

insignificant fragments whose purpose can no longer be discovered, is the only wall of the group founded on the rock itself.

The cup-marks exposed are in all 83 in number. One of these, partly concealed by a large wall, is 8 feet in diameter and 9 inches deep. Two more, one of them at the north end of the system and one in the middle, are 6 feet in diameter. Two others are 3 feet in diameter; these are at the western side of the system, and have the peculiarity of being partly surrounded by small standing stones set on end and cemented together with mud—exactly resembling the circle described and illustrated in the first of this series of reports. Beside them is a third structure of a similar nature partly surrounding a natural hollow in the rock which seems to have been adapted for the same purpose as the artificial hollows, whatever that may have been. The remaining cups are all small, on an average 6 or 8 inches across and 5 inches deep. A few are of the familiar circular saucer-shape; the majority, however, are of a form that I have not seen elsewhere, except in another small group on this tell—rectangular in outline, and shaped like the segment of a cylinder, the two long sides of the hollow being vertical, the short sides curving regularly downwards to the middle. In two cases there is a deeper hollow at one end of a cup, and in two cases four cups are cut so close together that they form a composite group. One cup, circular in form and rather larger than the average, has a channel leading to it.

With regard to the distribution of the cups, it is to be noted that with one remarkable exception they are all cut on projecting tables of the rock surface, which is here remarkably irregular in outline and split up by deep hollows, perhaps partly artificial, though in any case very slightly so. The one exception is a large circular cup situated in the middle of one of the deepest hollows at the western side of the system.

The most suggestive detail in connection with the group is to be seen close to the series of cups surrounded by standing stones. This is an orifice, too narrow to admit a full-grown man, leading into the roof of one of the three caves underneath the rock-surface. This orifice is 1 foot wide, cut at the bottom of a cup-mark 2 feet 8 inches wide, 3 feet 6 inches deep; a rectangular drain 4 feet 6 inches long, 2 feet 2 inches wide, leads into it from the north-west. It is obvious that this cave was used as the receptacle for some material poured into it through the orifice.

The caves are excavated under the steep eastern face of the principal rock-table of the system, on which the largest number of cup-marks are congregated. Commencing with that to the south, the first is 32 feet long, 20 feet broad, and 8 feet in maximum height. The plan is irregular; the greatest length from north-west to south-east. No certain indications of chisel-marks are to be detected in the friable limestone in which it is cut. There are three entrances, including the narrow orifice described in the preceding paragraph. One is a tall, narrow doorway on the east side, approached by a narrow passage sloping downwards; the left hand (southern) side of this doorway is built up with rough rubble masonry set in mud. The second is a narrow creep-passage under a projecting shelf of the rock-table, which, if necessary, could easily be concealed. The floor steps upward about 2 feet in the apsidal projection, into which the narrow orifice opens.

The second cave is a small hollow sunk in the rock, only about half-covered by the rock-table, and lined on the northern and eastern sides with crude masonry. There are two broad, shallow, circular cup-marks in the floor of the cave. It is 14 feet 2 inches long (the eastern 7 feet of which is open and uncovered), and 9 feet broad.

The third cave is a very extraordinary excavation. It is, roughly speaking, a large rectangular chamber, its northern half divided by a projecting partition into two bays; from the western of these bays another projects westward. The present maximum dimensions of the excavation (exclusive of the small westward bay) are 36 feet by 38 feet, height of roof 11 feet 6 inches. Apparently it was originally longer towards the south; but a subsidence seems to have at some time taken place whereby the rock roof was cracked and partly fell in, after which a wall of rude masonry was built along the whole south side supporting the remainder of the roof. This cuts the small second cave off from the cave under discussion; originally they seem to have formed one excavation. A flight of steps leading downward through the fractured entrance to the cave has been made in this wall, but a narrow staircase, bent at right angles at the top and enclosed in a rude wall, on the eastern side, is evidently the original approach to the cave. In front of the end of the partition is an excavation in the floor (not yet fully cleared out) apparently a pool or cistern; this is not indicated on the plan. The floor of the cave was originally care-

fully worked smooth, but except round the walls it has been broken up and deepened to a depth of about 9 inches, possibly by treasure-seekers of a later generation.

Unfortunately nothing was found in this cave to give any hint as to its purpose or age. The potsherds were not very distinctive, and all the antiquities had evidently been washed in with later silt; two iron arrowheads, for instance, were undoubtedly of a period long subsequent to the original excavation. The small figure of two cats referred to above was also found here. The walls showed no marks of metal tools; the indications sharply preserved on some parts of the soft rock-surface rather seemed to point to wooden, flint, or horn implements, as the marks indicated the existence of serrated edges in the tools such as no metal chisel would have had. On the inner wall of the western bay occurs a X clearly cut, and above it a mark like V; these are the only other traces of the ancient occupants of the cave.

The principal observation remaining with regard to this cave is its remarkable similarity in plan to the important cave at Tell Sandahannah, No. 34 of the detailed list in *Excavations in Palestine*, pp. 248-250, Plate 102. The Gezer cave is simpler, but the essential details—a rectangular chamber partly divided by a projecting partition, and with subsidiary chambers opening off the bays—are identical in both.

It may be assumed that this system of rock cuttings had some use to those who originally made it. If so, it must have served some simple economic purpose or else one more esoteric. It is impossible, so far as I can see, to assign any economic purpose that will suit all the indications; there are important elements in the system that would be equally useless if we are to regard it as a place for fulling, for watering cattle, for pounding corn, or for pressing olives. On the other hand, little or nothing is known about the religious rites of the aboriginal inhabitants of the country; and if the second hypothesis be entertained the exact purpose of the various members of the system cannot as yet be assigned with any approach to certainty. If, however, we may call in the aid of Semitic analogies—and how far Semitic religion may not be modelled on pre-Semitic beliefs we cannot say—a very consistent series of suggestions may be brought forward. That cup-marks have some sacrificial significance may be admitted as at least probable, though how they were exactly used may be for

the present dismissed as an indeterminate question. In the southern cave I would see an adytum, with a secret entrance that could easily be concealed from the *profanus vulgus* (the large eastern entrance is perhaps a later work, though of this there is no direct evidence), and with a "shoot" whereby sacrificial blood and other offerings could be committed to the gods of the underworld. In this connection it is remarkable that a considerable number of pig-bones—an animal whose remains very seldom occur elsewhere on the tell—were found inside the cave. The large double cave was possibly a residence for the priests, but this can only be regarded as a guess.

A word may be added about some of the later structures and excavations to be seen indicated on the plan. The large wall, 4 feet 2 inches thick, partly enclosing a square space, is evidently the foundation of a building of great importance: it is one of the finest pieces of masonry yet uncovered on the mound. It is certainly much later than the rock-surface; in one place a plaster floor has been laid down previous to its erection on the surface of the rock, and fragments of it remain on each side of the wall. There are five round stones, four inside the enclosure and one outside, apparently connected with this building. Possibly they are the foot-stones of wooden posts or columns.





The mouth of a cistern will also be seen in the plan. This has not yet been completely cleared. It is evidently an old troglodyte dwelling adapted as a cistern, for the steps still remain at its mouth.

One of the most remarkable discoveries yet made on the tell is the enormous pool at the south of the rock-surface. It is 46 feet wide and 57 feet long, and at the moment of writing has been cleared to a depth of 22 feet; there is nothing to show how much deeper it may not be. The date of this pool is very difficult to assign; that it remained open till the latest period of occupation is evident from the total absence of walls and of antiquities in the earth with which it was covered. But whether it was excavated in the Seleucid period or was an older reservoir handed on from generation to generation of the city's inhabitants—like the so-called Pool of Hezekiah in Jerusalem—is a question on which decisive data are not yet forthcoming. The latter seems the more probable, as the successive strata of building superposed to the walls indicated on the plan all dip towards the pool as though they had grown up

round it. It was found to be filled with large stones, many of them drafted and moulded—the cast-away materials of some building which had apparently been pulled down. Probably they came from the large square building already mentioned, or from one of the buildings in an upper stratum.

ADDENDA.

April, 1903.—Page 118, line 13 below the stave of music, for “concave” read “convex.”

Page 124, line 4 from end, the Egyptian sign  is misprinted ; also on page 125, line 2, after  add (for ).

July, 1903.—Pages 209, 210. The objects shown in Figs. 8 and 10 are not bone, but ivory.

Pages 216–218. I find that I was misinformed as to the names of some of the water-sources referred to in this section, though the argument is not affected thereby. The well called Bîr et-Tirâsheh should really be named Bîr el-Balad; the name in the text, which ought to be spelt Bîr et-Tayâsheh (without *r*), properly belongs to a more distant well, north of Bîr el-Lusîyeh, and not entering into the discussion.

REPORT ON THE HUMAN REMAINS FOUND AT GEZER, 1902–3.

By Professor A. MACALISTER, M.D., F.R.S.

PORTIONS of human skeletons have been obtained from four localities:—

- (1) From the deepest stratum, lying immediately upon the rock.
- (2) From the second stratum.
- (3) From the area of the great standing stones on the horizon of their bases.
- (4) From a cistern on the east side of the “High Place.”

(1) Unfortunately the bones found in the deepest stratum were fragmentary. They were parts of two skulls, both unusually thick; with them were fragments of limb bones too small to indicate the exact stature, but enough to show that the individuals were under

the middle height. The skulls seemed to have been moderately broad, but were too incomplete for measurement.

(2) From the second stratum came an anomalously-shaped female skull, sphenio-cephalic, with a length-breadth index of 78, flattened at the lambdoid region and somewhat flat-topped. It belonged to a woman probably over 45 years of age. There were no whole limb bones with it, only some broken fragments.

(3) From the temple area the skull was a fairly capacious well-formed male skull, which in all characters was comparable with those of the next group.

(4) The remains of 18 individuals were found in the cistern; of these 14 were men, two were women, one a child of about 12 years, and one an infant. In this cistern the bodies were not disposed in any order. They were found, not on the rock floor, as in the cistern described last year, but upon a thick layer of clay silt about $1\frac{1}{2}$ feet deep. They mostly lay directly under the mouth of the cistern, and many large stones had fallen in with and over them. Above the stony layer about 3 feet of earth had been washed in at a subsequent period. The bones of the skeletons were not found together, but there was no sign of artificial dismemberment. It seemed rather as if they had lain in the water of the cistern and had become separated in the ordinary course of decomposition, becoming washed asunder in the course of the periodic inflow of water during the rains. In character the skulls closely resembled those in the last burial cistern. The male skulls were ellipsoidal, capacious, some a short broad ellipse in *norma verticalis*, others a little narrower. The indexes of the three widest were 76.5, and those of the others ranged from 73 to 75. The female skulls are somewhat ovoidal with indexes of 76. In all, the foreheads are rounded, most prominent medially at the metopion, the brow ridges are moderate, the occipital regions are generally slightly flattened and the sides steep.

