning, that the candlestick might be lit from it in the evening. If he found it extinguished,³ he removed the ashes from it and lit it from the altar of burnt-offering.⁴ He then took the can from the second step,⁵ and went out.⁶

2. He to whom the lot fell to take the censer, collected the coals⁷ upon the altar,⁸ and spread them out with the bottom of the censer.⁹ Then he made his prostration and went out.

¹ They to whom the lot fell to take the *kaf* and the censer for the coals began to ascend the steps of the porch (for there were twelve steps to the porch), and before them they to whom the lot had fallen to remove the ashes from the inner altar went in order to take out the basket which had been left there, for it was necessary to put the ashes beside the altar on the east, like the ashes of the candlestick. They waited until after the sprinkling of the blood of the daily sacrifice, when he whose lot it was to take the ashes from the candlestick performed the dressing of the two lamps and completed the removal of the ashes from the candlestick, and then the one took out the basket, and the other the can, and poured out the ashes in a certain place near the altar on the east.

² His duty being now finished.

³ As after the death of Simeon the Just, when there was no miracle; whether it was extinguished after the slaying of the sacrifice, or was found extinguished before the slaying of the sacrifice and he lit it, as we have said above in Chapter III. Even if he now found it still burning, since there was no longer a miracle, he extinguished it, and took away its ashes in order to complete the dressing of the two lamps together.

⁴ Because they never lit the western lamp except from the fire of the altar of burnt-offering, for it is written (Levit. vi, 13) "the fire shall ever be burning upon the altar," fire of which it is said "continual," for it is written (*ib.* xxiv, 2) "to cause the lamps to burn continually," from the outer altar it was burning.

⁵ The second of the three steps which were before the candlestick.

⁶ Having now completed his duty.

⁷ Which were in the censer.

⁸ Of incense.

⁹ In order that the incense should not fall off the coals, he spread them out and extended them so that they did not slope on either side. The translation of וִירְקָעוּ [Exod. xxxix, 3] is וְרִדְּוּ [the word used above in the Mishna]. The incense was burned on the golden altar, not in the censer. But in offering the incense on the day of atonement the coals were left in the censer and upon it the incense was burned. There was no spreading out of the coals on the day of atonement.

3. He to whom the lot fell to offer the incense, took the *bazik* from the middle of the *kaf* and gave it¹⁰ to his friend,¹¹ or relative. If any of the incense in it got spilled into the *kaf*, he gave it to him in his hand. They taught him¹² "take care that thou dost not begin to put incense on the coals immediately in front of thee, lest thou be burned."¹³ He began to spread out the incense and then went away.¹⁴ He who offered the incense did not offer the incense until the prefect said to him "offer the incense." If it was the high priest, the overseer said "my lord high priest, offer the incense." The people separated,¹⁵ the priest offered the incense, made his obeisance, and went out.

¹⁰ The *kaf*.

¹¹ Who had come with him into the Temple for this purpose. And if any of the incense which was in the *bazik* became spilled into the *kaf* (because the *bazik* was full and heaped up and sometimes some fell from it into the *kaf*) his friend put the incense which was spilled into the *kaf* into the hollow of the hand of him who offered the incense.

¹² Because he had never before offered the incense, as we are taught above "priests who have not before offered the incense, come and cast lots," therefore it was necessary to instruct him.

¹³ He poured out the incense upon the coals on the western side at a distance from himself, and if any were spilled at the side next to him, he heaped it up, as we are told in Yoma (49 b), "in order that its smoke might be long in coming," and this was an honour, that there should be no delay in the service. And he gathered it together and made a heap on the western side in order that when he came to draw the incense which was near to him, he might heap it upon the western side at a distance from himself, and not be burned by the heap of burning incense. But if he had made the heap in front of him, when he collected the incense which was spilled outside of it, and brought it near to it, his arm would have been burned by the heap of incense which was burning in front of him. And thus the Bereitha teaches in the fifth chapter of Yoma, at the end of page 53 b, "he heaped it up on the inner side, which was the other side to him."

¹⁴ That is to say, as soon as he had spread out the incense upon the top of the coals he went out.

¹⁵ All the priests went away from between the porch and the altar at the time of burning the incense, for it is written (Levit. xvi, 17) "and there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." At every atonement that was made in the holy place no man might be in the tabernacle, and hence at the time of offering the incense, and at the time of sprinkling the blood of the bullock of an anointed priest, and the bullock offered for an unknown transgression [Numb. xv, 24] of the congregation, and the kid offered as an atonement for idolatrous worship, the priests went away from between the porch and the altar; but at the time of offering the incense on the day of atonement, they went away from the Temple only, because the incense of the day of atonement was not without in the holy place [היכל] on the golden altar, but within, inside the holy of holies, and therefore it was not necessary for them to go away from between the porch and the altar, but from the holy place, היכל, only.

CHAPTER VII.

1. WHEN the high priest entered to worship,¹ three *priests* held him, one on the right, one on the left, and one by the precious stones.² And when the prefect heard the sound of the feet of the high priest as he was coming out, he raised for him the vail,³ he entered and worshipped and went out, and his brethren the priests entered and worshipped and went out.

2. They came and stood⁴ on the steps of the porch. The first,⁵ stood on the south of their brethren the priests, and five vessels *were* in their hands, the basket in the hand of one, the can in the hand of one, the censer in the hand of one, the *bazik* in the hand of one, and the *kaf* and its cover in the hand of one. They blessed the people with one blessing,⁶ but they who were in the provincial towns said three blessings; and in the Sanctuary one blessing. In the Sanctuary they said the Name as it is written,⁷ and in the provincial towns, by its cognomen.⁸ In the provincial towns the priests lifted up (the palms of) their hands, to a level with their shoulders,⁹ and in the Sanctuary,¹⁰ above their heads, except the high priest, who did not raise his hands above the *golden plate*.¹¹ Rabbi Judah said,¹² also the high priest raised his hands above the *golden plate*, for it is said (Levit. ix, 22), "and Aaron lifted up his hand towards the people and blessed them."

¹ In the holy place—Temple, הֵיכָל. This is not said of an entering which was not necessary.

² Which were on the shoulders of the ephod [Exod. xxviii, 12].

³ The vail which hung at the doorway of the porch, because there were no doors to the doorway of the porch, as there were to the other doorways in the Sanctuary, but a vail only.

⁴ After they had pronounced a blessing, and read, and performed those services mentioned above, they came to the steps of the porch.

⁵ Those five priests in whose hands were the five vessels.

⁶ Three verses of the priests' blessing, *yebrahakh*, *yair*, and *yesa*. The author calls it one blessing, because they did not repeat after them Amen between the verses, as was the custom in the provincial towns.

⁷ With *yod he* [יְהוָה].

⁸ With *Aleph daleth* [אֲדָנִי]. Because they did not speak [*lit. record*] the Name as it is written except in the Sanctuary only, for it is said [Exod. xx, 24], "in all places where I record my name, I will come unto thee and I will bless thee;" they transpose it and explain it "in every place where I come unto thee and bless thee," *i.e.*, in the Sanctuary, "there I will record my name."

⁹ Because the lifting up of the hands was necessary, for it is written [Levit. ix, 22], "and Aaron lifted up his hand toward the people and blessed them," and it is written [Deut. xviii, 5], "him and his sons for ever." As the lifting up of the hands refers to him, so also the lifting up of the hands refers to his sons for ever.

¹⁰ Because they blessed the people with the *shem hamphorash* [the explained Name, the ineffable Name, of God], and *Shechinah* was above the joints of their fingers they raised their hands above their heads.

¹¹ Because the Name was written upon it.

¹² The decision was not according to Rabbi Judah.

3. When the high priest desired to make the offering,¹³ he went up by the incline, with the *sagan* on his right. When he reached the middle of the incline,¹⁴ the *sagan* took hold of him by the right hand, and led him up. The first *priest* handed to him the head and the leg, and he laid his hands upon them,¹⁵ and threw them¹⁶ upon the altar. The second priest then handed to the first the two fore-legs, and he gave them to the high priest who laid his hands upon them, and threw them upon the altar. The second *priest* was now dismissed and went away.¹⁷ And in this manner they handed to him all the other pieces, and he laid his hands upon them and threw them upon the altar. And when he so desired, he laid his hands upon them, and the others threw them upon the altar. He now made the circuit of the altar.¹⁸ Where did he begin? From the south-eastern corner, the north-eastern, the north-western, the south-western. They gave to him wine for the drink-offering. The *sagan* stood at the corner,¹⁹ with the cloths in his hand,²⁰ and two priests stood by the table for the

¹³ The high priest made the offering whenever he pleased, and took the part he pleased.

¹⁴ And was already somewhat fatigued.

¹⁵ On account of the honour of the high priest that his offering should be regarded as more important than that of other priests.

¹⁶ As it is explained in reference to the passage "and thou shalt offer thy burnt-offerings, the flesh and the blood" (Deut. xii, 27); as the blood was by throwing, זריקה [sprinkling, A. V.], so also the flesh was by throwing.

¹⁷ But the first remained there to receive the pieces from those who handed them up and to give them to the high priest.

¹⁸ The high priest who was at the top of the incline, which was south of the altar, turned towards the right (because "every turn that thou makest must be only to the right" [Yoma 55 a]), therefore he went to the south-east, and thence to the north-east, and so on, until he reached the south-west, the place where were the holes by which the wine and water which were poured out ran down, and passed thence into the *sheteen*, which were the foundations. And there a priest stood and handed to him the wine for the drink-offerings. But the high priest did not carry the wine with him, lest it should be spoiled by the smoke of the fire as he was making the circuit of the altar. And whilst he was making the circuit they turned with the צנורה, *tsinoreth*, or fork, the pieces which were not consumed upon the altar. But the other priests when they made the drink-offering of wine went to the left from the incline to the south-west, which was near to the incline, as we are taught in the 6th chapter of Zebachim [Mishna 3], "all who went up to the altar went to the right, except those going up for these three things, a drink-offering of wine, and of water, and a burnt-offering of a fowl;" the wine and the water that they should not become smoked, and the burnt-offering of a fowl also that it should not die from the smoke. And the high priest, who was like a son of the house, might go wherever he pleased, which the other priests were not permitted to do, and also he might turn the pieces with the fork without obtaining the right by lot. And he might go round in order to go to the right.

¹⁹ Beside the high priest who came to pour out the drink-offering.

