

surrounding wall, ornamented with pilasters, rises to a height of 25 feet above the platform, and it is probable that Herod's Temple enclosure was surrounded by a similar wall, which has long since disappeared, with the exception of a solitary fragment which was discovered by Captain Conder a few years ago. It would indeed almost seem as if the Hebron Haram were a copy in miniature of the Temple enclosure at Jerusalem.

As regards the question of an entrance to the caves, it may be remarked that the whitewash on the walls of the chamber (at C on the plan) was white, clean, and apparently of no great age; and that the papers on the ground did not seem to be old. From this it may be inferred that the chamber, whence there is an entrance to the cave, is periodically visited and cleaned by the guardians of the mosque.

It appeared to me that access to the chamber might be obtained by removing the perforated stone at the point C on the plan. This stone rises above the floor of the mosque, and is pierced by a circular hole a little more than 12 inches in diameter; I noticed, however, that beneath the floor the hole became larger, and, if the stone were removed, I believe a man could be lowered by means of a rope.

It is possible that the original entrance was similar in design to that at "Barclay's Gateway," in the Jerusalem Haram, and that the portal in the massive masonry is concealed by the buildings known as Joseph's Tomb. It seemed quite clear that some entrance to the caves beneath the level of the platform was closed by the wall of the chamber at C, opposite the small square doorway. The pavement at A, which is secured by iron clamps, and which is said to cover a flight of steps, did not seem to have been disturbed for many years. The arrangements for reaching the cave by a flight of steps in one corner of the church is similar to that adopted by the Crusaders when building the church at "David's Tomb" at Jerusalem.

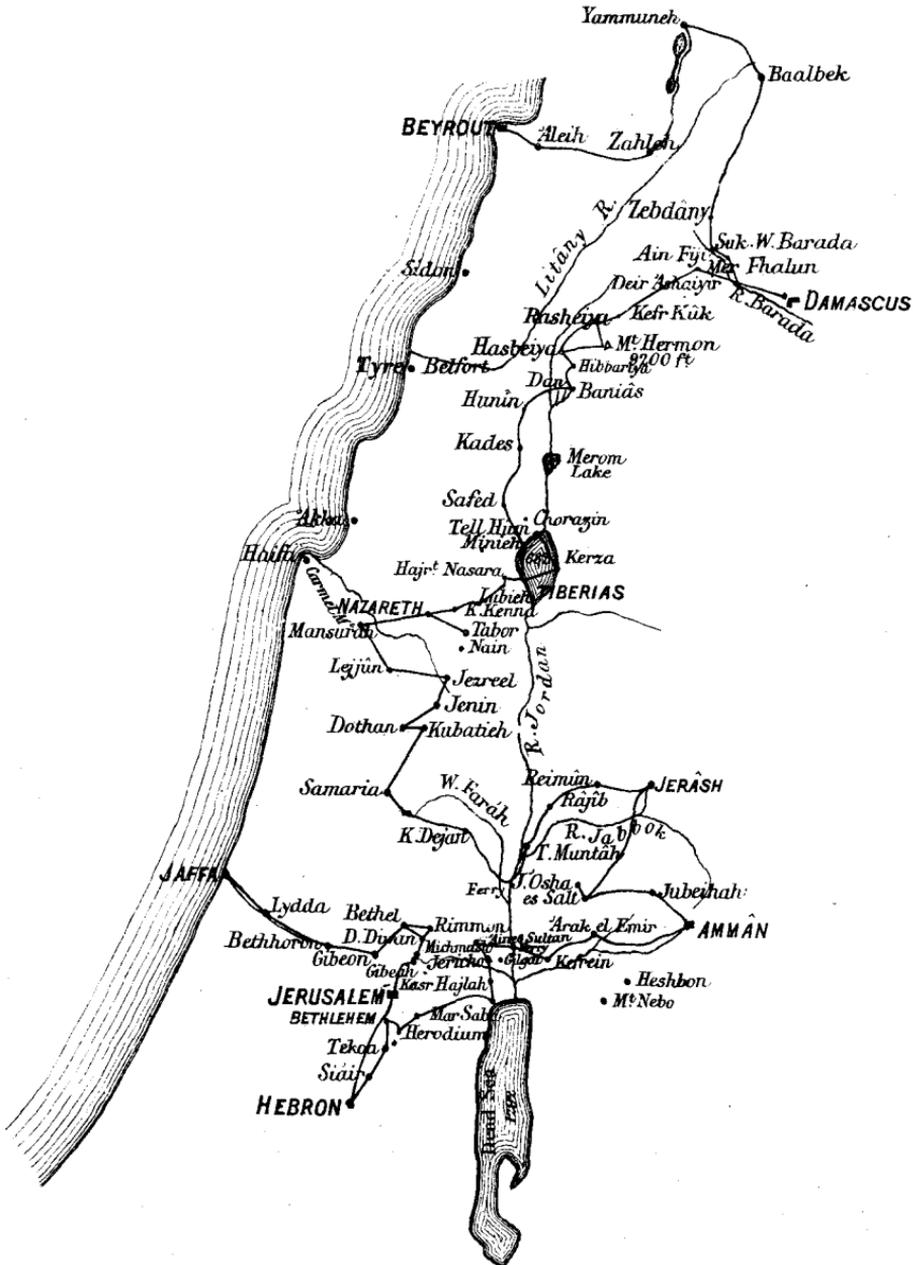
C. W. WILSON, *Lieut.-Colonel.*

Jerusalem,
April 8th, 1882.

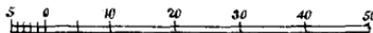
TOUR OF THEIR ROYAL HIGHNESSES PRINCES ALBERT VICTOR AND GEORGE OF WALES IN PALESTINE.