In all those in which the facial bones have remained the facial region was elongated and narrow, though wide at the cheekbones, the palate rounded, the teeth large, and in those of advanced age much worn, the lower jaw oblique, with somewhat receding chin. The orbits were wide and the nasal region long and narrow, the nasal bones being fairly high-pitched.

The long bones, though in bad condition, were sufficiently sound to be measured when exposed *in situ* before being lifted. From

these we obtained definite data as to stature. One male skeleton must have been a few mm. over 6 feet in height, but the others were much shorter and ranged from 5 feet 4 inches to 5 feet 9 inches. The females were about 5 feet 2 inches and 5 feet 3 inches respectively. None of the femora were pilastered, but two were platymeric. The neck angle of the femur was very variable in both sexes. The tibiae of six of the skeletons showed the small flexion facets due to extreme bending of the ankle, and extensions of the flexion surfaces were well marked in the knee and hip joints. None of the tibiae were platycnemic.

The race to which these bones belonged must have been in almost all physical characters identical with that represented by the fellahin who are the present inhabitants of this portion of the land. I have been able to make a considerable number of observations on the physical characters of the fellahin of this district, and have been very much struck with the singularly close conformity between them and their ancient Semitic predecessors. Among the workpeople on the tell and the inhabitants of the neighbouring villages both facial and other characters closely correspond to those of the Amorites. The average male stature here is between 5 feet 6 inches and 5 feet 7½ inches, but I have seen three men over 6 feet in height. The female stature ranges from 4 feet 11 inches to 5 feet 6 inches. The heads of the men are almost all dolichellipsoid, with rounded foreheads only moderately prominent at the frontal eminences, but bulging medially. The brows are fairly heavy, often rising at their lateral end, and scarcely ever synophryous; the noses for the most part prominent and fairly straight, with large cartilages and alæ, but with narrow nostrils. In a few the nose is slightly aquiline, very rarely concave. The inter-orbital width is considerable, and the columna nasi wide. The malar regions are moderately prominent, giving a width to the lower orbital region of the face. The chin is weak, tending to recede owing to the obliquity of the jaws; the lips fairly thick and often prominent; the eyes usually fairly large and prominent, with irides ranging in colour from yellow-brown to dark blackish brown. Facial hair is not very abundant or general, in colour ranging from dark brown to black; where there is a beard, it is short and curly.

There are, of course, a number of exceptions. One man from Zakariyeh has peculiarly Mongolian features—a wide flat face, and

oblique eyes with epicanthal folds. Two others have low-bridged noses, somewhat concave in outline. One especially has a deep fronto-nasal notch and a short nose very prominent at the tip.

The female faces are proportionally wider and shorter than the males. The head outlines are more ovate and more rounded in the occipital region. The foreheads are generally flatter, the noses seldom quite straight or high-bridged, usually flatter at the upper bony portion, and widening to the alar region. The nostrils are, in consequence, often more oblique than in the males. The chin is small and rounded, its apparent recession exaggerated by the habit of keeping the mouth open. The eyes have irides varying from very dark brown to black, but in two girls they are of a very light yellowish brown colour. I have not seen any blue eyes even in those with the fairest hair. The blackest eyes here are in some small women who may be of gipsy origin. The hair is usually dark brown or black, with a slight inclination to curl on each side of the forehead. In one, however, the hair is distinctly fair, and in another it is of a light chestnut brown colour. Well-formed, slender, aquiline noses and symmetrical features are the exception, the standard of good looks being distinctly lower among the females than among the males. The photographs¹ taken represent very well the extreme ranges of characters met with, as well as the most prevailing types of face.

As the men often sit on the ground with knees and ankles acutely flexed, it is probable that they, like their Amorite prototypes, possess the flexion facets above mentioned in these joints, which are of the same nature as those described in the Panjabi by Professor Havelock Charles.

In the foot I note that in the majority the great toe is set straight on the metatarsal, not bent outwards in the way described as normal by Dr. Joseph Griffiths; in the males the second toe appears generally to be a little longer than the first, but this is not the case in the females. The general physique of the Palestinian fellahin seems in all respects superior to that of the Egyptian. This is especially marked in the muscular development of the shoulders and of the calves of the legs.

[P.S.—Just as this report was finished a number of skeletons have been found in another cemetery near the temenos described

¹ [A number of the most characteristic are held over until the final Memoir.—ED.]

in an earlier report. The bones are in bad condition, but as far as I have been able to examine and measure them, they are quite comparable with those above described, and seem to belong to the same Semitic race.]

THE TOMB OF NICANOR OF ALEXANDRIA.¹

By Miss GLADYS DICKSON.

At the north end of the Mount of Olives, beside the carriage road on the east side of the road in the field belonging to Mr. Gray Hill and adjoining his house on the north, an interesting tomb has recently been opened.

The tomb consists of four independent groups of chambers (in this description numbered in order I to IV from north to south), ranged round an entrance vestibule.

The *vestibule* is open, and possibly had pillars in front (like *Mughâret el-'Anab* and the "Tombs of the Kings"), but this is uncertain, and requires excavation to determine. The roof, which is now broken down, was 9 feet 9 inches above the floor. The Chamber-groups I and III open off the vestibule by small doors on a level with the floor; II and IV by doors sunk below that level, at the ends of deep rectangular depressions.

Chamber-group I consists of a single main chamber with four subsidiary chambers opening off it, the doorways to which are arched, surrounded by square reveals.

Chamber-group II is very elaborate. The central chamber is roofed with a barrel vault. This is the only chamber in the system with a raised bench running round the walls. This bench is $4\frac{1}{2}$ inches high. The group is unfinished; on the south side of the sinking leading to the entrance from the vestibule, a doorway is blocked out; and in the north-east corner of the main chamber is a square sinking in the floor, with another blocked-out doorway at its east end. Round the main chamber are nine small doors, alternately round-headed in square reveals, and square-headed without reveals. These are lettered *a* to *i* on the plan, beginning at the right hand; *a* is round-headed.

¹ See *Quarterly Statement*, January, p. 93, April, pp. 125-131.

Of these *a, c, d, g* lead to small single chambers. Apparently *i* also did so originally; the symmetry of the design as well as the indications traceable in the chamber itself seem to show this.

The chambers to which *b, e, h* give access lead by inner doorways to further members of the system. These inner doorways were ingeniously concealed. They are at a level lower than that of the doorways from the central chamber, the intervening passage-way being an inclined plane. Broad reveals were left on each side of the inclined plane, no doubt to bear cover slabs, which hid the inner doorways by forming a false floor above them. This whole second group was thus made to resemble the first, by appearing to consist of a central chamber with a series of small single chambers around it.

A similar slope has been cut through the single chamber to which *i* gives access, in order to lead to the sarcophagus chamber. This latter seems to be an afterthought: it is rougher in workmanship than any of the other chambers, and is the only one finished off with a wooden comb on the walls.

Inside *b, e*, the inclined plane leads to a room from which in each case two further chambers open off. In the *b* group one of these is at a yet lower level, having a slope entrance of its own.

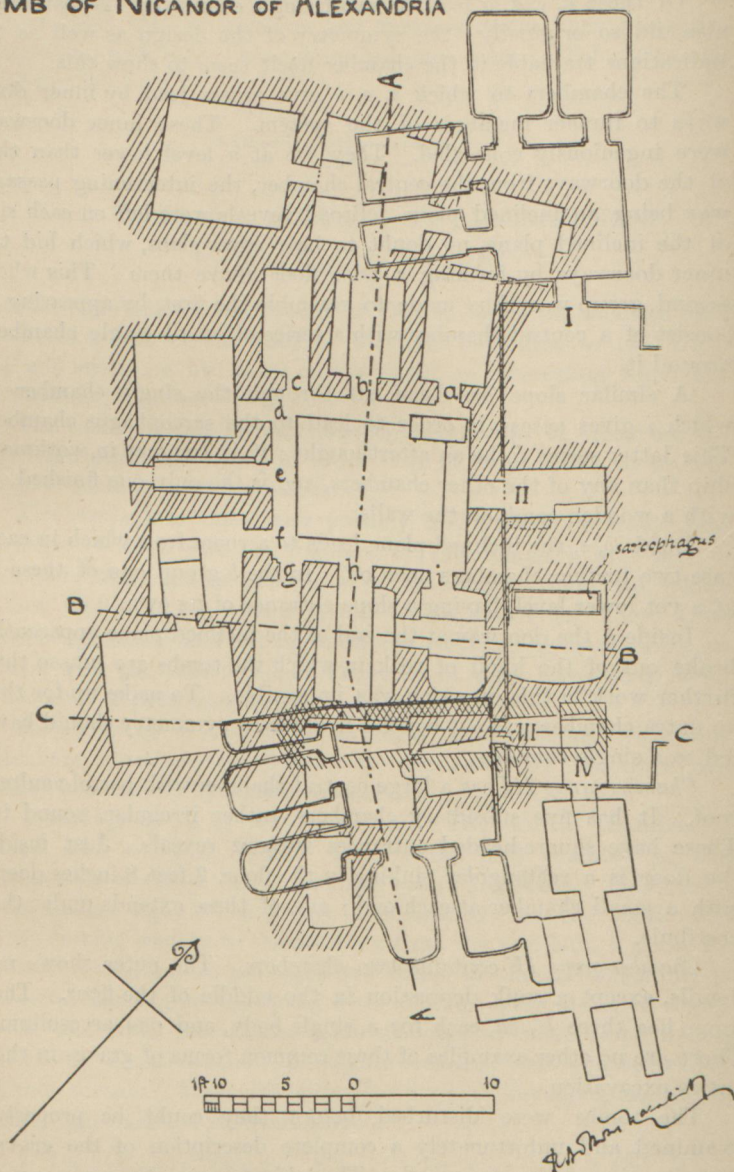
Inside *e*, the doorway at the end of the inclined plane apparently broke out of the knoll of rock in which the tombs are cut, so that further work in this direction was impossible. To make up for this an extra chamber was cut beyond *f*, which by symmetry should have led to a single chamber.

Chamber-group III has a large central chamber with barrel-vaulted roof. It has five subsidiary chambers, rather irregular, round it. These have square-headed entrances without reveals. Just inside the door is a rectangular sinking in the floor, 2 feet 8 inches deep, with a small chamber at each end; one of these extends under the vestibule.