²⁰ To wave when the priest poured out in order that the Levites might know and chant the song, and that Ben Arza might know and play the cymbal as is said below.

fat,²¹ with two silver trumpets in their hands. They blew, and shouted, and blew, and came and stood beside Ben Arza,²² one on his right, and one on his left. When the *high priest* stooped to *pour out* the drink-offering, the *sagan* waved the cloths, Ben Arza played with the cymbal, and the Levites chanted the song. When they reached the end of a section,²³ they blew *the trumpets*, and the people prostrated themselves. At every section they blew, and every time they blew *the people* prostrated themselves. This was the order of the continual sacrifice for the service of the House of our God. May He will that it be built quickly in our days! Amen.

4. The songs which the Levites chanted in the Sanctuary. On the first day of the week, they chanted "The earth is the Lord's, and the fulness thereof: the world and they that dwell therein"²⁴ [Psalm xxiv]. On the second day they chanted, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness"²⁵ [Psalm xlviii]. On the third day they chanted, "God standeth in the congregation of the mighty: He judgeth among the gods"²⁶ [Psalm lxxxii]. On the fourth day they chanted, "O Lord God, to whom vengeance belongeth, O God to whom vengeance belongeth, show Thyself, &c."²⁷ [Psalm xciv]. On the fifth day they chanted, "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob"²⁸ [Psalm lxxxii]. On the sixth day they chanted, "The Lord reigneth, He is clothed with majesty, &c."²⁹ [Psalm xciii]. On the Sabbath they chanted "a psalm or song for the Sabbath day" [Psalm xcii]—a psalm or song for the future; for the day which will be all Sabbath and rest; for the life eternal.³⁰

²¹ Two tables were on the west of the incline, one of silver on which they put the vessels of service, and one of marble on which they put the pieces of the sacrifice, and this was called the table of the fat.

²² The name of a man who played on the *tsiltsil* or cymbal.

²³ The end of a *pareshah*, or section of the law for reading.

²⁴ Because it was the first day of the Creation.

²⁵ Because on that day the waters were divided, and there was a firmament between the waters and the waters.

²⁶ Because on that day the dry land appeared, upon which the judges stand to do judgment.

²⁷ Because on that day the sun, moon, and stars were created, upon the worshippers of which the Holy One, blessed be He, would in the future take vengeance.

²⁸ Because on that day were created the living creatures, whoever sees which would sing aloud and praise his Creator.

²⁹ Because on that day the Creation was completed, and man was created who acknowledges the kingdom his Creator.

³⁰ This doctor held with those who say that the world will exist six thousand years, and be desolated one thousand. And because in the seventh thousand there will exist only the Holy One, blessed be He, as is said (Isaiah ii, 11), "and the Lord alone shall be exalted in that day," therefore they chanted on the Sabbath "a psalm or song for the Sabbath day," for the seventh thousand, for the day of the Holy One, blessed be He, is a thousand years.

MIDDOTH, OR THE MEASUREMENTS OF THE
TEMPLE.

WITH THE COMMENTARY OF RABBI OBADIAH OF BARTENORA.

CHAPTER I.

1. THE priests kept watch in the Sanctuary in three places:¹ in the house of Abtinus, in the house Nitsus, and in the house Moked.² And the Levites in twenty-one places;³ five at five gates of the mountain of the house, four at its four corners⁴ within,⁵ five at five gates of the court,⁶ four at its four corners without,⁷ and one in the chamber of the offering, and one in the chamber of the veil, and one behind the house of atonement.

2. The man⁸ of the mountain of the house went round from watch

¹ Not for fear of robbers or thieves, but because it was an honour and glory to the house, that it should not be without guards; and this guarding was commanded for the whole night. The three places in which the priests kept watch corresponded to what is written in the law (Numb. iii, 38), "those that encamp before the tabernacle towards the east, &c." "*Keeping the charge of the Sanctuary for the charge*" indicates three guards in three places, and as in the Tabernacle Aaron and his two sons kept watch in three places, so in the Eternal House [the Temple] likewise.

² The House of Abtinus and the House Nitsus were two upper rooms built beside gates of the court. The house Moked was not an upper room, but a vaulted building, *arqualla* [=arcuatus] in the barbarian tongue, erected upon the ground. Thus it is explained in the beginning of the treatise "Tamid."

³ Because they were bound to guard the Sanctuary in twenty-four places; as it is written in 1 Chronicles xxvi, 17, "eastward six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two. At Parbar westward, four at the causeway, *and* two at Parbar." Lo, there were twenty-four watches, three of which were for the priests as we have said above, and twenty-one for the Levites, notwithstanding that the Scripture speaks only of Levites. Priests are also called Levites, for it is written in Ezekiel xliv, 15, "the priests, the Levites, the sons of Zadok."

⁴ There were five watchers at five gates of the mountain of the house, and four others at its four corners.

⁵ Inside the wall of the mountain of the house.

⁶ This doctor thought that there were only five gates to the court, and as to the words of him who afterwards said there were seven gates, it was conceded that there was a watch at only five.

⁷ Because no one might sit in the court except kings of the house of David only, and it was not possible for the watchers to watch standing all night, therefore the watchers were at the corners of the court, and also those who kept watch at the gates of the court watched on the outside in order that they might be allowed to sit. They leaned on the Scripture, for it is written "two at Parbar," towards *bar, the outside, i.e.,* outside the wall of the court.

⁸ The prefect over all the guards.

to watch, with torches flaming before him, and to every guard who was not standing, the man of the mountain of the house said, "peace be upon thee:" if it was evident that he slept, he beat him with his staff, and he had authority to set fire to his cloak. And they said, "what is the voice in the court?" "The voice of a Levite being beaten and his garments burned, because he slept on his watch." Rabbi Eliezer, the son of Jacob, said, "once they found my mother's brother sleeping, and they set fire to his cloak."

3. There were five gates to the mountain of the house: the two gates of Huldah on the south served for going in and going out;⁹ Kipunus on the west¹⁰ served for going in and going out; Tadi on the north was not used at all; upon the eastern gate Shushan the palace was pourtrayed,¹¹ and by it the high priest¹² who burned the heifer¹³ and the heifer and all his assistants went out to the Mount of Olives.¹⁴

4. There were seven gates in the court. Three on the north, and three on the south, and one on the east. Those on the south *were*—the gate of kindling¹⁵ second to it, the gate of the first born,¹⁶ third, the water gate.¹⁷ That on the east *was* the gate Nicanor,¹⁸ and there were two chambers to it, one on the right hand and one on the left. One *was* the chamber of Phinchas, the keeper of the vestments,¹⁹ and one the chamber of the pancake maker.²⁰

⁹ By them they entered and went out from the mountain of the house.

¹⁰ A gate on the western side of the mountain of the house, the name of which was *Kipunus*, and that on the north was named *Tadi*.

¹¹ When they came up from the captivity, the King of Persia commanded them to make a representation of Shushan the palace upon the gates of the house, in order that they might fear their king, and they depicted it on the eastern gate.

¹² This Mishna is according to Rabbi Meyer, who was of opinion that the red heifer could be burned by none other than the high priest. But this is not the decision.

¹³ All the priests who assisted and helped the priest who burned it.

¹⁴ *הר המזחה*, the Mount of Olives, which was on the east of Jerusalem, and there they burned the heifer.

¹⁵ It was called the gate of kindling because through it they carried the wood for the pile which burned upon the altar.

¹⁶ We learn that there they took in the first-born of *beasts*, which were slain on the south of the altar.

¹⁷ According to what is written in the book of Ezekiel xlvii, 2, "And, behold, there ran out waters on the right side." And it is the south which is called the right side, for it is written "north" and "on the right." And Ezekiel saw in his prophecy that waters went out from the Holy of Holies in a thin stream like the horns of locusts, and when they reached this gate became a stream as large as the full mouth of a small bottle (פ), and this is what is said of them in the Scripture, *מים מפכים*, "waters ran out."

¹⁸ Explained in the treatise "Yoma."

¹⁹ He was the prefect whose function it was to dress the priests at the time of the service, and to undress them after the service, and take care of the priestly garments.

²⁰ There they made the meat-offering which the high priest offered every

5. And those on the north *were* the gate Nitsus, which was a kind of *exhedra* with an upper²¹ room built over it, that the priests might keep watch above and the Levites below, and it had a door into the rampart²² (*chel*); second to it, the gate of the offering,²³ third, the house Moked.²⁴

6. There were four chambers in the house Moked, like small rooms²⁵ opening into a hall (טרקלין = *triclinium*), two in the holy and two in the profane²⁶ part, and pointed pieces of wood²⁷ distinguished between the holy and the profane. And what were their uses? The south-western was the chamber of (the lambs) for the offering.²⁸ The south-eastern was the chamber (of the maker) of the shewbread.²⁹ In the north-eastern the Asmoneans preserved the stones of the altar which the Greek kings had defiled.³⁰ In the north-western they went down to the bathing room.³¹

7. There were two gates to the house Moked; one opened to the *chel*³² day, half of it in the morning, and half of it in the evening, and because respecting this it is said (Levit. vi, 21) "in a pan it shall be made with oil," they were called pancakes.

²¹ Two walls, one on each side of the gate, projected outwards from the outside of the wall of the court towards the mountain of the house, and a chamber was built above upon these two walls.

²² In one of the walls was a door leading out to the *chel*, for there was a place within the wall of the mountain of the house, outside of the court, which was called *chel* (*rampart*).

²³ There they brought in the most holy sacrifices, which were slaughtered on the north.

²⁴ It was called Beth Hammoked (*locus foci*) because there were fires burning continually in it by which the priests, who went barefoot, might warm themselves. It was a large room, and in its four corners were four small chambers, as is explained below.

²⁵ Like the small chambers which open into the large room, or triclinium, of kings.

²⁶ Because the house Moked was built part within the court which was hallowed, and part in the profane place.

²⁷ Ends of beams projecting from the wall to the place which was holy, in order to show which was holy and which was profane, and that they might eat the holy things in the holy part.

²⁸ Because there the lambs were examined for the continual sacrifices, as it is taught in the Mishna, "there may not be fewer than six lambs in the chambers of the lambs," Erachin ii, 5.

²⁹ The family of Garmu made the shewbread there.

³⁰ They offered idolatrous sacrifices upon it. In the treatise "Shekalim" and the treatise "Tamid" *this chamber* is called the chamber of the seals.

³¹ By this chamber a priest to whom an uncleanness happened descended and went by the hollow way which was under [or behind, טַחַר, according to some copies] the sanctuary to the bathing room, where was a fire by which the priest warmed himself after bathing and going up and wiping himself. It was called the house Moked, and opened to the large house Moked [*i.e.*, the great central hall].

³² The northern gate of the house Moked opened to the *chel*, and that on the south opened to the court.

and one opened to the court. Rabbi Judah said there was a wicket³³ to the gate which opened to the court by which they entered to examine the court.³⁴

8. The house Moked was a vaulted room,³⁵ large and surrounded by stone benches,³⁶ and the elders of the house of the fathers³⁷ slept there with the keys of the court in their charge [literally, in their hands] and the young priests,³⁸ each with his pillow on the ground.³⁹

9. And a place was there, a cubit by a cubit, and a slab of marble and a ring was fixed in it, and a chain, on which the keys were hung. When the time for locking arrived⁴⁰ he raised the slab by the ring and took the keys from the chain. And the priest locked from inside and the Levite slept⁴¹ outside.⁴² Having finished locking he returned the keys to the chain and the slab to its place, put his cloak upon it, *and* slept. If an uncleanness happened to one of them he went out and departed by the winding way,⁴³ which ran under the Sanctuary (*birah*). And the lamps

³³ In the middle of the great gate.

³⁴ By this wicket they entered every morning to see that all the vessels of service which were in the court were in their places. Thus it is taught in the first chapter of Tamid, "he took the key and opened the wicket and entered from the house Moked to the court, &c." One party went by the exhedra towards the east, and the other went by the exhedra towards the west; they searched and went until they reached the place where they made the pancakes. Having reached it, each party said "is it peace?" "All is peace;" that is to say, all the vessels of service are in their places in peace. The interpretation of לבלוש is to search and examine.

³⁵ The structure of the house Moked was not that of an upper chamber, but a vaulted room (*arqualta* in the barbarian tongue) erected upon the ground.

³⁶ All round seats (or benches) of hewn stone were sunk in the wall, and projected from the wall into the interior of the house Moked on the floor, and over them were other shorter stones, which also projected from the wall and formed a sort of steps, one above the other.

³⁷ The watch was divided into seven houses of fathers, corresponding to the days of the week, each one doing duty on its day, and the elders of the house of the fathers for that day slept there upon those stone benches.

³⁸ Young men whose beards were beginning to grow; and they were the watchers.

³⁹ Because they were not permitted to sleep there upon beds but upon the ground, as the watchers in the courts of kings do. כסתו (his cushion) is a kind of bolster or pillow [*cf.* Ezek. xiii, 18, 20].

⁴⁰ The time for locking the gates of the court.

⁴¹ Some copies read here ישב, *sat or remained*, instead of ישן, *slept*.

⁴² Because the Levites were associated with the priests, as it is said (Numb. xviii, 2) "that they may be joined with thee and minister under thee." On this account in the house Abtinus and the house Nitsus, which were upper rooms, the priests watched above, and the Levites below, and at the house Moked, which was only a vaulted room built upon the ground, the priest was within and the Levite without.

⁴³ In the מַהֲלָה, cavern, or cavernous passage, which went under the whole Sanctuary (*birah*), for a cavernous passage was under the Sanctuary, and all the

were burning on each side, until he reached the bathing room. Rabbi Eleazer, the son of Jacob, said, he went forth by the winding way, which went under the *chel* and passed out by Tadi.⁴¹

Sanctuary was called *birah*, as it is written (1 Chron. xxix, 19), "the *birah* (palace, A.V.) for which I have made provision." And because he was unclean (בעל קרי) he did not go by way of the court, but by way of the caverns, it being a statute with us that the caverns were not hallowed.

⁴¹ He passed out by the winding way which went under the *chel*, and did not return to the house Moked, because he was *libool yoom* (had bathed but would not be clean until the sun went down). The decision was not according to the opinion of R. Eleazer, the son of Jacob, but as it is taught in the beginning of Tamid, "he came and sat by his brethren the priests in the house Moked until the gates were opened, when he went his way." For although it was unlawful for a *libool yoom* to enter the court of the women, which is the camp of Levi, it was made lighter for this one because he had become unclean whilst within.

(To be continued.)

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Plymouth	7	3	0
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	£149	2	6

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	£	s.	d.
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October 20.	5	5	0	
" 30.	5	15	6	
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" 12	3	3	0	
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" 15	2	2	0	
" 18.—By cheques	8	1	0	
" " " cheque	5	5	0	
							43	15	0
Remitted previously	29	18	6	
Total for 1885							£73	13	6

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1885.						£ s. d.
July	16.—St. John's Hall, Highbury	3 3 0
October	9.—Christ's Hospital..	10 10 0
"	13.—Mill Hill School ..	..	..	..	..	4 10 8
November	6.—Harrow ..	..	..	..	..	8 17 10
"	28.—Eton College	..	..	..	..	10 0 0
December	3.—Hampstead Vestry Hall..	12 7 5
"	7.—Sheffield	15 8 7
"	8.—Tannersley	2 18 0
"	9.—Barnsley	5 8 4
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1885.						£ s. d.
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"	10.—Cheltenham	6 2 6

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In the *Quarterly Statement* for January, 1884, List of Subscriptions, for W. Ellice, Esq., 5s., read £5; and for Rev. W. Eugström, £5, read 5s.

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aMrs. Evans ..	2	2	0
aJ. Evans, Esq. ..	2	2	0
aMiss Everard ..	1	1	0
aMiss Ewart ..	1	1	0
aRev. W. Ewen ..	1	1	0
aJohn Fair, Esq. ..	0	10	6
aRev. M. T. Farrer ..	5	0	0
aRev. Canon Fausset ..	1	1	0
aRev. M. Fearnley ..	0	10	6
aCol. Fenning ..	1	1	0
aW. Ferguson, Esq... ..	1	1	0
aRev. R. W. Fiske ..	0	10	6
aRev. T. H. Freer ..	1	1	0
aRev. F. H. Freeth ..	1	1	0
aD. W. Freshfield, Esq. ..	1	1	0
aMiss Fripp ..	0	10	6
aG. H. Fielding, Esq. ..	0	10	6
aRev. D. Forbes ..	0	10	6
aHon. and Rev. Canon O. Forrester ..	1	0	0
aJohn Forrester, Esq. ..	1	1	0
aRev. C. M. Foster..	1	1	0
aR. Foster, Esq. ..	0	10	0
aRev. G. H. Fowler..	1	0	0
aRev. A. Fuller ..	0	10	6
aDr. Furrer ..	0	10	6
aMajor Gardener ..	1	1	0
aMiss Garnet ..	1	0	0
aMrs. Garratt ..	0	10	6
aMrs. Gernon ..	0	10	6
aJ. Gebbie, Esq. ..	0	10	6
aMrs. E. George ..	0	10	0
aRev. Canon Girdleston ..	1	1	0
aCaptain R. M. Gillson ..	1	1	0

Carried forward £185 11 1

LIST OF SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
Brought forward	185	11	1	Brought forward	238	10	7
aRev. J. J. Goadby	0	10	0	aMrs. E. T. Holland	0	10	0
aMrs. Goddard	0	10	0	aRev. G. Horner	2	0	0
aGen. Sir F. Goldsmid, C.S.I.	2	2	0	aRev. F. J. A. Hort.. ..	2	2	0
aMiss Good	0	10	6	aRev. H. Hall-Houghton ..	10	0	0
aMrs. Goodban	0	10	6	aJ. Howatt, Esq.	0	10	6
aH. Goodman, Esq... ..	1	0	0	aRev. C. R. Howell.. ..	1	1	0
aT. Grant, Esq.	1	1	0	aProf. Hudleston	1	1	0
aRev. T. Grant	0	10	6	aRev. C. B. Hue	2	2	0
aRev. J. Graves (1884-85) ..	1	1	0	aMrs. Huish... ..	1	1	0
aJ. G. Graves, Esq... ..	0	10	6	aProf. Hull (Don)	1	0	0
aA. R. Granville, Esq. ..	0	10	6	aProf. E. Hull	1	0	0
aG. R. Green, Esq.	1	1	0	aSurg.-Gen. Hutchinson ..	1	1	0
aRev. W. E. Greenstreet ..	0	10	6	aRev. T. S. Hutchinson ..	1	1	0
aT. Greer, Esq.	0	10	6	aW. Hutchinson, Esq. ..	1	1	0
aRev. E. I. Gregory.. ..	0	10	6	aVen. Archdeacon Hles ..	0	10	6
aJ. V. Gregory, Esq.	0	10	6	aRev. W. Inge	1	1	0
aG. P. Griffith, Esq.	0	10	6	aR. Janson, Esq.	1	1	0
aMrs. Gubbins (1885-86) ..	1	1	0	aRev. Canon Jarratt	1	0	0
aLieut. H. W. Guise	1	0	0	aJ. L. Jardine, Esq... ..	1	1	0
aJ. Gwyther, Esq.	0	10	6	aRev. J. T. Jeffcock.. ..	1	1	0
aRev. H. Halford-Adcock ..	0	10	6	aMrs. Jennings	1	0	0
aMiss Hall	1	0	6	aT. M. S. Johnson, Esq. ..	1	1	0
aGen Halliday	1	1	0	aRev. W. R. Jones	0	10	6
aMiss Halton	0	10	6	aRev. O. Jones	0	10	6
aR. Hampson, Esq... ..	1	0	0	aA. W. Jones, Esq... ..	5	0	0
aCapt. Hankey	0	10	0	aRev. J. P. Kane	0	10	6
aT. J. Hankinson	1	1	0	aMiss Kelly	0	10	6
aMiss C. Hardy	1	0	0	aMrs. Kemble	1	1	0
aG. Hardy, Esq.	1	1	0	aRev. A. Kennion	0	10	6
aRev. A. A. Harland	0	10	0	aT. J. Kent, Esq.	2	2	0
aMiss S. Harris	1	1	0	aHerr B. Khitrovo	0	10	0
aMiss Harrison	1	1	0	aRev. J. G. Kitchin.. ..	0	10	6
aRev. T. F. Hayhurst	1	0	0	aRev. G. H. Kirwood	1	1	0
aRev. S. T. Hawtrey	2	2	0	aR. L. Kirby, Esq.	0	10	6
aRev. A. J. Heale	1	1	0	aLieut.-Col. Kitchener ..	1	0	0
aMiss Heath	1	1	0	aLady E. Knox	0	10	0
aRev. T. Helmore	0	10	6	aC. J. Lacy, Esq.	0	10	6
aRev. T. Helmore.. ..	0	10	6	aRev. R. H. Lacy	0	10	6
aR. Henderson, Esq.	0	10	6	aRev. T. Ladds	1	1	0
aMrs. A. Henry	1	1	0	aMrs. F. Lambert	2	2	0
aG. Henry, Esq.	0	10	6	aRev. W. Lance	1	0	0
aRev. Dr. Hewitley.. ..	1	1	0	aA. Lang, Esq.	0	10	6
aRev. Dr. J. Hewetson	1	0	0	aG. H. Lawrence, Esq. ..	1	1	0
aRev. J. R. Hewitson	0	10	6	aRev. J. Leishman	1	0	0
aA. H. Heywood, Esq.	5	5	0	aR. E. Lender, Esq.	0	10	6
aB. A. Heywood, Esq.	1	1	0	aL'Abbé Levesque	0	5	0
aS. Hicks, Esq.	0	10	6	aJ. H. Lewis, Esq.	0	10	6
aT. Hilton, Esq.	3	0	0	aRev. W. R. Linton	1	1	0
aMiss Hindmarsh	0	10	6	aRev. W. R. Linton (Don.)	1	1	0
aA. Hine, Esq.	0	10	6	aRev. J. Little	1	0	0
aMiss A. Hoare	1	1	0	aW. Lloyd, Esq.	0	10	6
aRev. J. P. Hobson	0	10	6	aCol. Locock	5	0	0
aA. Hodgetts, Esq... ..	1	1	0	aDr. Lortet	0	12	6
aS. H. Hodgson, Esq.	1	1	0	aLady Low	1	0	0
aE. T. Holden, Esq.	2	2	0	aRev. W. B. Lowther	1	1	0
Carried forward	£238	10	7	Carried forward	£307	1	7