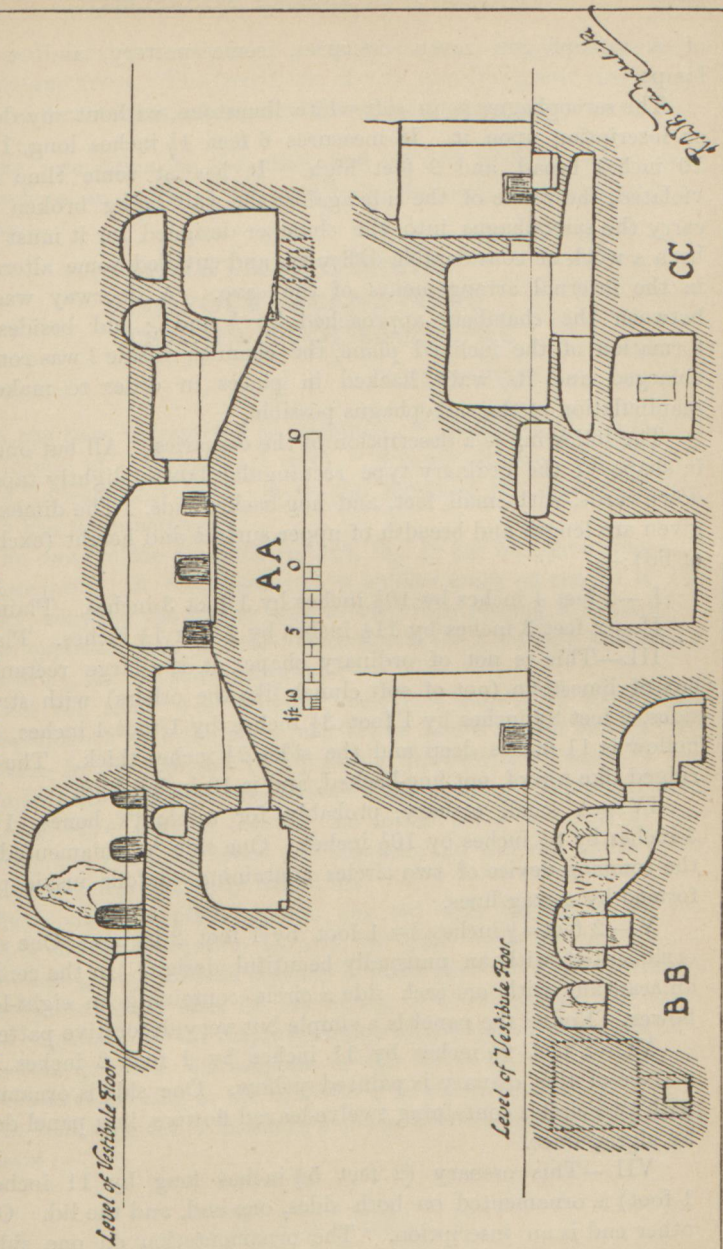
Chamber-group IV contains two chambers. The outer shows no details, except a sunk depression in the middle of the floor. The inner has three *kôkim*, each for a single body, and one arcosolium. There are no other examples of these common forms of graves in the entire excavation.

The tombs were disturbed before they could be properly examined, and unfortunately a complete description of the grave deposits cannot be recovered. The objects seen by me consist

TOMB OF NICANOR OF ALEXANDRIA



TOMB OF NICANOR OF ALEXANDRIA : SECTIONS



of a sarcophagus, seven ossuaries, some pottery, and a few lamps.

The sarcophagus is in soft white limestone, without any device or inscription upon it. It measures 6 feet $4\frac{1}{2}$ inches long, 1 foot 10 inches broad, and 2 feet high. It has at some time been violated, the whole of the side against the wall being broken. To carry the sarcophagus into the chamber designed for it must have been a work of considerable difficulty, and entailed some alteration in the internal arrangements of the cave. A doorway was cut between the chambers approached by *h* and *i*; and besides the formation of the inclined plane, the chamber inside *i* was roughly enlarged and its walls hacked in places in order to make the manipulation of the sarcophagus possible.

The following is a description of the ossuaries. All but one are, in shape, of the ordinary type rectangular boxes, slightly tapering downwards, with small feet, and hog-backed lids. The dimensions given are length and breadth of upper surface and height (exclusive of lid):—

I.—2 feet 4 inches by $10\frac{1}{2}$ inches by 1 foot 3 inches. Plain.

II.—2 feet 3 inches by $11\frac{1}{2}$ inches by 1 foot $1\frac{1}{2}$ inches. Plain.

III.—This is not of ordinary shape; it is a large rectangular box of limestone (not of soft clunch like the others) with straight sides, 2 feet $9\frac{3}{4}$ inches by 1 foot $3\frac{1}{4}$ inches by 1 foot 4 inches. The hollow is 11 inches deep and the sides $2\frac{1}{2}$ inches thick. The lid is ridged like a roof, not hog-backed, and is 10 inches high.

IV.—A small ossuary, probably for a child's bones, 1 foot 3 inches by $8\frac{1}{2}$ inches by $10\frac{1}{2}$ inches. One side is ornamented with the common device of two circles containing sexfoils inside panels formed by zigzag lines.

V.—2 feet $4\frac{1}{2}$ inches by 1 foot by 1 foot 2 inches. One side is ornamented with an unusually beautiful design. In the centre is an acanthus with on each side a circle containing an eight-leaved flower. Round the panel is a simple but very decorative pattern.

VI.—2 feet $2\frac{1}{2}$ inches by 11 inches by 1 foot 2 inches. The surface of this ossuary is painted yellow. One side is ornamented with two circles containing twelve-leaved flowers, in a panel defined by zigzag lines.

VII.—This ossuary (2 feet $5\frac{1}{2}$ inches long by 11 inches by 1 foot) is ornamented on both sides, one end, and the lid. On the other end is an inscription. The ornamentation on one side, the

end, and the lid consists of roughly painted red lines, forming zigzags and frets. The ornament of the remaining side consists of four small circles containing sexfoils within panels, all painted.

The inscription at the other end of the ossuary, which was referred to on p. 93 of the *Quarterly Statement* of January, is as follows :—

ΟCΤΑΤΩΝΤΟΥΝΕΙΚΑ
ΝΟΡΟCΑΛΕΞΑΝΔΡΕΩC
ΠΟΙΗCΑΝΤΟCΤΑCΘΥΡΑC

נקר אלכסא

which has been interpreted as meaning, "The bones of the family of Nicanor of Alexandria," with "Nicanor Aleksa" in Hebrew letters underneath.¹ This gives the name of the man to whose family the tomb belonged.

The cross in the facsimile (p. 126, Fig. 2) has no connection with the inscription; it corresponds to a similar mark on the lid of the ossuary, showing the proper way to turn it in placing it in position. At the opposite ends of both ossuary and lid is a small hole like a finger-print, for the same purpose.

That the tomb was designed locally is shown by its general correspondence with the main features of tombs of the same period elsewhere in Jerusalem. It is possible, however, that some of the workmen employed were not natives of the country; the pick-marks in places show that in cutting the lower parts of some of the chambers the workmen stood and stooped, and did not squat as an Oriental labourer naturally would do.

There are two plain crosses, one cut over the inside of the entrance to Chamber-group II, and the other over the doorway, *b*, in the same group. These possibly indicate that the tomb continued in use by the family after its conversion to Christianity. An alternative explanation—the reappropriation of the tomb by Christians—seems less probable on account of the ossuaries of the original proprietors remaining in the tomb until its recent discovery.

The following list of measurements of the various chambers may be useful :—

¹ See above, p. 126 *sqq.*

	Length.		Breadth.		Height.	
	ft.	ins.	ft.	ins.	ft.	ins.
<i>Chamber-Group I.</i>						
Central chamber	9	11	{ 9 2— 9 8½ }		6	9
1st side chamber (left of entrance)..	9	6½	3 2		2	10
2nd „ „	9	0	5 2½		3	2
3rd „ „	9	10	5 1		3	4
4th „ „	9	11½	4 11		3	5
<i>Chamber-Group II.</i>						
Central chamber	{ 14 4— 14 10 }		12 5		7	10
Chamber <i>a</i>	10 2		{ 4 4½— 5 4 }		3	9
Passage <i>b</i>	9 5		5 0		{ 3 9— 7 0 }	
Inner chambers <i>b</i> (right hand) ..	7 8		6 0		5 0	
„ „ (middle) ..	9 11		8 5		6 3	
„ „ (left hand) ..	9 0		8 3		5 5	
Chamber <i>c</i>	9 6		3 3		3 2	
„ <i>d</i>	9 10½		7 9		5 8½	
Passage <i>e</i>	8 8		3 10		{ 2 11— 6 6 }	
Chamber <i>b</i>	7 2½		{ 7 0— 7 4 }		6 0	
Inner chamber <i>f</i>	9 4		9 2		6 0	
Chamber <i>g</i>	9 11		3 8		3 5	
Passage <i>h</i>	10 2		5 0		{ 3 9— 6 11 }	
Inner chambers <i>h</i> (left hand) ..	7 2		3 2		3 6	
„ „ (central) ..	{ 7 7— 8 0 }		7 10		6 3	
„ „ (right hand) ..	6 9		3 7½		3 9	
Chamber <i>i</i> , original dimensions ..	8 2		0 5		3 8	
„ as altered	8 2		0 5		{ 6 2½— 7 3 }	
Sarcophagus chamber.. .. .	7 3		6 11½		6 0	
<i>Chamber-Group III.</i>						
Central chamber	10 6		10 4		8 3	
1st side chamber (left of entrance) ..	8 9		4 0½		2 9	
2nd „ „	7 10		4 9½		2 7	
3rd „ „	8 4		3 11½		3 1½	
4th „ „	8 2		{ 2 11— 3 5½ }		2 9½	
5th „ „	7 10		2 8½		2 9½	
Sunk chamber under vestibule ..	7 8		2 4		2 8	
„ under chamber.. .. .	7 11½		2 9		2 8	
<i>Chamber-Group IV.</i>						
1st chamber	7 4		6 11		5 11	
2nd „ „	6 11½		6 11		5 6	
1st kôk (left from entrance).. ..	5 8½		1 7		2 11	
2nd kôk	5 11		1 6½		3 0	
3rd kôk.. .. .	5 6½		1 5		3 3	
Vestibule	36 5		9 11		9 9	

¹ These measurements vary owing to irregularity in the chamber.

ANOTHER PHOENICIAN INSCRIPTION FROM THE TEMPLE OF EŠMUN AT SIDON.

By Rev. H. PORTER, Ph.D., Syrian Protestant College, Beirût.