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Brought forward	307	1	7
aA. Lupton, Esq.	1	1	0
aJ. B. Lyth	0	10	6
aMiss Macaulay	0	10	6
aD. McBrayne, Esq. ..	0	10	6
aW. R. McDonald, Esq. ..	0	10	6
aRev. W. McIndoe	0	5	0
aJ. MacGregor, Esq.	2	2	0
aRev. A. MacKinnal	1	1	0
aJ. MacKinnell, Esq.	1	1	0
aMiss McWhirter	0	10	6
aW. B. Maingay, Esq.	1	1	0
aW. Mallalein, Esq... ..	1	1	0
aGen. H. Man	0	10	6
aMrs. Manning	1	1	0
aMiss Marriott	0	10	6
aRev. J. Marshall	1	1	0
aMiss Martin	1	1	0
aMiss Martin	1	0	0
aR. F. Martin, Esq... ..	1	1	0
aH. J. Martyn, Esq.	0	10	6
aS. Symons Martyn, Esq. ..	1	1	0
aC. G. Maylard, Esq.	0	10	6
aR. Mellors, Esq.	1	1	0
aRev. A. Melville	1	0	0
aRev. P. Methuen	0	10	6
aJ. Miller, Esq.	1	1	0
aMiss Mills	1	1	0
aRev. W. M. H. Milner	0	10	6
aMitchell Library, Glasgow	0	10	6
aMrs. Mitchell	1	1	0
aProf. Mitchell	0	10	6
aW. R. Mitchell Esq.	0	10	6
aCapt. Moody	0	10	6
aW. D. Moffat	0	10	6
aRev. J. H. Moore	1	0	0
aBishop of Moray and Ross	1	1	0
aW. W. Morell, Esq.	0	10	6
aH. Morris, Esq.	1	0	0
aJ. Morris, Esq.	1	1	0
aMrs. Frank Morrison	23	19	0
aH. G. Morton, Esq.	0	10	6
aRev. W. Morton	0	10	6
aRev. Dr. Moulton	1	1	0
aRev. G. H. Mullins.. ..	1	1	0
aR. B. Mummery, Esq.	0	10	6
aMiss Murdoch	1	1	0
aRev. Canon Musgrave	1	0	0
aMiss L. Neil	0	10	6
aBishop of Nelson	1	1	0
aRev. F. Newth	1	1	0
aRev. W. O. Newnham	2	2	0
aJ. Newton, Esq.	0	10	6
aMiss Newton	1	1	0
aSir C. Nicholson	1	0	0
aE. A. Nicholson, Esq.	0	10	6

Carried forward £376 13 1

	£	s.	d.
Brought forward	376	13	1
aJohn Noble, Esq.	2	0	0
aJ. W. Ohlson, Esq... ..	1	1	0
aJ. B. Oliver, Esq.	0	8	0
aLady A. Onslow	2	2	0
aMiss Orlebar	1	1	0
aH. M. Ormerod, Esq.	10	0	0
aW. D. Paine, Esq... ..	2	2	0
aHon. Mrs. C. Paley	0	10	6
aC. E. Parker, Esq... ..	1	1	0
aG. Parkinson, Esq... ..	1	0	0
aRev. Canon Payne.. ..	0	10	6
aMiss C. M. Peard	1	1	0
aRev. G. C. Pearson	1	0	0
aH. F. Pease, Esq.	1	1	0
aA. Peckover, Esq.	0	10	0
aD. M. Peebles, Esq.	1	0	0
aMrs. Parry (1885-86)	2	2	0
aJ. Pethybridge, Esq.	0	5	0
aMiss Petit	1	1	0
aH. Peto, Esq.	2	0	0
aE. Pewtress, Esq.	1	1	0
aMessrs. G. & T. Philbrick..	0	10	0
aPaisley Philosophical Society	1	1	0
aJ. R. Pilling, Esq.	1	1	0
aMiss Pim	2	2	0
aF. W. Pinney, Esq.	1	1	0
aW. Piper	1	1	0
aJ. H. Plowes, Esq... ..	1	1	0
aMrs. Plumptre	0	10	6
aR. J. Pressley, Esq.	0	10	6
aRev. C. H. Prance.. ..	2	2	0
aRev. T. Price	0	10	6
aJ. Priestley, Esq.	0	10	0
aJ. Prince, Esq.	1	1	0
aMadame Prinsep	1	0	0
aJ. Pritchett, Esq.	0	10	6
aRev. W. H. B. Proby (Don)	0	10	6
aRev. W. H. B. Proby	1	1	0
aJ. C. Powell, Esq.	0	10	6
aRev. R. Powell	0	10	6
aJ. F. Pownall, Esq.	1	1	0
a" R"	0	10	6
aW. Raggatt, Esq.	0	5	0
aG. Ray, Esq.	0	10	6
aH. R. Reeves, Esq... ..	0	10	0
aReligious Tract Society	5	5	0
aRev. W. J. B. Richards	0	10	6
aRev. A. M. Ridley	0	10	6
aRev. J. Rigaud	1	1	0
aMrs. H. Ring	0	10	6
aMrs. Nisbet Robertson	1	1	0
aJ. A. Rolls, Esq., M.P. (1885-86)	2	2	0
aRev. W. P. Rorison	1	1	0
aMrs. Roscoe.. .. .	1	1	0
aRev. G. C. Rowe	1	1	0

Carried forward £443 15 1

LIST OF SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
Brought forward	443	15	1	Brought forward	489	0	1
aRev. J. Rowlands	1	1	0	aTheological Seminary, Ro-			
aRev. J. C. Rust	0	5	0	chester, U.S.A.	0	10	6
aRev. J. Russell	0	10	6	aJ. D. D. Thomas, Esq. ..	0	10	6
aRev. R. Rutherford	0	10	6	aRev. A. Thompson.. ..	1	1	0
aRev. J. Ruthven	0	10	6	aJ. Thompson, Esq... ..	0	10	6
aW. H. Rylands, Esq.	1	1	0	aJ. G. Thompson, Esq. ..	1	1	0
aMiss Sargent	0	12	6	aRev. J. H. Thompson ..	0	10	6
aJ. Saunders, Esq.	0	10	6	aMrs. Stephen Thompson ..	0	10	6
aMiss Sawyer	0	10	6	aMrs. Thrupp (1885-86) ..	2	2	0
aL. E. Searth, Esq... ..	1	1	0	aMrs. Tremlett	0	10	0
aRev. C. Scott	0	10	6	aRev. Canon Trotter	0	10	0
aRev. J. K. Scott	0	10	6	aF. F. Tuckett, Esq.	1	0	0
aT. Seriven, Esq.	1	1	0	aMrs. Tufnell	0	10	6
aMiss Secretan	0	10	6	aMiss A. F. Tufnell	1	1	0
aRev. W. Senior	0	10	6	aHon. A. Vidal	1	1	0
aRev. W. H. Sewell.. ..	0	10	0	aT. J. Waddington, Esq. ..	1	1	0
aRev. Canon Shaw	1	0	0	aRev. W. H. Walford	2	2	0
aG. Shrewsbury, Esq.	0	10	0	aW. Walker, Esq.	1	1	0
aLord Sidmouth	1	1	0	aS. Walkington, Esq.	1	0	0
aA. Smith, Esq.	0	10	6	aRev. T. J. Walton	1	1	0
aJ. Doyle Smith, Esq.	0	10	6	aCol. Ward	1	1	0
aMrs. H. St. G. Smith (1885)	0	10	6	aW. Waterfall, Esq.	0	10	6
aCol. Smyth	1	1	0	aD. M. Watson, Esq.	1	1	0
aRev. J. G. Smyth	2	2	0	aG. Watts, Esq.	1	1	0
aR. J. Snape, Esq.	1	1	0	aMiss D. Way	1	1	0
aProf. Socin	0	10	6	aMrs. Wedgewood	2	0	0
aW. Standing, Esq.	2	2	0	aA. J. Weld, Esq.	0	10	6
aRev. B. L. Stanhope	1	1	0	aA. J. Weld, Esq. (Don.) ..	0	10	6
aH. Stear, Esq.	1	1	0	aMrs. Welland	1	0	0
aRev. T. Stenhouse	0	10	6	aA. Westwood, Esq... ..	0	10	6
aMiss Stephens	0	10	6	aMiss White	1	1	0
aRev. T. Stephens	0	10	6	aN. C. White, Esq.	1	1	0
aF. J. Stevens, Esq.	0	10	6	aN. C. White (Don.)	0	10	6
aRev. W. R. Fleming Stevenson	1	1	0	aRev. A. L. White	1	0	0
aJ. A. Stewart, Esq.	0	10	6	aJohn Whitehead, Esq. ..	0	10	6
aH. G. Stewart, Esq.	2	2	0	aJ. C. Whittuck, Esq.	2	0	0
aRev. J. Stewart	0	10	6	aRev. Dr. Wickes	0	10	6
aEugene Stock, Esq.	0	10	6	aMiss Wight.. ..	2	2	0
aRev. W. J. Stracey	1	1	0	aRev. F. E. Wigram	5	5	0
aW. H. Strawe, Esq.	0	10	6	aGen. Sir R. Wilbraham ..	1	1	0
aProf. J. Strong	0	10	6	aMrs. Wilkinson	0	10	6
aRev. R. A. H. Stroud	0	10	0	aMiss Williams	1	1	0
aMiss S. Strutt	1	0	0	aC. Wilson, Esq.	2	0	0
aR. K. Strang, Esq.	1	1	0	aRev. E. Wilson	0	10	6
aGen. Stuart.. ..	2	2	0	aJ. G. Wilson, Esq... ..	1	1	0
aC. E. Stuart, Esq.	1	1	0	aRev. W. Wilson	0	10	0
aCol. Stuart	1	1	0	aA. J. Woodhouse, Esq. ..	2	2	0
aMiss J. Sutherland	0	10	6	aSydney Woolff, Esq.	1	1	0
aMiss Styan	1	1	0	aMrs. Worsley	2	2	0
aSwitzerland.. ..	0	10	6	aRev. Dr. Wray	1	1	0
aMiss Sykes (1886)	0	10	6	aRev. Dr. Wright	1	1	0
aMiss Taylor.. ..	1	1	0	aRev. W. W. Wright	0	10	0
aRev. J. Taylor	0	10	0	aMrs. Baring Young	1	1	0
aRev. J. W. W. Taylor	1	0	0	aW. B. Young, Esq.	1	1	0
aR. Taylor, Esq.	1	1	0				
Carried forward	£489	0	1	Total	£546	13	7