THE following inscription is one of a series discovered during 1900-01 among the ruins of a temple in the environs of Sidon, which is determined by the inscriptions themselves to be the temple of Ešmun. A description of these ruins was published by Macridy Bey, who excavated them, in the *Revue Biblique* for October, 1902.¹ He published also in the same number of the *Revue* two inscriptions, which were edited and explained by M. Lagrange. Four other inscriptions from the same place, and of practically the same contents, were published by M. Ph. Berger in a *Mémoire* to the *Académie des Inscriptions et Belles-lettres* in 1902 (tom. xxxvii). A seventh of similar import was published in the *Jour. of the Am. Oriental Soc.*, by Dr. C. C. Torrey (vol. xxiii, first half, 1902).

All these inscriptions differ only in minor particulars, as will be seen by referring to the publications mentioned. The inscription which is here presented is shorter than the others but differs from them in some important points. I obtained the inscription in Sidon, in July, 1902. Whether it was discovered later than the others I am not able to state, as I had no communication with the discoverer, but there is no doubt of its origin from the temple or of its genuineness. I examined it thoroughly before I purchased it, and it has since been examined by Dr. Schroeder and by Dr. Rouvier, and both these gentlemen, who are well qualified to judge, regard it as genuine. The face of the stone and the letters exhibit unmistakable marks of antiquity, and the letters still show traces of the red ochre with which they were originally coloured. The stone is very friable, and was broken evidently in detaching it from the block of which it formed a part. The broken edges and the back of the stone show a freshness in marked contrast to the face. The block is 0.77 by 0.41 m., and the lines of the inscription are from 72 to 74 cm. in length. The beginning of the first line is broken and so

¹ [Some account of the present inscription appears in the July number of the *Revue Biblique*, pp. 417-419. Mr. Porter's article, it may be mentioned, was received at the beginning of May.—ED.]

damaged as to be indecipherable. The break is an old one, as the appearance of the surface there is similar to the rest of the face of stone. The height of the long letters is from 5 to 7 *cm.* The three lines taken together occupy about 25 *cm.* There are 16 letters remaining in the first line and space for six more, reckoning from the beginning of the second line, which contains 21 letters, and the third 19.

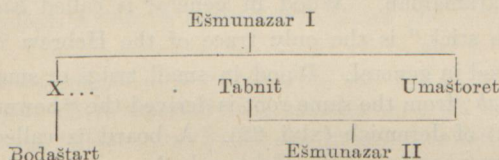
There can be no doubt about the reading of the letters which remain. The break at the end of the first line has probably carried away one letter, which may, however, be easily supplied. The reading in square letters is as follows:—

... תו בן צדקיתן מלך מלכ[ם]
 בן בן מלך אשמנעור מלך צדנם
 הבת ז בן לאל[י] לאשמן שר קדש

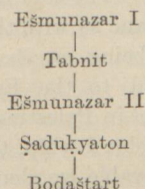
..... "son of Šadukyatōn king of kings
 son of the son of king Ešmunazar king of the Sidonians
 built this temple to [his] god, to Ešmun holy prince."

In the other copies of this inscription the first line has "King Bodaštart king of the Sidonians son of the son," &c., and the lacuna of the first line of the above would just contain this name, but the (ר) which follows presents a difficulty. If we read "Bodaštart and the son of Šadukyatōn," it will not correspond to the rest of the inscription, which requires a singular subject. It is difficult to construe the (ר) on any supposition, and I am inclined to regard it as an error of the engraver. The first line of the inscription is quite different from all the others as far as known to me, and it is altogether remarkable. We have here a new name in the list of kings of Sidon, presumably the father of Bodaštart, whose name is unmentioned in all the other copies. It has been inferred from this that Bodaštart's father did not reign, but if we have here the name of his father he not only reigned but assumed the title of "king of kings," not known to have been assumed by any other one of his dynasty. It must refer to a period when Sidon held the hegemony of some of the Phœnician towns, and it is difficult to reconcile this with the condition of things under the rule of the Persian kings or during the period of the Ptolemies, in one of which periods it has generally been supposed that the dynasty of Ešmunazar should be placed. If the title is not a mere vainglorious boast it

must refer to a revolt against the authority of Persia when a king of Sidon assumed the suzerainty of the Phœnician towns, or it may have been in the period previous to the Persian conquest, when Babylon was very weak, subsequent to the reign of Nebuchadrezzar. Sidon was then the leading state, as Tyre had sunk into the background after the siege it underwent in B.C. 598-585 by Nebuchadrezzar. This would, however, place the dynasty of Ešmunazar much earlier than has been supposed possible. The name of this king, *Šadukiyaton*, or *Šadikiyaton*, conforms in its composition to other names we have in Phœnician inscriptions (cf. *Pumiyaton* and *Melekyaton*, *C.I.S.*, i, 11), and if we have in him the father of Bodaštar we can fill out a gap in the dynasty of Ešmunazar. The succession as arranged by M. Berger in his *Mémoire* is as follows:—



If our *Šadukiyaton* was the father of *Bodaštar* we have the place of X filled. But it is conceivable that the Ešmunazar mentioned in the inscription is the second of that name, and in that case we should have the succession as follows:—



But it is difficult to find space for such a dynasty any time subsequent to the days of Nebuchadrezzar so as to accord with the known facts in the history of Phœnicia. We must await further light before definitely assigning the chronological position of these kings.

THE IMMOVABLE EAST.

By PHILIP G. BALDENSPERGER, Esq.

(Continued from p. 170.)

(q) THE carpenter or joiner (*najjâr*) in a country which, like Palestine, has not enough wood for big constructions, is called upon to make small articles only—doors, windows, cradles, low tables, small chairs, chests for the women, and the like. The short Caramanian boards of *Katrânî* wood used to be imported from Asia Minor by Mersina. Now long, broad boards are imported from Trieste, Marseilles, and Sweden; they are usually a softer wood than the Caramanian. Wood in general is called *khašab*; ‘*aṣah* (عصا) “the stick,” is the only trace of the Hebrew ‘*es*, which is used for wood in general. Wood in small twigs or small branches is called *ḥaṭab*; from the same root is derived the “hewers of wood” (*ḥôtēbē* ‘*ēšim*) of Jeremiah (xlvi, 22). A board is called *lôḥ*, with which we may compare the Hebrew *lûaḥ*—e.g., Cant. viii, 9 (“a board of cedar”).

To the Arabian joiner the most indispensable tool is the adze, which is called *ḡaddûm* in Palestine, but in Egypt *muḡshut*. This instrument was used before the introduction of the European plane, which is called *fârat*.¹ The soft European wood cannot be so easily smoothed with the plane as with the adze. The saw is called *munshar*, the Hebrew term being *massôr* (Isaiah x, 15). The awl is a very different instrument to the European one; it is called variously *mekdah* and *barîmet* in Palestine, and *mithkâb* or *kharbar* in Egypt. The handle resembles a whip, the leather strap of which is twisted once round the movable wooden handle of the iron borer, and the *fiddling*, so to speak, drives the borer into the wood.² The hammer is called *shâkûsh*, *maṭrakat*, or *medkat*. The *ḡaddûm*, however, is mostly used for this purpose.³

¹ The Hebrew term is *maḡšû'ôth* (in the plural) which occurs only in Isaiah xlv, 13 (E.V. “planes”).

² The Hebrew verb for “to bore” is *nâḡab*—e.g., of a hole in a chest (2 Kings xii, 9 [10]).

³ The chief Hebrew terms are *maḡḡâbah* (Jer. x, 4), used also by joiners, stone-masons, and smiths (1 Kings vi, 7; Isaiah xlv, 12); and *paṭṭish* (Isaiah xli, 7; Jer. xxiii, 29). [From the former of these words the name “Maccabee” has been frequently, though not perhaps correctly, derived.—ED.]

The pincers are called *kammáshat* or *kalbatain*. They are not mentioned in the Bible, though some translate *mū'asād* (מַעְסָדִים, Isaiah xliv, 12) by "tongs"; the word, perhaps, means rather a vice. The vice is called *mekbas* or *melzamet*, and is employed by both the joiner and the smith.¹ The file (*mebradd*) is naturally a very necessary instrument. It was, doubtless, known to the Israelites, but it is very uncertain whether it is to be found in 1 Sam. xiii, 21. The whole passage is very obscure and difficult. The square is called *záwíet*. The nails now in use are of two kinds: those of home manufacture, *masámír balady*, and the European nails, *masámír 'ibret*.²

The joiner makes wooden locks and keys, *sukarat* (from a root "to shut"), and *meftáh* (from a root "to open"). The turner and engraver, called *kharráz*, is sometimes a joiner also, as both work in wood.

(r) The weaver (*hā'ík*) is well known, not only in towns but also in the villages, where especially the mantles ('*aba*, pl. '*aby*) are made and sold to the fellahín, yet by far the greater number of them are imported, many from Syria; the dark blue ones, called *shálet*, on the other hand, come from Egypt. In the Jewish colony of Jahúdiyeh, in the plains of Sharon, I saw a Russian-Polish Jew who was a weaver of the '*aba*. Cotton was also woven in times past, and the strong home-made *khám* was much appreciated, until at length the English calico superseded them in the market of Palestine. The Indian muslin (*baft hindy* or *shásh*) is generally used for the turbans of the literatí and Imams.

The weaver was indispensable to the Israelites, who wove their own clothes, as strange clothes were forbidden. The weaver Aholiab, of the tribe of Dan (Ex. xxxv, 34, 35), who furnished fine curtains (Ex. xxvi, 1-14) for the tabernacle, must have learned his trade in Egypt. There are several references to weaving in the Bible (Ex. xxxvi, 8; Job vii, 6, &c.).

The merchant, in a general sense, is called *tájir*, but the cloth merchant or draper, who sells mantles, all kinds of calico, muslin, cloth, velvet, &c., exclusively, is called *khawája*—the word commonly employed before a name, and now equivalent to "Mr."

¹ The Hebrew in Isaiah xliv, 12 (see above) might mean, therefore, the iron in the vice; and in Jer. x, 3, the preposition could equally well be rendered by "in" and not "with."

² Cf. the Hebrew term *masméreth* (1 Chron. xxii, 3).

This has not always been so, the real honorary title being *Sayid* (*Said*) in cases where there is no other already in existence. *Khawāja* was applied to any one who was well clothed and of independent means, and as the cloth merchant has little to do but to sit on his elevated seat and handle stuff, the name passed over to Europeans and to the Arab Christians, and is now in use everywhere; Effendi being more commonly reserved for Moslems and government *employés*.

(s) The oil and soap manufacturers (*sabbân* and *ṣawābînî*) always carry on their trade in one huge building, which is to be found in all Palestinian towns. Inside the building are immense cisterns to receive the oil, and stables to hold many animals are behind the oil presses. There is but one exit, the great gate, behind which the master of the establishment squats before an iron safe, controlling the movements and the going in and coming out of his establishment. Oil is brought from the surrounding villages, and as the distance may be too far to go home again the same day, the men and animals have free lodgings in the establishment. Everyone who has visited or lived at Jerusalem knows the immense ash-hills north of the city, near the tombs of Queen Helene ("tombs of the Kings"), the refuse of the ancient soap factories. At the present day the industry flourishes more particularly in such olive-grown centres as Gaza, Lydda, Ramleh, and especially Nâblus. The owners are very rich, some even are reputed millionaires. Second-class oil—that is, oil which has been lying in the olive mills for months on the floor in the olives waiting to be pressed, or simply the badly-pressed refuse of olives—is used in the manufacture of soap. The owners are not always to be recognised, as they often appear in workmen's dress, and sleep at night by the gate guarding the safe in which is stored their wealth. All kinds of gold and silver coins are hoarded: English, French, Russian, and Turkish pounds, "each after its kind," as well as the Medjidies and other Turkish silver money.

It is in the olive regions that the wealthiest people are generally to be found; they are not so much farmers as manufacturers. They have a bad name for their avarice, perhaps wrongly, for it is hard to tell the difference between a miser and one who economises earnestly. It is related that a rich Nâblus oil merchant found a dead mouse in his oil cistern one day; unfortunately it was seen by others, and the oil accordingly declared unclean; as

the case was being brought before the judge, the owner quickly swallowed the mouse, and no proof being forthcoming, he denied having seen a mouse, and thus saved hundreds of measures of oil, which, according to Mohammedan law, would have been unclean.

An equally miserly Christian soap manufacturer and money-lender of Ramleh—so the story goes—was out in a village collecting money some time back in the seventies of the eighteenth century. To get rid of him the wily fellahin accused him of having “cursed the religion.” In those days this crime was considered as deserving capital punishment. He was arrested and brought to Jerusalem, tried, and found guilty—thanks to the slyness of an official who had received a present—of having cursed the religion of the fellahin only. He was therefore condemned to three years’ banishment at Aleppo. “Cursing the religion” led to many judicial errors and abuses—for how could a Christian accused by a Mohammedan prove his innocence? a believer never lies—accordingly the penalty has had to be revised, and it is no longer considered a capital crime.

Oil and soap are exported into Egypt, where olives do not grow to any extent. The oil traffic between Egypt and Tyre has existed since the days of Ezekiel (Ezek. xxvii, 17). In early Israelitish days water—or, in winter, snow—alone was used for washing purposes. In later days, however, nitre and *bôrith* were employed (Jer. ii, 22; Mal. iii, 2). What was this *bôrith*? “Soap” (so it is translated) was not known. Either a plant of grey-white appearance, growing on the banks of the Jordan, used by the Bedawin, may be meant, or it is some cleansing mixture. The radical *b-r* means *clean* or *white*, and can thus refer to some *white* plant or any *clean* thing.

(t) The *mukâri*, also called *baghghâl*, is both owner and driver of horses and mules, and is a useful personage who in time past was quite indispensable to travellers in the East before the carriage roads were made. The inhabitants of Neby Dâûd, just outside the Gate of Zion, were formerly the *mukâris* of Jerusalem, but they have long ago ceased to be exclusively muleteers. In a caravan the *mukâri* is responsible for the food and lodging of the animals which are under his charge. Jaffa has also a considerable number of *mukâris*, and Ramleh and Lydd are essentially *mukâri* towns, though not for the conveyance of travellers, but of luggage and vegetables, which the Jerusalem *mukâris* never carry. Nowadays these *mukâris* are less frequently employed, except for long journeys, beyond Jordan,

south of Hebron, or north of Jerusalem. The German settlers run their carriages along the sea front from Gaza to Haifa on tracks in the sand, whilst inland the roads through the rocky and mountainous country are more difficult, and in spite of the great danger of the journey, are becoming more and more popular. The roads are very bad and the carriages high, so that they abound with broken carriages and unfortunate travellers, yet no modern traveller now hesitates to travel by this unsafe way. Fatalism finds its way everywhere.

The Armenian and North Syrian pilgrims, who formerly came to Jerusalem mounted on huge mules through the land from north to south, now all embark at the ports of Alexandretta and Lâdikiyeh (Laodicea), and the picturesque caravans with the suggestive tinkling of bells have disappeared. The pilgrimage of 15-20 days has now been reduced to a mere nothing—a day or two to the nearest harbour, a night or so in the steamer to Jaffa, and a few hours by rail to Jerusalem are sufficient to obtain the title of Hāj (حاج), which the Christians of the north, also, receive after a Jerusalem pilgrimage.

The vegetable *mukârî* barely earns enough for himself and his mule or donkey—for he rarely has more than one. About half a mejidi (= two shillings) for a load from Ramleh to Jerusalem is all he receives, and this entails a journey of 90 miles there and back, which he generally accomplishes in 24 hours. He rarely finds a load to take back with him, as Jerusalem exports are few and far between, and are generally sent by camel direct to Jaffa.

The *mukâris* of Ramleh and Lydd merit the palm of ignorance and stubbornness of all the inhabitants of Palestine—they can hardly calculate beyond their own immediate wants and those of their donkey, in whose company they pass almost all their lives. Ophthalmia has its seat in those towns, and at least 90 per cent. of the *mukâris* have defective eyesight. They are far removed from the bright, picturesque *mukâris* of bygone days, which are so fast disappearing now. These wore a short embroidered jacket, with long sleeves dangling over the arms, which were slit open on the lower side, and only covered the arms when hanging along the body. Their broad breeches and gaiters reached to the knees, and were all of the same thick coarse woollen cloth with black embroidery. Red shoes, a small woollen cap of the same pale yellow colour as the rest of his garb, and a tight turban completed

the sum and total of his dress. They resembled, but for the bright colours, the "kawasses" of the Consulates in the East.

(u) The public crier receives different names according to the nature of his business. Thus, he may be simply *munádi* or *munabih* (منبأ), when he advertises anything or announces the loss of an object or an animal; or *dallál* or *zá'id* (أيد), when acting as auctioneer. The *munádi* is employed by anyone who wishes to make known some announcement, but a beshlik or so must be paid to the police before proceeding further. A man may have lost his grey donkey and will tell the crier to call it out. The announcement is as follows: "O good people, who pray to Mohammed, who has seen a green (grey) donkey?" (*Yâ nâs el-halâl. Yâ mâ tašallâ 'alla Mohammed. Min shâf ehmar akhdâr?*) Then follow particulars, cut ears, pack-saddle, &c., ending up with: "The reward is a quarter of a mejidi and a piece of soap." (*Walhalawân rubê' mejîdi wa fâlakat šabôny.*) This is repeated in different quarters of the town, especially where public gatherings are numerous, until the missing object is found, or an address is given where it is to be returned.

The public crier was known in Israel, when news had to be made known. The *kôrê* (קורא) was called upon to announce it either by the voice alone (Jer. ii, 2; Isaiah xl, 6, 9), or with a trumpet to gather the people before making known the tidings (Jer. iv, 5). So in the South of France the public crier summons people with the trumpet before he reads.

The *dallál* (auctioneer) carries the object high in his hands so that everyone may see it, and walks up and down the street, calling out the offer anyone may have made. This practice may have been introduced by the Spanish Jews, for instead of using the Arabic words for the first, second, and third bid, he says *una*, '*ala una* (one), '*ala due* (two), and '*ala tre* (three). Animals for sale by auction are also led up and down the street, and their qualities praised, and so forth. Mohammedans or Christians are sometimes employed, though the auctioneer is more often one of the Sephardim Jews.

(v) The cotton-carder (*hallâj*) is generally an Algerian Jew, who carries about with him his big bow and wooden mallet to card the cotton and to make old covers, in which art he is a past master. The covers are very thick, stuffed with cotton between two pieces of white calico for the lower part, and print of very bright colours for

the upper part. This is called *lehâf*, and is to be kept distinct from the thin and simple grey wool blanket (*herâm*). The thick *lehâf* is perhaps similar to that used by Jael, Heber's wife, to cover the fugitive Sisera when he came to her tent (Judges iv, 18, *sēmikâh*). The grey blankets take their name from their being taken to Mecca and used in the religious rites (*ihrâm*). If the Hebrew *marbad* (Prov. vii, 16 ; xxx, 22) may be derived from its grey colour (Ar. *بد*), it is possible that the Israelite women wore such garments in their homes. The carders have also shops where the cotton, white as snow, may be seen piled up in huge baskets, ready for sale. The carder also goes calling round at the houses, cards the cotton in the courtyard, and makes the fresh covers in a very short time.

(v) The *ṭarbûsh-ironer* (*kawi*) has a small shop and several irons (*kâleb*), always ready on the fire to iron the red caps of Turkish introduction. The more conservative shopkeepers and workmen have not as yet adopted the elegant Turkish cap, but hold fast to the old round form which is known as Tunisian and never needs ironing. The Turkish *ṭarbûsh* is worn by all civil and military officials as well as by native Christians. With this cap there is a graceful black silk tassel with woven separate threads, which it is fashionable to lengthen or shorten, according to the wearer's fancy, so that it may either be seen dangling wildly, or hanging quietly down the side of the cap. Most turban wearers, however, have kept the old style of North African *ṭarbûsh* with its fleecy blue silken tassel, but some have substituted the Turkish cap, and elegantly wind a snowy white muslin turban of reduced dimensions round the head. The Armenians, who till lately had not the right to wear the red *ṭarbûsh* (on account of its being a sacred colour) but had a black one without tassel, have now also adopted "everybody's" style, so a man's nationality is no longer so easily distinguished by his outward appearance. Strange clothing (*cf.* Zeph. i, 8) was never in favour, and, with the exception of Beirût, Jerusalem and Jaffa are the most progressive towns of Syria. The ironer is generally a seller of tobacco also, though since it has become a monopoly only tobacconists are now allowed to sell it. Formerly the tobacco, *tutun* (the Turkish name) was hung up in strings, and cut fine or coarse, according to the taste of the buyer, on the cutting machine ; but now that it is put up in packets these machines are forbidden—at least openly.

Tobacco is more generally known amongst the people as *dukhân*; i.e., smoke. There are different kinds of native tobacco: the *balady*, the *hassanbaki*, introduced by Hassan Bek; the *Abû Rîha*, odoriferous, "father of smell," and so forth. Tobacco is grown in the Philistine towns and villages, and controlled by special employés. The leaves are hung together in long strings and exposed upon the flat house-roofs to dry before they are despatched. All Arabs smoke pipes, and in the towns cigarettes. A considerable trade by smuggling was carried on, therefore, as all Jerusalem gates, except the Jaffa Gate, were shut up by night; the whole space from Tancred's heights to the Zion's Gate, by the Damascus and St. Stephen's Gates, was virtually deserted by night. Fierce contests between Custom House officials and smugglers were carried on in and about the north-east corner of the town, and many curious, sometimes tragic, scenes happened. A renowned smuggler called on an official known for his zeal, and offered to show him a party of smugglers at work, provided he agreed to come alone, and then seize them at leisure. The bargain was accepted, a spot on the eastern wall indicated, and official and smuggler proceeded thither. The smuggler hailed his comrade in the dark night, and invited the official, who had kept silent, to descend by a rope. The latter agreed. Accordingly he let him down, but when he was halfway he said, "Now you are safe, you can see how we draw up the sacks of tobacco," thus faithfully keeping his promise to show him how they worked. When the operation was ended, the smugglers quietly trotted off with their wares, leaving the unfortunate official to meditate on the trustworthiness of smugglers. The official was rescued next day by the soldiers of St. Stephen's, who were informed by passers-by of what had happened. Pursuit of the smugglers was without avail. "I have neither seen nor heard" was the impudent answer to all inquiries.