LIST OF SUBSCRIPTIONS.

LOCAL SOCIETIES.

(Acknowledged in detail under special heading.)

	£	s.	d.
Aberdeen	16	0	1
Adelaide	1	13	6
Bath	2	11	0
Belfast	2	2	0
Birmingham	1	1	0
Bishops Waltham	2	2	0
Bradford	1	1	0
Brighton	2	2	0
Bristol and Clifton	8	0	0
Cardiff and Newport	18	17	0
Cambridge	15	6	0
Chelmsford	9	12	0
Cheltenham	17	9	6
Dunfermline	7	2	6
Frome	8	3	0
Glasgow	4	4	0
Hitchin	5	5	0
Leamington	1	1	0
Leicester	2	11	6
Lichfield	9	3	0
Londonderry	4	14	6
Manchester	20	8	0
Scarborough	2	1	6
Shrewsbury	2	2	0
Southampton	1	1	0
Sydney (New South Wales)	10	16	0
Weston-Super-Mare	8	13	0
Whitby	2	0	0
	<u>£187</u>	<u>3</u>	<u>1</u>

SUMMARY.

	£	s.	d.
Donations and Subscriptions	546	3	7
Local Societies	187	3	1
Lectures	38	10	3
Maps and Memoirs	160	18	8
Books	18	7	0
	<u>£1,051</u>	<u>12</u>	<u>7</u>

ABERDEEN LADIES' ASSOCIATION.

March 15.—By cash	£16	0s.	1d.
	£	s.	d.
Jan. 2.—James Bissett, Esq.	0	10	6
„ 30.—Misses Millar	0	10	0
Feb. 20.—J. Murray Garden, Esq.	1	1	0
„ 20.—Mrs. Yeats	1	0	0
„ 20.—George Thompson, Esq.	1	0	0

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Feb. 23.—Rev. John Christie, D.D. (1885-86)	1	1	0
„ 23.—C. J. Burnett, Esq.	0	10	6
„ 23.—Andrew Murray, Esq., Junr.	0	10	6
„ 23.—Robert Smith, Esq.	0	10	6
„ 23.—George Jamieson, Esq.	0	10	6
„ 23.—Dr. and Mrs. Dyce Davidson	0	10	6
„ 24.—George Milne, Esq.	0	10	6
„ 24.—William Henderson, Esq.	0	10	6
„ 24.—George Thompson, Esq.	1	0	0
„ 24.—Robert Gerard, Esq.	0	10	6
„ 25.—Rev. Alex. M. Baunatyne	0	10	6
„ 25.—Rev. J. Mitford Mitchell	0	5	0
„ 26.—James Rose, Esq.	0	10	6
„ 26.—Alex. Webster, Esq.,	0	10	6
„ 26.—Francis Ogeton, M.D.	0	10	6
„ 26.—Alex. Cochran, Esq.	0	5	0
Mar. 1.—David Stewart, Esq.	1	0	0
„ 1.—William Stephenson, M.D.	0	10	6
„ 1.—James Chalmers, Esq.	0	5	0
„ 1.—Alexander Stewart, M.D.	0	10	6
„ 1.—Mr. Hargrave	0	10	0
„ 1.—Rev. John Davidson, D.D.	0	10	0
„ 8.—Mrs. Corbet	0	5	0
„ 10.—Mrs. Anderson	0	2	6
„ 11.—Miss Scott	0	5	0
„ 11.—Miss Mary Forbes	0	10	6

ADELAIDE (AUSTRALIA).

February 9.—By cash	£1 13s. 6d.
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BATH.

February 13.—By cash	£1 10s.
February 25.—By cash	£1 1s.
	£ s. d.
Mrs. Newnham (1885-86)	1 10 0
Rev. Canon Brooke	1 1 0

BELFAST.

February 1.—By cash	£2 2s.
	£ s. d.
Miss Mulholland	2 2 0

BIRMINGHAM.

March 6.—By cash	£1 1s.
	£ s. d.
Howard Lloyd, Esq.	1 1 0

LIST OF SUBSCRIPTIONS.

BISHOPS WALTHAM.

March 1.—By cash	..	..	..	..	..	£2 2s.
						£ s. d.
Rev. H. R. Fleming	..	..	..	..	..	0 10 6
Rev. A. B. Burton	..	..	..	..	..	0 10 6
Rev. W. E. Medlicott	..	..	..	..	..	0 10 6
Mr. James Padbury	..	..	..	..	..	0 10 6

BRADFORD.

February 25.—By cash	..	..	..	..	..	£1 1s.
						£ s. d.
James Burnley, Esq.	..	..	..	..	..	1 1 0

BRIGHTON.

February 8.—By cash	..	..	..	..	..	£2 2s.
						£ s. d.
G. Lowe Reid, Esq.	..	..	..	..	..	1 1 0
Rev. C. E. Douglass	..	..	..	..	..	1 1 0

BRISTOL AND CLIFTON.

December 23.—By cash	..	..	..	..	..	£8.
						£ s. d.
Lord Rollo ..	..	..	..	..	..	1 0 0
Rev. C. H. Wallace	..	..	..	..	..	1 0 0
W. F. Lavington, Esq.	..	..	..	..	..	1 1 0
Miss Russell	..	..	..	..	..	1 0 0
Miss Moor ..	..	..	..	..	..	1 0 0
E. W. Bird, Esq.	..	..	..	..	..	0 10 6
Thomas Howard, Esq.	..	..	..	..	..	0 10 6
Rev. R. W. Raban ..	..	..	..	..	..	0 10 6
Mrs. Thompson	..	..	..	..	..	0 5 0
The Misses Mills	..	..	..	..	..	0 10 6
Miss Ware	..	..	..	..	..	0 5 0
Rev. Canon Mather	..	..	..	..	..	0 5 0
Miss Douglas	..	..	..	..	..	0 5 0
Rev. T. H. Clark	..	..	..	..	..	0 5 0
Miss Notley..	..	..	..	..	..	0 5 0

LIST OF SUBSCRIPTIONS.

CAMBRIDGE.

February 6.—Paid into Coutts's Bank	£13 6s.
March 4.—By cash	£2.
	£ s. d.
Mrs. Selwyn.. .. .	2 0 0

CARDIFF AND NEWPORT (MON.).

January 2.—By cash	£6 15s. 6d.
Newport—	
	£ s. d.
H. J. Davis, Esq. (1885)	0 10 6
William Graham, Esq. (1885)	0 10 6
Thomas Cordes, Esq. (1886)	1 1 0
Cardiff—	
Sir William Thomas Lewis (1884-85)	2 2 0
Rev. J. Rees Jenkins (1885)	0 10 6
Charles Truscott, Esq., St. Austell (1885)	0 10 6
William Adams, Esq. (1885)	1 1 0
Young Men's Christian Association (per W. Adams)	0 10 6

CARDIFF.

March 16.—By cash	£12 1s. 6d.
	£ s. d.
Messrs. Jones, Heard, and Ingram (1885)	1 1 0
William Deere, Esq. (Messrs. Nixon & Co.) (1885)	1 1 0
Messrs. Thomas Riches & Co. (1885)	1 1 0
William Taylor Esq., M.D. (1884-85)	1 1 0
Miss Simlett (1881-85)	1 1 0
Rev. Canon Capel, Abergavenny (1883-85)	1 11 6
Theodore Jachell, Esq. (1883-85)	1 11 6
Mrs. Crawshay Bailey (1883-85).. .. .	1 11 6
T. Forster Brown, Esq. (1882-85)	2 2 0

CHELMSFORD.

January 27.—By cash	£9 12s.
	£ s. d.
H. S. Coleman, Esq.	0 10 6
Mrs. Holgate	1 1 0
Rev. H. Elwell	0 10 6
Rev. C. G. C. Townsend	0 5 0
Miss Seabrook	0 10 6
W. W. Perry, Esq.	0 2 0
Rev. W. Trimmer	0 10 6
Mr. J. S. Stacy Reeve	0 10 6
Rev. R. E. Bartlett	0 10 0
Mrs. Dobson	0 10 6
Rev. S. T. Gibson	0 10 0
R. Crabb, Esq.	1 0 0
Venerable Archdeacon of Essex	0 10 6
Miss Mack	0 10 6

LIST OF SUBSCRIPTIONS.

CHELTENHAM.