Tobacco thieves in the plains have conceived an ingenious plan of stealing the long strings of leaves from the house-tops. The *hardûn*, the well-known Palestine stellio-lizard, has very long claws and a hard scaly tail, and the thieves accordingly take several *hardûns* and bind a long thread to their tails and throw this strange fishing-tackle near the tobacco. The frightened lizard clutches wildly at the plants and the thief pulls all to him, thus noiselessly possessing himself of the desired weed, and goes off without awaking the owner. In this manner does the lizard unconsciously become the thief's helpmate.

Snuff (*sa'ud*) (سعود) is also sold and indulged in by all classes, especially elderly men and women, who also smoke the *arghileh*.¹ The *tonbak*, or Persian tobacco, for the *arghileh* is sold in large yellow-brown leaves, and is crushed and rubbed in an iron sieve in the presence of the buyer. The *tonbak* is carried about by *arghileh* smokers, and for five or ten paras the pipes in the coffee-houses are filled and loaned. Cigars of European make, though also sold by tobacconists, have not found much favour with the Arabs, who prefer the small cigarette, *sikâra* (سيكاره). Everyone knows how rich the Arabic language is in the most polite expressions. A smoker may offer his tobacco pouch with the word *deffadal* (تفضل): "Do me the favour." After making the cigarette, the receiver will say '*âmer* (عامر), "may it flourish" (*i.e.*, have always tobacco to offer), whereupon the giver will say *min khêrak* (من خيرك), "from your property, or liberality." The other will again answer, *khêr allah* (خير الله), "God's goods," and so forth. Then he will offer him a light and say *yekhfik sharha* (يخفيك شرها), "may you be concealed from its (the fire's) evil," and the other replies *walâ takassî harha* (ولا تقاسى حرها), "neither may you tell (know) about its heat."

(To be continued.)

THE SITE OF THE CHURCH OF ST. MARY AT JERUSALEM, BUILT BY THE EMPEROR JUSTINIAN.

By Colonel C. M. WATSON, C.B., C.M.G., R.E.

(Continued from p. 257.)

WE now come to the period when the great Basilica of St. Mary was erected at Jerusalem by the Emperor Justinian in the first half of the sixth century. As I have already remarked, the idea of building this church was not due to the Emperor. It was suggested to him by St. Saba, one of the most renowned ecclesiastics of Palestine, whose name has been preserved in the title of the well-known monastery of Mar Saba, which stands on the road from

¹ See *Quarterly Statement*, p. 70.

Bethlehem to the Dead Sea. In the life of St. Saba, written by Cyril of Scythopolis, we are informed¹ that in an interview which he had with the Emperor Justinian he begged the latter to establish a hospital in the Holy City for the nursing of sick strangers, and to build and adorn the new Church of St. Mary, which had already been commenced by the Archbishop Elias. The result of this petition to the Emperor is given by Cyril in the following words:—
 “Moreover, in accordance with the holy old man’s third request he (*i.e.*, Justinian) founded a hospital in the midst of Jerusalem. It contained at first 100 beds, and he set apart for it a clear annual revenue of 1,850 pieces of gold. Afterwards he ordered that the hospital should contain 200 beds, and added as much more clear and inalienable revenue thereto. He also most zealously fulfilled the old man’s fourth request, and sent to Jerusalem one Theodorus, an engineer, to the end that he might build the new church of the Holy Mother of God, the ever-Virgin Mary; and he gave orders to the farmers of the revenue in Palestine to provide money for the building. He gave supreme authority over the matter to the Archbishop Peter, but ordered Barachus, the Bishop of Bacatha, to overlook the work of building. Thus, through much zeal and many hands the new church of the Holy Virgin was in 12 years built and fitted with all due ornament. It is needless to dilate upon the size of this holy temple, its radiant glory, and its costly ornament, seeing that it is present before our eyes, and excels all the ancient spectacles and wonders which man used to admire of old, and of which the Greeks have told us in their histories.”

This interesting account of the building of St. Mary’s Church does not help much as regards fixing its site. The only hint that is given is that the hospital was in the midst of Jerusalem, which would certainly seem to imply that it was inside the city walls.

The next and fullest account of the Church of St. Mary is that given by Procopius, which I have already quoted (*see* p. 250 *sqq.*). I have also shown that although the site cannot be definitely fixed from his description, yet it applies better to Mount Sion than to the Temple area.

In a tract, entitled the “Breviary of Jerusalem,” there is a description of the holy places. The date is not certain, but it must have been written about the time of the Emperor Justinian. In this work the account of the buildings on Mount Sion is as follows²:—

¹ *Palestine Pilgrims’ Texts*, vol. xi. “St. Saba,” p. 18.

² *Ibid.*, vol. ii. The “Breviary,” p. 16.

"Thence you go to a very great basilica on the holy Sion, wherein is the column at which the Lord Jesus was scourged. One may see there the print of His hands as He held it, marked as deep as though the stone were wax. Thence you come to the place of sacrifice, where is the stone with which St. Stephen was stoned. In the midst of this church is the crown of thorns which Jesus received. And there is the lamp (by the light of which) He taught His disciples after He had supped. There is the rod (with which He was scourged) enclosed within a column of silver. Thence you go to the house of Caiaphas, where St. Peter denied; where there is a large church dedicated to St. Peter. Thence you go to the house of Pilate, where he delivered over the Lord to the Jews after He had been scourged; where there is a large basilica, and in it there is a chamber which is where they stripped Him and He was scourged; it is called St. Sophia."

If there had been a great basilica built or building in the Temple area at the time the "Breviary" was written, it is difficult to understand why it was not mentioned. Whereas, on the other hand, if the basilica of Justinian was on Mount Sion, the explanation is simple.

The next author from whom I shall quote is Antoninus Martyr, who visited Jerusalem about A.D. 570. His story was evidently written from memory and is not quite clear, but it gives much useful information. It is interesting to note how the number of relics shown on Mount Sion was steadily increasing. He wrote as follows¹ :—

"Thence we come to the Basilica of the Holy Sion, where are many wonders, amongst which is the corner-stone mentioned in Scripture, which was rejected by the builders. When the Lord Jesus Christ entered that church, which was then the house of St. James, He found that shapeless stone lying in the midst; He lifted it up and placed it upon the corner. You take this stone and lift it in your hands, and place your ear upon the corner itself, and there will be a sound in your ears like the voices of many men. In that very church is the pillar upon which our Lord was scourged, upon which pillar is the following mark: when He embraced it His breath imprinted itself upon the very stone; and His two hands, with both their palms and fingers, are to be seen upon the stone, so that a measure is taken from thence for various

¹ *Palestine Pilgrims' Texts*, vol. ii. "Antoninus Martyr," p. 18.

weaknesses, and those who wear it round their neck are healed. Upon the pillar itself is the horn with which the kings and David were anointed. There is likewise the crown of thorns with which our Lord was crowned, and the spear which was thrust into His side, and many stones with which Stephen was stoned. There is also a pillar upon which the cross of the blessed Peter, upon which he was crucified at Rome, was placed. There, too, is the chalice of the apostles, with which, after our Lord's resurrection, they used to celebrate mass, and many other relics which I have forgotten. There is a convent of maidens, and there I saw a human skull enclosed in a golden case, adorned with precious stones, which they say is that of the martyr Theodota, from which many drink water for a blessing, and I drank.

"From Sion we came to the Basilica of the Blessed Mary, where there is a large congregation of monks, and where are also hospices (for strangers, both) for men and women. There I was received as a pilgrim; there were countless tables, and more than 3,000 beds for sick persons. We prayed in the Prætorium, where the Lord was tried, which is now the Basilica of St. Sophia. In front of the ruins of the Temple of Solomon, under the street, water runs down to the fountain of Siloam. Near the porch of Solomon, in the church itself, is the seat upon which Pilate sat when he tried our Lord. There, also, is a square stone, which used to stand in the midst of the Prætorium, upon which the accused was placed during his trial, that he might be heard and seen by all the people. Upon it our Lord was placed when He was tried by Pilate, and there the marks of his feet still remain."

There can, I think, be little doubt that the Church of St. Mary, here described, with the hospice and hospital, was the basilica built by Justinian. It will be observed that the church is mentioned in connection with the Prætorium and Church of St. Sophia, which, as I have already pointed out, were most probably on Mount Sion. The remark as to the water flowing down to Siloam reads as if it were made by an observer, looking from Mount Sion across the valley to the site of the old Temple. If, on the contrary, Antoninus had been describing a church close to the Temple, he would have worded the description differently.

Not long after Antoninus Martyr visited the holy places a bad time came for Jerusalem. In A.D. 614 Chosroes, the King of Persia, invaded Syria and captured Jerusalem, massacring a great

number of the inhabitants. In the Annals of Eutychius the event is described as follows¹:—

“Now when he (*i.e.*, Chosroes) came to Jerusalem, first of all he destroyed the Church of Gethsemane and also the Church of Helena, both of which remain in ruins to this day. He also destroyed the Churches of Constantine, that of Golgotha and of the Holy Sepulchre; he set Golgotha and the Holy Sepulchre on fire, and destroyed the greater part of the city as well, while the Persians and Jews together slew innumerable Christians. These are the corpses which lie in the place at Jerusalem called Mamela. After the Persians had burned, wasted, and slain, they went away, leading captive Zacharias, the Patriarch of Jerusalem, together with many others.”

In this account there is no mention made of the Churches of St. Mary and of Sion, so that it is not possible to say how far they were destroyed by Chosroes.

The churches round the Holy Sepulchre were restored by the Abbot Modestus, who was made Patriarch by the Emperor Heraclius when he visited Jerusalem after defeating the Persians. In A.D. 636 Heraclius in his turn was overcome by the Mohamedans, who conquered Syria. In A.D. 637 Jerusalem capitulated to the Caliph Omar, who treated the Christians with leniency and left them their churches, while taking for the Mohamedans the site of the Temple and surrounding area. In the account of the taking of Jerusalem by Eutychius² there is no trace of there being a church in the vicinity of the Temple, and it is difficult to understand why no mention should have been made of the Church of St. Mary if it had been, as generally supposed, on the south side of the Haram area.