February 24th.—By cash	£17 9s. 6d.
	£ s. d.
Dr. Disney Thorp	1 1 0
The Right Hon. Earl of Ducie	5 0 0
Rev. W. Hutchinson	0 10 6
Mrs. Litton	0 10 6
The Misses Robinson	0 5 0
John Walker, Esq.	1 1 0
Rev. Dr. McCulloch	0 10 6
Rev. R. Chauncey	1 1 0
Rev. Canon Bell	1 1 0
Miss Stokes	0 10 0
W. H. Guinnett, Esq.	1 1 0
Dr. E. T. Wilson	0 10 0
Rev. J. Carden	1 0 0
Miss Birchall	1 1 0
Rev. J. Robberds (1883-84)	2 2 0
Mrs. Fenn	0 5 0

DUNFERMLINE.

March 15.—By cash £7 2s. 6d.

PER REV. ANDREW GRAHAM.

	£ s. d.
George Birrell, Esq.	0 7 0
Rev. James Brown, Lochgelly	0 5 0
William Glass, Esq.	0 5 0
Rev. A. Graham	0 5 0
William Inglis, Esq.	0 10 6
John Landale, Esq.	1 0 0
James McFarlane, Esq.	0 10 6
Duncan C. McKellar	0 5 0
Messrs. W. and J. McLaren	0 10 6
Rev. Dr. Mitchell	0 2 6
William Reid, Esq.	0 5 0
John Ross, Esq.	0 10 6
Rev. W. Shiech	0 5 0
Patrick S. Soutar, Esq.	0 10 6
John Stevenson, Esq.	0 10 6
A. Wallace, Esq.	1 0 0

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	£	s.	d.		£	s.	d.
W. F. Burnley, Esq. ..	1	0	0	Douglas Maclogan, Esq., M.D. ..	1	1	0
Rev. Dr. R. H. Stevenson ..	0	10	0	Prof. Simpson	1	1	0
Mrs. Gallaway	0	1	0	John Moir, Esq.	1	1	0
Miss Crooks	1	0	0	John Scott Moncrieff	0	10	0
W. G. Dickson, Esq. ..	1	0	0	Mrs. Edmond	0	10	0
Miss MacMicking	1	1	0	M. Wood, Esq.	0	5	0
Mrs. A. Stewart	0	10	6	Sir James Falshaw, Bart. ..	1	0	0
Robt. R. Kulley, Esq. ..	0	10	0	Rev. Dr. Alexander Whyte ..	1	0	0
Mrs. Mill	1	0	0	Messrs. Scott Brothers	0	5	0
J. J. Rogerson, Esq. ..	1	0	0	Messrs. Thos. Nelson and Sons	1	0	0
Rev. Wm. Balfour	0	10	6	J. R. Stewart, Esq.	0	10	0
Rev. G. B. Carr	0	5	0	R. Younger, Esq.	0	10	6
W. J. Ford, Esq.	1	1	0	A. Padon, Esq.	0	10	0
John Watson, Esq.	1	1	0	Miss Buchanan	0	2	6
A. Shirving, Esq.	1	0	0	Rev. D. Teape	0	10	0
W. Leckie, Esq.	1	1	0	Lieut.-Col. G. Agnew	1	1	0
R. Gibson, Esq.	1	0	0	Mrs. Hunter.	0	2	6
Rev. D. Shaw	0	10	6	David C. Dickson, Esq. ..	0	10	6
J. Balfour Melville, Esq. ..	0	10	6	Mrs. Miller	0	10	0
Thomas B. Johnston, Esq. ..	1	1	0	W. Robson, Esq.	0	5	0
Major-General Forlong ..	1	1	0	Dean Montgomery	0	5	0
Edward Caird, Esq. ..	1	1	0	C. S. Inglis	0	10	0
Mrs. George Brown. ..	0	10	0	C. S. Inglis	0	10	0
Mrs. Maitland	0	5	0	J. P. B.	1	0	0
Misses Mure	0	10	0	John A. Howden	1	1	0
Messrs. Gall and Inglis ..	0	10	0	Rev. Dr. Horatius Bonar			
Rev. Dr. Andrew Thomson. ..	0	5	0	(1883-5)	3	0	6
Miss M. S. Scott	1	0	0	Rev. Dr. Andrew Bonar ..	0	10	0
Misses Stevenson	1	0	0	Alex. Paton, Esq.	0	10	6
Mrs. and Miss Paterson ..	0	10	0	Rev. Dr. McDougall	0	10	6
David Jeffrey, Esq.	1	0	0	Mrs. Colonel MacDougall ..	1	0	0
Patrick Guthrie, Esq. ..	0	5	0	Miss C. E. MacDougall	0	10	0
W. Lyon, Esq.	1	0	0	Rev. D. Simpson	0	10	6
R. M. Smith, Esq.	1	1	0	G. C. and J. C.	4	0	0
Andrew Usher and Co. ..	0	10	6	Andrew Elliot, Esq.	0	10	0
Miss Mackenzie	2	0	0	James Thin	0	10	0
James Stuart, Esq.	0	10	6	Horatius Bonar, Esq.	0	10	6
Miss Macnain	0	5	0	Peter Mill, Esq.	1	1	0
John Kennedy, Esq.	1	0	0	Union Hall Religious Mutual			
John Turnbull, Esq.	1	0	0	Improvement Association ..	0	10	6
William Dickson, Esq. ..	1	1	0	J. T. Brown, Esq.	1	1	0

FROME.

December 31.--By cash	£8	3s.	
H. Cockey, Esq.	0	5	0
F. Cockey, Esq.	0	5	0
Rev. E. Daniel	0	10	6
George Daniel, Esq.	0	10	6
E. Flatman, Esq.	0	10	6
Rev. J. Horton	0	10	6
H. C. Houston, Esq.	0	10	6

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	£	s.	d.
Mr. Holroyd.. .. .	1	0	0
Mrs. Le Gros	0	10	6
C. W. Le Gros, Esq.	0	5	0
Mrs. Parsons	0	2	6
J. Tanner, Esq.	1	1	0
H. Thompson, Esq... .. .	0	10	6
Miss Thompson	0	10	6
Mr. Toulmin	0	10	0
J. W. D. T. Wickham, Esq., The late	0	10	6

GLASGOW.

January 29.—By cash	£1	1s.
March 1.—By cash	£3	3s.
	£	s. d.
Prof. Robertson	0	10 6
Rev. D. Winter	0	10 6
A. B. McGregor, Esq.	3	3 0

HITCHIN.

January 30.—By cash	£5	5s.
	£	s. d.
John Gaterard, Esq	0	10 6
J. Pollard, Esq.	0	10 6
T. Priest, Esq.	0	10 6
W. Ransom, Esq.	1	1 0
Mr. Smyth	0	10 6
J. H. Tuke, Esq.	1	1 0

LEAMINGTON.

February 1.—By cash	£1	1s.
	£	s. d.
J. Fenn Clark, Esq.	1	1 0

LEICESTER.

February 22.—By cash	£1	1s.
March 2.—By cash	£1	10s. 6d.
	£	s. d.
Rev. J. Vaughan	0	10 6
St. Martin's Missionary Society	0	10 6
G. H. Nevinson, Esq.	1	0 0
Mrs. Nevinson, Esq.	0	10 6

LIST OF SUBSCRIPTIONS.

LICHFIELD.

March 10.—By cash	..	..	..	..	..	£9 3s.
1884.						£ s. d.
Nov. 7.—Mrs. Charles Gresley (1884)	..	..	..	..	..	0 10 0
„ 27.—Mr. James Poole (1884)	..	..	..	..	..	0 10 0
1885.						
Jan. 12.—Mrs. Henry Bridgeman (1885)	..	..	..	..	..	0 10 0
Feb. 6.—Mrs. C. Gresley (1885)	..	..	..	..	..	0 10 0
Mar. 5.—Mr. J. C. Richardson (1885)	..	..	..	..	..	0 10 6
1886.						
Feb. 13.—Mr. J. C. Richardson (1886)	..	..	..	..	..	0 10 6
„ 18.—Mr. F. Hineckley (1884-85-86)	..	..	..	..	..	1 10 0
„ 20.—Rev. John Graham (1884-85-86)	..	..	..	..	..	1 10 0
„ 20.—Mrs. H. Bridgeman (1886)	..	..	..	..	..	0 10 0
„ 20.—Mr. James Poole (1885-86)	..	..	..	..	..	1 0 0
„ 20.—H. M. Morgan (1885-86)	..	..	..	..	..	1 1 0
„ 24.—Rev. George Poole (1884-85-86)	..	..	..	..	..	0 15 0

LONDONDERRY.

February 1.—By cash	..	..	..	..	..	£4 14s. 6d.
						£ s. d.
Walter Bernard, Esq. (1885-86)	..	..	..	..	..	2 2 0
John Cowie, Esq.	..	..	..	..	..	0 10 6
Alexander McVicker, Esq.	..	..	..	..	..	0 10 6
Henry Thompson, Esq.	..	..	..	..	..	0 10 6
James McCorkell, Esq.	..	..	..	..	..	1 1 0

MANCHESTER.

January 8.—By cash	..	..	..	..	..	10 0 0
„ 29. „	..	..	..	..	..	6 5 0
March 16.—By cheque	..	..	..	..	..	1 10 6
„ 17. „	..	..	..	..	..	2 12 6
aF. W. Grafton, Esq., M.P.	..	..	..	..	..	2 2 0
aG. H. Goldsmith, Esq.	..	..	..	..	..	1 1 0
aG. Robinson, Esq.	..	..	..	..	..	1 1 0
Oswald Robinson, Esq.	..	..	..	..	..	1 1 0
aR. W. Barnes, Esq.	..	..	..	..	..	0 10 6
aWalter Bellhouse, Esq.	..	..	..	..	..	1 1 0
aW. Slater, Esq.	..	..	..	..	..	1 1 0
aEdward Harcastle, Esq., M.P.	..	..	..	..	..	1 1 0
aT. H. Rymer, Esq.	..	..	..	..	..	1 1 0
aErnest Bellhouse, Esq.	..	..	..	..	..	1 1 0
aJ. Robinson, Esq.	..	..	..	..	..	2 2 0
Mrs. Cruso	..	..	..	..	..	1 0 0
aR. Armistead, Esq.	..	..	..	..	..	0 10 6
aRev. Canon Davenport Kelly	..	..	..	..	..	0 10 6
aRev. A. Haworth..	..	..	..	..	..	0 10 6
aMiss Lees..	..	..	..	..	..	0 10 6
aR. Baxendale, Esq.	..	..	..	..	..	1 1 0
aRev. Richard Adams	..	..	..	..	..	0 10 6
Per Manchester and Salford Bank—						
aJ. A. Beith, Esq. (1884-85)	..	..	..	..	..	2 2 0
aH. Calvert, Esq.	..	..	..	..	..	0 10 6

LIST OF SUBSCRIPTIONS.