The first account by a Christian pilgrim after the taking of Jerusalem by the Mohamedans is that of Bishop Arculfus, who visited the Holy Land about A.D. 670, and after his return dictated an account of his recollections. At that time the Dome of the Rock had not yet been built on the site of the Temple, and the information he gives as to the Temple area is as follows³:—

“But in that renowned place, where once the Temple had been magnificently constructed, placed in the neighbourhood of the wall

¹ *Palestine Pilgrims' Texts*, vol. xi. “Eutychius,” p. 36.

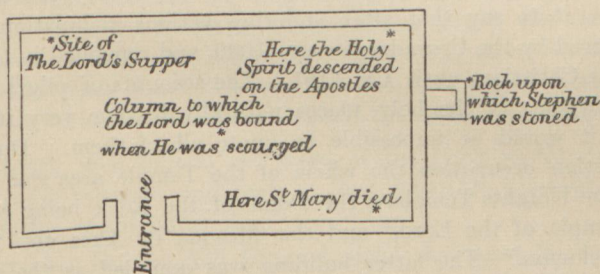
² *Ibid.*, vol. xi. “Eutychius,” p. 66.

³ *Ibid.*, vol. iii. “Arculfus,” p. 4.

from the east, the Saracens now frequent a four-sided house of prayer, which they have built rudely, constructing it by raising boards and great beams on some remains of ruins; this house can, it is said, hold 3,000 men at once."

Now, if the Church of St. Mary had been in the vicinity, it seems likely that the Saracens would have used it, and not built a temporary wooden mosque, as it is most improbable that the church so magnificently built by Justinian could have been reduced to "some remains of ruins" during the very short stay of the Persians in Jerusalem. The ruins are more likely to have been some remains of the royal cloister of Herod's Temple. Arculfus gives a short account of Mount Sion in the following words¹:—

"Mention was made of Mount Sion a little above, and here a short and succinct notice must be inserted of a great basilica constructed here, a drawing of which is given below.



"Here is shown the rock upon which Stephen, being stoned without the city, fell asleep. Beyond the great church described above, which embraces within its walls such holy places, there stands another memorable rock, on the west side of that on which, as is said, St. Stephen was stoned. This apostolical church was built of stone on a level surface on the higher ground of Mount Sion."

In another MS. of Arculfus this paragraph reads as follows:—

"After this the sainted Arculfus writes of that place where the Lord supped with His disciples, and where the Holy Ghost descended upon the apostles on the holy day of Pentecost, where he says that a great church has been constructed on the top of Mount Sion, which is called the Apostles' Church. There is also seen

¹ *Palestine Pilgrims' Texts*, vol. iii. "Arculfus," p. 20.

the column where the Lord was scourged, and there is also shown there the rock on which St. Stephen was stoned ; to the west there is another church where the Lord was tried in the Prætorium of Pilate."

This is a very important account, as it confirms the idea that the traditional site of the Prætorium was on Sion, and thus adds to the probability that Antoninus Martyr meant to describe the great Church of St. Mary as being on Sion ; and it also gives the reason for a church in honour of St. Mary being built on Sion, as being the traditional place of her death. This is confirmed by Bishop Willibald, who made the pilgrimage about A.D. 754, as he says¹ :—

"Holy Mary departed out of the world in that place in the midst of Jerusalem which is called holy Sion." The same statement is repeated by other pilgrims.²

This is not the place to recapitulate the history of Jerusalem ; suffice it to say that after suffering various tribulations it was captured by the Crusaders in A.D. 1099, and remained in the power of the Christians until A.D. 1187. The accounts of pilgrims giving descriptions of the holy places naturally become very numerous, and it would be impossible to quote all of them. During the Christian occupation the whole of the Temple area was occupied by the Knights Templars, the Dome of the Rock being called the "Temple of the Lord," and the Mosque of Aksa the "Temple of Solomon." The latter building was occupied as the residence of the Templars. In the accounts of the pilgrims are full descriptions of those buildings, but I have not been able to trace in any of them a tradition that formerly a great church, such as that of St. Mary, stood within the Temple area.³ If it had ever been there, it is hard to understand how the fact of its existence should have been so completely lost. On the other hand some of the pilgrims state that there *was* a Church of St. Mary on Mount Sion. Take, for example, Theoderich, who wrote about A.D. 1172. In writing of Sion his words are as follow⁴ :—

"The Mount Sion, which stands to the southwards, being for the most part without the city walls, contains the church dedicated to

¹ *Palestine Pilgrims' Texts*, vol. iii. "St. Willibald."

² *Ibid.*, vol. iii. "Bernard the Wise," p. 8.

³ *Ibid.*, vol. xi. "Anonymous Pilgrim No. 1," p. 4.

⁴ *Ibid.*, vol. v. "Theoderich," p. 36.

our Lady, St. Mary, which is well fortified with walls, towers, and battlements against the assaults of the infidels, wherein regular monks serve God under an abbot. When you enter it you will find in the middle apse, on the left hand, the holy place whereat our Lord Jesus Christ received the soul of His beloved Mother; our blessed Lady, Mary, and raised it to heaven. This work is square below, and above round, supporting a dome. By about thirty steps on the right hand one mounts into an upper chamber, which is situated in the extremity of the apse. Here may be seen the table at which our Lord supped with His disciples, and, after the departure of the traitor, gave to those disciples His mystical body and blood. In this same upper chamber, at a distance of more than 30 feet to the southward of that place, there stands an altar on the place where the Holy Ghost descended upon the apostles. From hence one descends by as many steps as one ascended, and sees in the chapel beneath the upper chamber the stone basin, built into the wall, wherein the Saviour washed the feet of the apostles in that place; where close by, on the right hand, there stands an altar in the place where Thomas felt the Lord's side after His resurrection, which for this cause is called the Altar of the Finger."

Theoderich then follows the steps of the Lord to the Brook Cedron, to Gethsemane, and back to Sion, when he proceeds with the description of the latter place:—

"After they had mocked Him all night, they brought Him in the morning before Pilate, His judge. After he had asked Him many questions, Pilate caused Him to be brought to the judgment hall in the place which is called the way of a judgment seat, in the place which is called the Pavement, which place is situated in front of the Church of St. Mary, on Mount Sion, in a high place near the city wall. Here is a holy chapel dedicated to our Lord Jesus Christ, wherein stands a great part of the column round which the Lord was bound by Pilate, and ordered to be scourged, after He had been condemned by him to be crucified."

If we compare this description of the Church of St. Mary in the year A.D. 1172 with the accounts given by Arculfus in A.D. 670, and by Antoninus Martyr in A.D. 570, it can hardly be doubted that it is the same, or, at all events, a restoration of the same, church, which can thus be traced back to the time of the Emperor Justinian.

After the expulsion of the Christians from Jerusalem, the Church of St. Mary on Mount Sion appears to have fallen into decay.

Ludolph von Suchem, who wrote about A.D. 1350, says¹ :—

“Upon this Mount Sion, or in this city of David, there once was built an exceeding fair monastery called the Convent of St. Mary on Mount Sion. Within this monastery were enclosed all the following holy places.”

He then enumerates the various holy places which have already been described as in and near the Church of St. Mary. In the following century Felix Fabri visited the Holy Land in A.D. 1480–1483, and has left a very full and interesting account of his travels. He lived for a considerable time with the monks on Mount Sion and gives a clear account of the ruined condition of the church.² He says :—

“The church is not large, because it is only a part of the Church of Sion. In the old time, when the Christians bore rule in the land, there was a great church on that spot, which the Saracens have destroyed as far as the apse or chapel which joined the choir of the church on the right hand side. This part is now the choir and church of the brethren. The ruins of the old choir and church are still plainly to be seen.”

And in another place he says :—

“In this place we stood for a good while, and mourned over the ruins, and looked round us with sorrow at the scattered stones of the sanctuary. Here once stood an exceeding great church whereof there is nothing left save the part which once joined that great church on the right-hand side, which part at the present day is the choir and church of the brethren as I said before ; the head of the choir also remains, with its east window, and with its half-broken vault which threatens to fall in. On the inside of the church there is a way up some stairs from the place where the Holy Spirit was sent down to the top of that piece of broken vault. I went up these stairs and found above the broken vault a pavement of polished marble of divers colours, wherefore I suppose that there was once another church up above, on the top of the church and choir. Thus the Church of Sion must have had three consecrated stories, that is to say, the crypt beneath the earth, the

¹ *Palestine Pilgrims' Texts*, vol. xii. “Ludolph von Suchem,” p. 101.

² *Ibid.*, vol. vii. “Felix Fabri,” p. 287.

church built upon the earth, and another decorated chamber above the church. In the old choir, the high altar still stands, but it is a ruin."

In A.D. 1517 Jerusalem fell into the hands of the Turks, and in A.D. 1547 the Mohamedans took possession of the Christian buildings on Mount Sion, and since that time access to them has been difficult. It would be interesting to make a thorough examination of the place in order to see what remains of the great church still exist, and it would also be desirable to excavate the ground to the east and search for the ancient foundations. I do not know, however, if this would be possible, as the buildings are surrounded by cemeteries.

To sum up, the conclusions at which I have arrived are as follow :—

- (1) It seems improbable that the Basilica of St. Mary, built by Justinian, was in the vicinity of the Temple, or that there was any Christian church in the Haram area prior to the occupation of Jerusalem by the Crusaders in A.D. 1099.
- (2) It is probable that the basilica of Justinian was constructed on Mount Sion on or near the site of the existing buildings, usually known as the Coenaculum and Tomb of David.

THE LEVELLING OF THE AKRA.

By Rev. W. F. BIRCH.

SIMON'S expulsion of the enemy from the Akra (1 Macc. xiii, 50) developed in the fertile brain of Josephus into the herculean labour of a three years' demolition of fort, hill, and all.

Jahn long ago observed that the expressions in Maccabees are entirely at variance with the story of Josephus, adding that it probably originated in a mistake.

This "cock and bull" has brought a cycle of mischief upon Jerusalem research, but it is only fair, by putting a finger on the initial error, to show that the mistake of the Jewish historian was more his misfortune than fault.

Josephus in his day (*Quarterly Statement*, 1886, p. 26) certainly found that the term Akra was assigned to the sloping ridge (now called ed-Dhahr, *i.e.*, back) south of the temple, with no visible

ditch or valley between the two; and becoming devoted to precipices, he was doubtless amazed that the city of David ever stood on such a paltry hill. Yet 1 Macc. i, 33, left no room for doubt, as it stated distinctly that the city of David became the Akra.