SCARBOROUGH.

December 19.—By cash	..	..	..	..	..	10s. 0d.
February 25.—	..	..	..	..	..	£1 11s. 6d.
						£ s. d.
R. Turnbull, Esq.	..	..	..	..	..	0 10 0
Miss Hetian..	..	..	..	..	..	0 10 6
J. H. Phillips, Esq.	..	..	..	..	..	0 10 6
Philosophical Society	..	..	..	..	..	0 10 6

SHREWSBURY.

February 1.—By cash	..	..	..	..	..	£1 11s. 6d.
„ 9.—	..	..	..	..	..	10s. 6d.
						£ s. d.
Miss Downward (1885-86)	..	..	..	..	..	1 1 0
Mrs. Parry ..	..	..	..	..	..	0 10 6
Rev. Canon Lloyd ..	..	..	..	..	..	0 10 6

SOUTHAMPTON.

December 18.—By cash	..	..	..	..	..	£1 1s.
						£ s. d.
Rev. H. C. Hawtrey	..	..	..	..	..	1 1 0

SYDNEY (NEW SOUTH WALES).

						£ s. d.
December 14.—By cash	..	..	..	..	..	2 0 0
January 12.—	..	..	..	..	..	3 2 0
„ 18.—	..	..	..	..	..	3 1 0
February 15.—	..	..	..	..	..	1 12 0
March 9.—	..	..	..	..	..	1 1 0
Rev. R. Steel	..	..	..	..	..	1 0 0
Rev. C. Stewart, M.A.	..	..	..	..	..	1 0 0
John S. Adam, Esq.	..	..	..	..	..	1 1 0
Benjamin Short, Esq.	..	..	..	..	..	1 1 0
James Comrie, Esq.	..	..	..	..	..	1 1 0
Lady Allen ..	..	..	..	..	..	1 1 0
Mrs. Allen, sen.	..	..	..	..	..	1 1 0
Mrs. W. B. Boyce ..	..	..	..	..	..	1 1 0
Rev. James Cameron, D.D.	..	..	..	..	..	1 1 0
G. R. Harrison, Esq.	..	..	..	..	..	1 1 0

LIST OF SUBSCRIPTIONS.

WHITBY.

February 5.—By cash	..	..	..	..	..	£2
						£ s. d.
Miss M. Langham..	..	..	..	..	..	0 10 0
Rev. J. S. Nightingale	..	..	..	..	..	0 10 0
E. W. Chapman, Esq.	..	..	..	..	..	1 0 0

WESTON-SUPER-MARE.

March 20. —By cash	..	..	..	..	..	£8 13s.
						£ s. d.
W. Ash, Esq. (1884-86)	..	..	..	..	..	1 10 0
Miss M. S. Tomkins	..	..	..	..	(1885)	0 10 6
Rev. H. G. Tomkins	..	..	..	..	..	0 10 6
Miss Rodham	..	..	..	..	..	1 1 0
Miss Lunell	..	..	..	..	..	0 10 6
Rev. M. O. Stevens..	..	..	..	..	..	0 5 0
Rev. J. B. Bartlett..	..	..	..	..	..	0 5 0
Miss Wills ..	..	..	..	..	..	0 5 0
Mrs. Temple	..	..	..	..	..	0 2 6
Mrs. H. Matheson ..	..	..	..	..	..	0 5 0
Mrs. Cookson	..	..	..	..	..	0 10 0
Miss Haslewood	..	..	..	..	..	0 5 0
Major-Gen. Davidson	..	..	..	..	..	0 10 6
Rev. W. Smith Tomkins	..	..	..	..	..	0 10 6
Rev. D. Wheeler	..	..	..	..	..	0 10 6
Miss McAdam	..	..	..	..	..	0 2 6
Rev. W. Hunt	..	..	..	..	..	0 10 6
Dr. Roxburgh	..	..	..	..	..	0 5 0
Mrs. Dalton	..	..	..	..	(1886)	0 10 6

SUMMARY OF LECTURES

DELIVERED BY REV. GEORGE ST. CLAIR.

						£ s. d.
January	18.—Stafford	..	..	..	..	3 15 0
..	22.—Shrewsbury	..	..	..	..	5 9 8½
..	25.—Bristol	..	..	..	..	4 1 8
..	26.—Monmouth	..	..	..	..	5 10 5
..	27.—Gloucester	..	..	..	..	4 12 11½
February	1.—Hull	..	..	..	..	3 3 0
..	2.—Bradford	..	..	..	..	5 15 6
..	3.—Bingley	..	..	..	..	3 12 1
..	4.—Stockport..	..	..	..	..	7 5 9
..	5.—Todmorden	..	..	..	..	4 15 0
..	8.—Southport	..	..	..	..	11 8 3

LIST OF SUBSCRIPTIONS.

						£	s.	d.
February	9.—Bowdon ..	..	..	..	..	21	1	0
„	10.—Wilmslow ..	..	..	..	..	6	14	0
„	15.—Atteydale .	..	..	..	..	8	9	9
„	16.—Doncaster ..	..	..	..	..	4	2	0
„	17.—Retford ..	..	..	..	..	4	8	6
„	18.—Mansfield..	..	..	..	..	6	6	3
„	19.—Leicester ..	..	..	..	..	8	16	7½
„	24.—Bolton ..	..	..	..	..	5	18	1½
March	1.—Hawick ..	..	..	..	..	3	8	8
„	2.—Perth ..	..	..	..	..	2	3	3½
„	3.—Edinburgh ..	..	..	..	..	8	7	8½
„	4.—Stirling ..	..	..	..	..	5	13	2
„	5.—Anstruther ..	..	..	..	..	3	9	9
„	8.—Montrose..	..	..	..	..	4	3	3
„	9.—Blairgowrie ..	..	..	..	..	2	3	5
„	10.—St. Andrews ..	..	..	..	..	8	17	7
„	11.—Dundee ..	..	..	..	..	5	2	8
„	12.—Glasgow ..	..	..	..	..	2	0	11½
„	15.—Bridge of Allen ..	..	..	..	..	3	14	6
„	16.—Paisley ..	..	..	..	..	9	6	0
„	17.—Crieff ..	..	..	..	..	6	6	9
„	18.—Hamilton..	..	..	..	..	8	7	6
„	25.—Leeds ..	..	..	..	..	0	3	0

DELIVERED BY REV. H. GEARY.

1835.						£	s.	d.
December	11.—Sowerby	5	8	6
„	17.—Colchester	9	6	4

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EDINBURGH LADIES' AUXILIARY.

COLLECTED BY MISS DALGLEISH, 8, ATHOLL CRESCENT, EDINBURGH.

						£	s.	d.
Dr. R. C. Maclagan, 5, Coates Crescent, Edinburgh ..	..	..	..	..	..	0	10	6
Dr. Duncan, 8, Ainslie Place, Edinburgh ..	..	..	..	..	..	1	1	0
Mrs. Dalgleish, 8, Atholl Crescent, Edinburgh ..	..	..	..	..	..	0	10	6
Miss Dalgleish, 8, Atholl Crescent, Edinburgh ..	..	..	..	..	..	0	10	6
John J. Dalgleish, Esq., 8, Atholl Crescent, Edinburgh	..	..	..	..	..	0	10	6
Lawrence Dalgleish, Esq., 8, Atholl Crescent, Edinburgh	..	..	..	..	..	0	10	6
John Macfie, Esq., 14, Hope Terrace, Whitehouse Loan, Edinburgh ..	..	..	..	..	..	0	10	5
Rev. Dr. Stewart, 7, Northumberland Street, Edinburgh	..	..	..	..	..	0	10	6
Mrs. Harvie Broun, Dunipace House, Larbert, N.B. ..	..	..	..	..	..	0	10	6
Mrs. Hastie, Luscar House, Dunfermline ..	..	..	..	..	..	1	0	0
Mrs. Lang and Miss Duncan ..	..	..	..	..	..	0	7	6

ERRATA.

1885, p. 212, line 13. *For* patriotic *read* patristic.

1886, p. 33, last line. *For* Jerusalem records *read* Recovery of Jerusalem.

On plan opposite p. 34. The line marking the valley of Hinnom ought to be drawn *through*, and not to the west of, the Pool of Siloam.

On plan opposite p. 34, 1886. *Omit* Scale $\frac{1}{2500}$, *as the plan has been reduced in reproduction.*

W. F. BIRCH.

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					1		

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(Acknowledged in detail under special heading.)

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Cardiff	4	10	0
Darlington.. ..	16	11	6
Edinburgh.. ..	60	0	0
Guildford	6	0	0
Hitchin	3	14	6
Lincoln	1	1	0
Londonderry	0	10	6
Perth	1	0	0
Sidney	1	0	0
St. Andrew's, N.B.	0	10	6
Staplehurst	1	1	0
Surbiton	0	10	6
Winchester	2	12	0
Worcester	12	10	6
	£116	6	6

SUMMARY.