Later, he faithfully (according to Whiston) performed the difficult and painful task of abridging 1 Macc. down to xiii, 50. Here the copy used abruptly ended, leaving him to make the best he could of the situation. This verse says that Simon "cast them (the garrison) thence (*i.e.*, from the Akra) and purified (*εκαθαρισεν*) the Akra from its pollutions" (*μιασματων*). Josephus, however, tells quite a different tale: first, in Wars I, ii, 2, briefly stating that Simon overcame the garrison and rased to the ground (*κατεσκαψε*) the Akra; and afterwards, in Ant. XIII, vi, 7, more copiously adding that he took the Akra, and levelled to the ground both it and the hill on which it stood, with other details. In this account he thrice uses the same verb for levelling (*καθειλε, καθελειν, καθηρουν*), but omits all mention of pollutions or purification.

Now, if the imperfect manuscript preserved of *εκαθαρισεν* merely the four letters *καθ . . . ρ* and ended with Akra (*ακραν*), what would follow? The hero of precipices, with no (*μιασματα*) miasmas to guide him, could not be expected out of *καθ . . . ρ* to scent *εκαθαρισεν* or *εκαθαυρε* (purified), in preference to *καθηρει* (levelled). He had to restore the text as best he could. Here he would divine the solution of his difficulty. Did Simon level the Akra? If so, there is a reason for no peak now. Then he would picture to himself the table-rock of Akra, as once crowned by a peak, and so justly entitled to its name. He would be as glad as I was, when its true site became clear to me. Could he, in Ant., use *levelled* less than thrice? As a lover of strong positions, Josephus seems, in Wars V, iv, 1, to intend to locate the Jebusite stronghold of Zion on the lofty (S.W.) hill, when he writes: "David called that hill the *φρουριον*" (= Heb. Metsudah?); but subsequently, in the account of David's capturing it, he used the LXX, and accepted the Akra (the hill south of the future temple) as the site of that stronghold. Soon he was face to face with the following appalling difficulty: First, he found that the Bible stated more than 20 times that king after king (from David to Ahaz) was buried in the city of David; next he knew from 1 Macc. i, 33, that the city of David became the Akra; thirdly, from personal observation he was sure that Herod's white monument, erected at (or over) the entrance to David's tomb, was

at the siege situate towards the southern end of ed-Dhahr, near Siloam (Neh. iii, 16); while, finally, he had long assimilated the fiction that the Akra fort and hill had been wholly removed.

It was obvious that the royal sepulchres could not be in existence in a hill that had long before ceased to exist. Therefore all of these four articles of belief could not then be true. Accordingly, although the Bible said that David "called it (the fort) the city of David" (2 Sam. v, 9), Josephus twice in one passage (Ant. VII, iii, 2) wrote: "David named Jerusalem the city of David." By this perversion or prevarication he sacrificed the valuable precision of the sacred record, and brought vexation on posterity to save his own credit.

THE TRADITIONAL "HARBOUR OF SOLOMON" AT JAFFA.

By the Rev. J. E. HANAUER, Jerusalem.

To supplement my remarks on the traditional harbour of Solomon at Jaffa (*see Quarterly Statement*, July, 1903, pp. 258-264), I may observe that I inadvertently omitted to give chapter and verse for my quotation on p. 263 describing the fortified island existing at Jaffa in 1253. The reference is to Bohn's edition of Joinville's memoirs in *Chronicles of the Crusaders*, pp. 486, 495 sq.

When I submitted my notes I emphatically remarked that I did so "pending the time when more expert investigators and the results of excavation throw more certain light on the matter." As a matter of fact, during the spring such excavations and investigations were carried on under the auspices of the American School of Archæology, and in return for references and information furnished by myself, I have just received from Dr. Barton, late Director of the School, a kind note, written from the British Museum, and dated July 18th, containing the interesting information that at a depth of half a mètre below the present level of soil, and at a height of $4\frac{1}{2}$ mètres (nearly 15 feet) above sea-level, the excavators had re-discovered the wall to which I referred on p. 260.

We must, of course, await the publication of Professor Barton's report for fuller information of details, but I am happy to be able to send the following extract from his letter:—"I am convinced

that the inner harbour was used in the time of Solomon, in the time of Simon the Maccabee, and in the time of Saladin, and that seismic disturbances have changed the level at various times. I believe that Joinville's island was temporarily produced by such a change."

DAJÛN AND BETH-DAGON AND THE TRANSFERENCE OF BIBLICAL PLACE-NAMES.

By R. A. STEWART MACALISTER, M.A., F.S.A.

THE report of the discovery of a find of gold coins in the neighbourhood of the modern village of Beit Dejân led Surraya Effendi and myself to pay a visit to the place. With great difficulty we persuaded an inhabitant of the village to guide us to the site of the discovery—the commendable promptness of the Government in dealing with those who attempted to sell the coins had made the inhabitants of the village cautious in their dealing with strangers.

The site is the ruin known as Dajûn, about $1\frac{3}{4}$ miles south-west of the village. This ruin has for some time been treated by the fellahîn of Beit Dejân as a quarry, and they have been actively engaged in taking stones from it either for their own purposes or for sale in Jaffa. It was whilst these operations were being carried on that the find of coins was made.

Holes have been pitted all over the surface of the site, from which it is possible to get a fair idea of its period. There is not more than 6 feet of débris, and the pottery shows that this is to be assigned to the Roman and early Arab periods. No earlier occupation has left any traces on the site. It follows that Dajûn cannot be the Beth-Dagon of Joshua xv, 41, as has been suggested. On the other hand there is little cause for doubt that it is the connecting link between the biblical Beth-Dagon and the modern village of Beit Dajûn.

It is becoming more and more clear, as our knowledge increases, that the transference of names and sites is an element that must be taken into account in attempting to identify biblical places with their modern representatives. It would, perhaps, be too paradoxical to say that (contrary to the general opinion) the persistence of a biblical name is presumptive evidence *against* the fixity of the site; but it is certain that no identification based on a similarity of name can be accepted unless corroborated by other indications.

No doubt many reasons could be assigned for the transference of a village, with its name, to a new site. For example, if an earthquake ruined the village, stopped its well, and transferred its subterranean source of water supply to an inconvenient distance—not an impossible accident—the villagers would naturally rebuild near the new spring.

Equally naturally the old name would persist, the previous site being distinguished by some adjective meaning "ruined," "ancient," or the like. If (as by theory was the case of Beth-Dagon) at some subsequent time a second transference should take place, there would be every chance that all recollection of the first of the series of sites would be lost. The fellahîn are not historians, and they would have little reason to refer to the old site of their village, and none at all to bear in mind the oldest site: ruins have no interest for them except as potential repositories of buried treasure.

Thus we have three epochs in the history of Beth-Dagon—the first on an as yet unknown site, from the Amorite to the Roman periods; the second at Dajûn, extending over the Roman and early Arab periods; the third at the modern Beit Dejân, lasting to the present day. It is probable that the present population could, had they the necessary documents, show a continuous chain of ancestry extending from the first city to the last.

Nearly similar is the case of Mareshah: but in this instance the name survives at one site only. Joshua xv, 44 attests its existence at the end of the Amorite period. The tomb inscriptions recently discovered connect it with Tell Sandaḥannah; but the result of excavations there forbids us to carry the history of that site back further than the Jewish monarchy or later than the Seleucid epoch. The name survives at Khurbet Mer'ash, which is a purely Roman site, and probably the modern descendants of the inhabitants live at Beit Jibrîn. Here, therefore, we have four transferences. The unfortunate influence of the Crusaders, by fitting a new name on the tell, has spoiled the links of names: I have little doubt that were it not for the Crusaders' occupation the tell would be called by some such name as Tell Mer'ash.

Ekron is another notable example. Its identity with 'Aqir is assumed by all without question: but it is a common-place with writers on Palestine that at 'Akir there is no tell or other sign of ancient occupation. It follows that it is simply impossible that 'Akir can stand on the site of so important a town, though it probably perpetuates its name.

To return to Dajûn, I may remark that the only object calling for notice on the spot is the drum of a column, 2 feet 9 inches in diameter, with mortices cut on each side. Without excavation it is impossible to tell with what this may be connected. A fragment of stone with a bit of acanthus ornament, and a large bead with inlaid coloured dots, were picked up by us.

The usual routine was gone through by the discoverers of the coins. The man who first noticed them endeavoured to distract his companions' attention so that he might be able to return alone and appropriate the whole booty to himself. Apparently he was at first successful in this, but in his anxiety he mistook a chance motion of one of the others for a sign of discovery, and gave himself away by a wild grab at the coins, which he bestowed in the folds of his cloak, and by running at the top of his speed off the ground. The others, finding some pieces which in his

haste he had dropped, divined at once the cause of his flight, and gave chase and captured the fugitive, whom they compelled to distribute his plunder; the division, however, was not sufficiently equal to please one of the party, who gratified his spite by turning "king's evidence," with the result that the government authorities promptly compelled as many of those concerned as could be found to disgorge their shares. It is probable that the majority of the pieces have been recovered, and it is gratifying that Dajûn is now probably safe from further illicit excavation, as the villagers are afraid to be seen near it.

The coins are now stored in the Government Museum at Jerusalem. I have not yet had an opportunity of seeing them, so can only state the fact of which I have been assured—that they are gold Kufic coins. I have been told that they are ascribed to Harûn er-Rashid. Sixty have been recovered from the hoard.

NOTES AND QUERIES.

Some Interesting Limestone Effigies from Jerusalem.—In Mr. Hanauer's letter of June 27th he mentions that there have been found lately, near "Gordon's Garden Tomb," some small, roughly-carved figures of men on horses, of very elementary form. A photograph which he forwarded, showing these, at once reminded me of some of the old ridge-tile figures of which a few still exist in Cornwall, and possibly elsewhere. In one little town there existed till 20 years ago, at least four: but in the same place I could only find one lately. Some have, I believe, gone to Museums.

A rudely-worked effigy of a man on a horse bestrides one ridge-tile which occupied a prominent position on the roof of an inn, or place where man and horse could be accommodated. Mr. Hanauer thinks that it is quite possible that the figures he describes had a similar use, as they were found on the site of the Crusaders' "Asnerie," in which similar accommodation was provided.

J. D. C.

[Mr. Hanauer's letter describes three limestone effigies: one, the body of a powerful charger, minus head and legs, but with a Norman saddle, and the legs and distinctive foot-gear of a Norman equestrian, identical with illustrations of the Bayeux tapestry, &c. Another is a more mutilated body of a horse; and the third represents a horseman clothed with a cloak or mantle. In the case of the latter, the Maltese cross on the back, between the shoulders, seems to indicate that the effigy was that of a knight hospitaller.]

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