	£	s.	d.
Donations and Subscriptions	98	9	6
Local Societies	116	6	6
Lectures	35	9	0
Maps and Memoirs	40	15	4
Books	89	17	4
	£380	17	8

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April 14.—By cash	£4 14s. 6d.
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Mrs. Sendall	1 1 0
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Miss Prideaux	0 10 6

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Robt. R. Kalley, Esq.	0	10	0	Thomas B. Johnston, Esq.	1	1	0
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J. J. Rogerson, Esq.	1	0	0	Edward Caird, Esq.	1	1	0
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"	22.	—Edinburgh	8	13	0
"	25.	—Peebles	4	19	6
"	26.	—Selkirk	3	14	10
"	29.	—Jedburgh	3	2	10
"	30.	—Annan	2	10	4½
"	31.	—Cockermouth	..	..	..	1	19	5
April	1.	—Bury (Lancs.)	..	..	..	10	10	0
"	2.	—Leek ..	..	..	..	3	19	9½
"	5.	—Nottingham ..	..	..	..	9	12	0
"	6.	—Hanley	..	..	..	6	3	6
"	7.	—Lichfield	..	..	..	5	17	4½
"	8.	—Wolverhampton	..	..	..	4	7	2
"	9.	—Stourbridge	..	..	..	6	17	8¾
"	12.	—Bath ..	..	..	..	11	11	2
"	13.	—Tewkesbury	..	..	..	7	15	2
"	15.	—Worcester	..	..	..	11	6	1
"	16.	—Evesham	..	..	..	2	17	6½
"	20.	—Abergavenny	..	..	..	6	1	3
"	21.	—Cardiff	..	..	..	7	15	4½
May	4.	—Northampton	8	14	6
"	19.	—Malvern	14	2	4
"	20.	—Leominster	9	14	9
"	21.	—Bridgnorth	8	12	9½

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March	18.	—Bromley	7	2	7

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Ebenezer Hall, Esq.	1	1 0				
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				Rev. E. C. Jones	0	10 6
				A. Priestman, Esq.	0	10 6
				T. Illingworth, Esq.	0	10 6
				F. Craven, Esq.	0	10 6
							7
BOLTON.							
Rev. J. B. Wolstenholme	0	10 6				

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— Gillies, Esq.	0	5	0	Miss Fortune Powell	0	10	6
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LIST OF SUBSCRIPTIONS.

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James Barry, Esq.	1	1 0	SOUTHPORT (February, 1886).		
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A. H. Kilburn, Esq.	0	10 6	Miss F. Wood	1	1 0
PAISLEY.			W. Hampson, Esq.	0	10 6
James Caldwell, Esq.	1	0 0	TEWKESBURY.		
Messrs. J. & P. Coats	5	0 0	Mrs. Scott	1	1 0
PEEBLES.			Mrs. Ruddle	1	1 0
Alexander Tod, Esq.	1	0 0	Rev. W. H. Windle	0	10 6
PERTH.			TODMORDEN (February, 1886).		
S. Cowan, Esq.	1	0 0	J. H. Wilson, Esq.	0	10 6
ST. ANDREW'S.			WILMSLOW, CHESHIRE (February, 1886)		
Thomas Terras, Esq.	0	10 0	E. Pearson, Esq.	1	1 0
John Berwick, Esq. . . .	0	10 6	Mrs. Thistlethwaite	0	10 6
A. K. Bruce, Esq.	1	1 0	Theodore Crewdson (Man-		
Rev. J. F. Macrae	1	0 0	chester)	1	1 0
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Rev. S. D. Scammell	0	10 6			
Rev. G. G. S. Thomas	0	10 6			

ERRATUM.

(For July Quarterly Statement.) Under Manchester, April, for "H. Calvert, Esq., 10s. 6d.," read "A. Caterall, Esq., 10s. 6d."



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ANSTRUTHER : H. B. Mackintosh, Esq.
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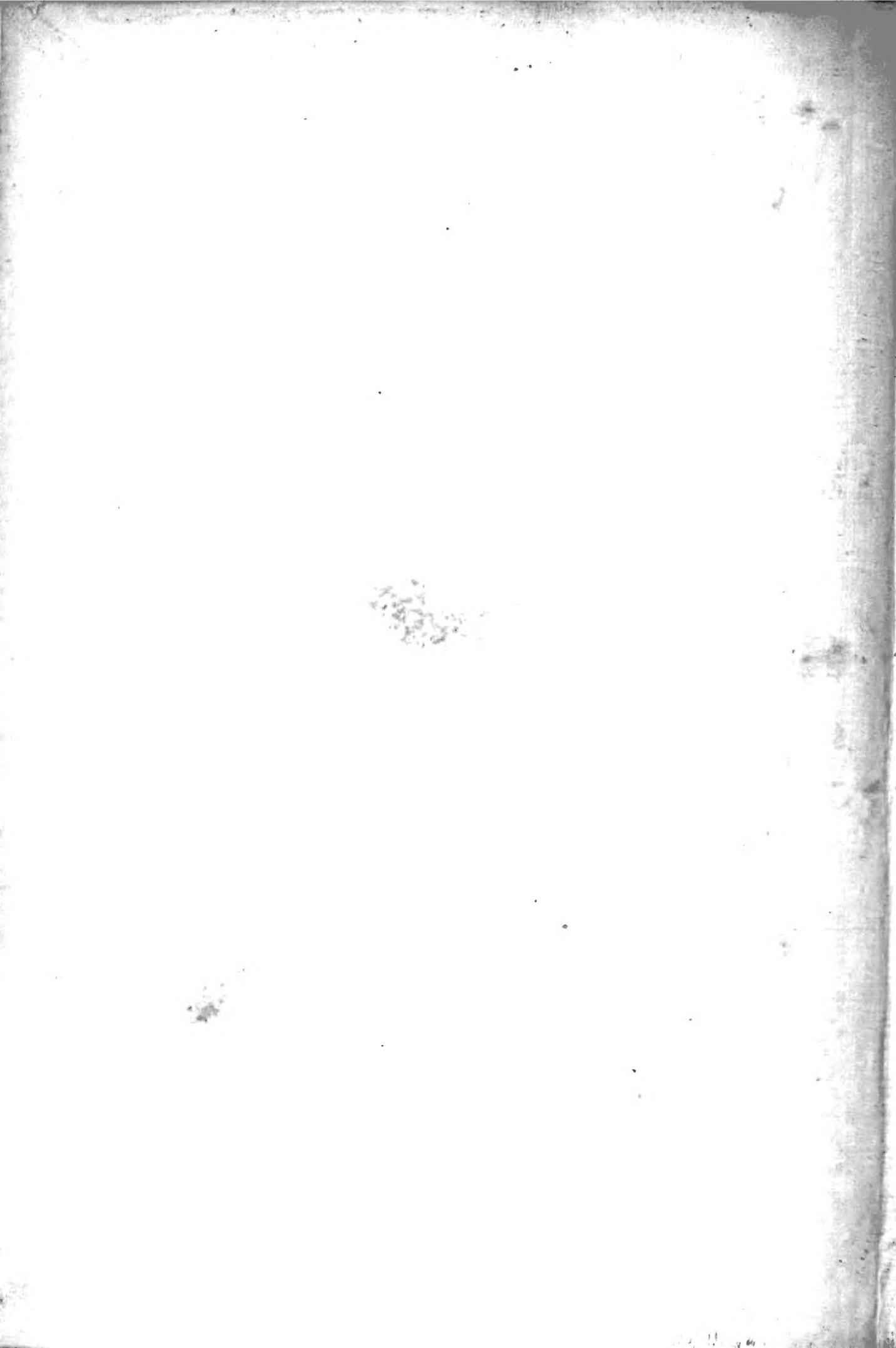
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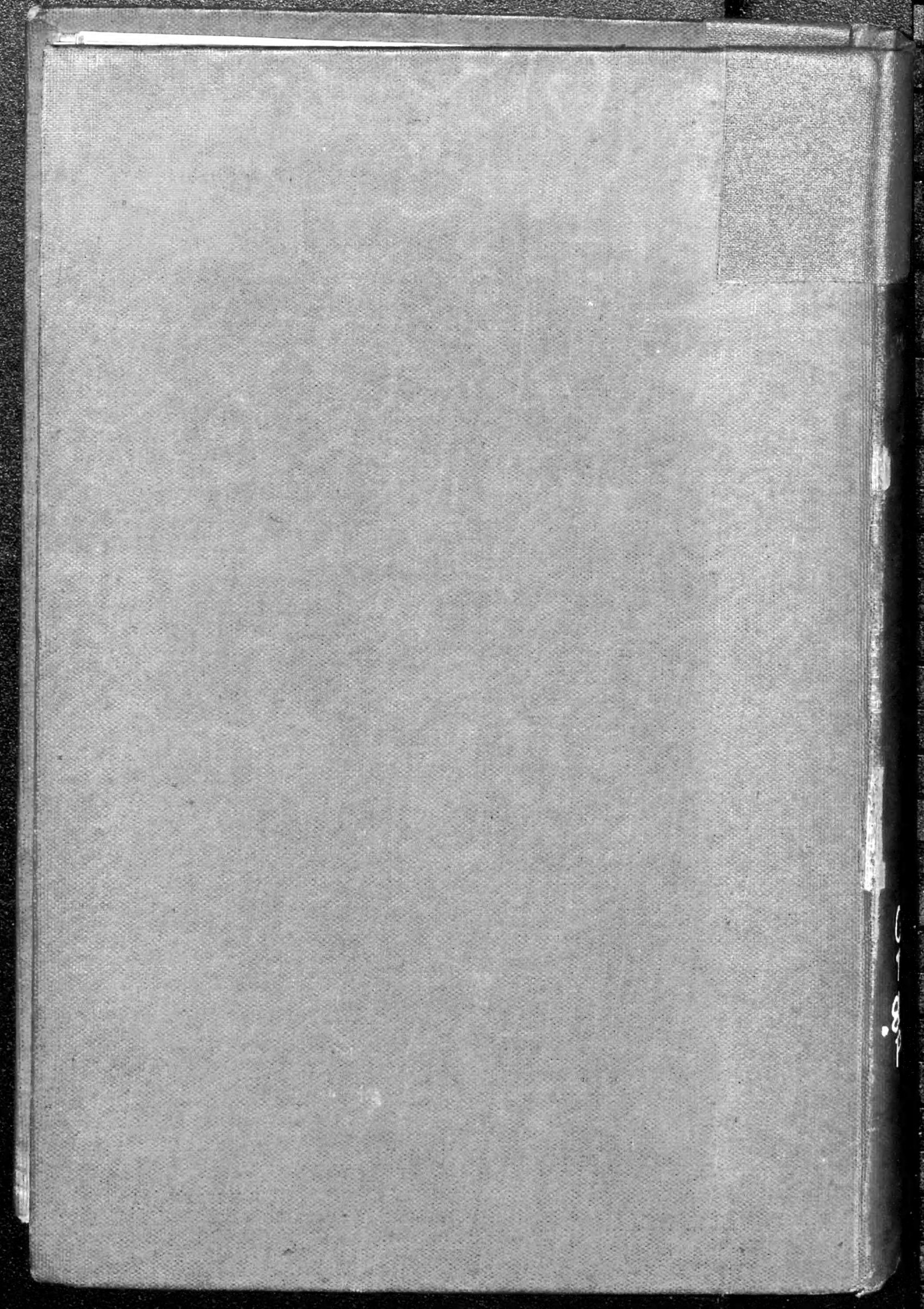
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