THE Royal party reached Jaffa on Tuesday, 28th March, and re-embarked at Beirut on 6th May, having thus passed forty days on shore, during thirty-one of which they were travelling. The total length of the route

MAP SHEWING THE ROYAL TOUR.



Scale of Miles.



was approximately 585 English miles, giving an average of $18\frac{1}{2}$ miles per diem. The longest distances accomplished were 28 miles on the 13th and again on 17th April, and 32 miles on the 25th April. The length of the route east of Jordan was about 115 English miles.

The following notes refer only to such points of antiquarian interest as were newly observed during the Royal tour, some of which are of considerable importance. A short memoir is also attached, concerning the antiquities from Palmyra, presented to Their Royal Highnesses by Sheikh Mijwel at Damascus, one of which is considered to be of considerable value.

Jerusalem.—While visiting the chapel of Calvary in the church of the Holy Sepulchre, special attention was directed to the so-called “rent in the rock,” which is shown on the right side of the Greek altar. The metal slide here covers a long slit in the marble flagging, and this was removed, and by aid of a light the live rock was distinctly seen, with a crevice which appears to extend downwards to that which is shown in the chapel of Adam, a cave beneath the Calvary chapel. The fact that the chapel of Calvary stands, in part at least, on a high rock, rising 15 feet above the general level of the church, is thus demonstrated, and the level of the rock at this point is determined as 2,495 feet above the level of the Mediterranean. The demonstration thus obtained of the existence of a natural hill or cliff at this point is not, however, sufficient to prove the genuineness of the tradition which identifies the spot with Calvary; but it has considerable importance in connection with other topographical questions in Jerusalem archaeology.

Tomb of Esau.—In travelling from Hebron to Bethiehem the route led through the small village of Sia'ir, situated in a valley. On the south side of the village is a modern Moslem building, sacred to *el 'Ais*, who was stated by the local Sheikh to have been the son of “Isaac the jealous,” that is to say, his eldest son Esau. This place has been rarely visited, but the tradition is of considerable antiquity. According to a common Moslem tradition, which is derived from a Jewish source, the head of Esau was buried in the cave of Machpelah, but his body in the tomb now under consideration. It appears probable that the idea may have arisen in consequence of the resemblance between the name Sia'ir and the Hebrew Seir, the country of Esau. The village has, however, been identified with the Zior of the Book of Joshua (xv, 54), and Mount Seir was really situated much further south, in the vicinity of Petra.

The tomb shown as that of Esau is a cenotaph, 12 feet long by 3 feet 6 inches wide, and 5 feet high. It is covered with a dull green cloth, having a border of red, yellow, and white; above it is a canopy. The cenotaph stands in a bare whitewashed room, 15 paces by 8 paces, having on the south wall a mihrab, and on the north side a door to a vaulted outer chamber of equal size; on the east is an open courtyard, with another tomb, said to be that of Esau's servant. A fig-tree grows beside it. An ostrich egg and numerous rags are placed near Esau's tomb as offerings. The place is greatly venerated, and it is usually difficult to

obtain access to the interior, as the village lies in a remote district, where the Moslems are still, to a certain extent, fanatical.¹

Kasr Hajlah.—This interesting monastery in the plains of Jericho was visited on 8th April, and was found to be undergoing repair by the Russian Greeks, after having remained nearly eight centuries in ruins. It is worthy of notice that all the ancient frescoes which adorned the walls of the two chapels, within the precincts of the monastery, have been entirely destroyed by the monks. These frescoes were among the most interesting in Palestine. They included figures representing John Eleemon, Patriarch of Jerusalem (630 A.D.), Andrew of Crete, Silvester Pope of Rome (probably the famous Silvester II, 998 A.D.), and Sophronius of Jerusalem. A curious representation of the Resurrection of the Saints also occurred in the smaller chapel. The character of the inscriptions indicated that these frescoes belonged probably to the 12th or 13th century. Not a vestige of them now remains, but the inscriptions and the principal designs were copied by Captain Conder in 1873, and are to be published in the third volume of the Memoirs to the Survey of Western Palestine.

This incident is mentioned as showing the way in which many interesting and valuable monuments have been rescued from oblivion by the Palestine Exploration Fund during the last ten years, and also as showing the necessity of extending the operations of the Society, before the destruction which is rapidly overtaking many important monuments in Syria shall have had time to do more mischief.

'Arák el Emír.—This fine ruin, the ancient Tyrus, where a palace was built by Hyrcanus, son of Joseph Tobias, about 180 B.C. (Josephus, "Antiq.," XII, iv, 11), was explored on 10th April. A curious Arab tradition was collected on the spot, according to which the palace now known as Kasr el 'Abd ("the slave's house") was erected by a certain black slave, who was in love with the daughter of the Emír, from whom the place is now named 'Arák el Emír, or "the Emír's cliff." The princess had promised, during the absence of her father on a pilgrimage, to marry the slave if he would build her a palace to live in; but while he was engaged in the work the Emír suddenly appeared, the slave committed suicide, and was burnt by the Emír, who placed a stone upon his body. The place where the Emír, mounted on his horse, first reappeared is shown: it is a knoll due east of the palace, and is still called *Mutull el Hisdn* ("the rising of the horse").

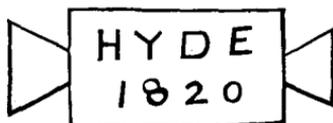
The interest of this story lies in the fact that it is probably a well-defined solar myth, surviving among the Arabs. Taken by itself, this conclusion might be considered doubtful, but during the year 1881 the Survey party collected many other tales of similar character among the Arabs of Moab, which serve as contributions to a subject as yet little studied, namely, the folk-lore of Semitic races. In the present instance the horseman appearing in the east recalls the Vedic Asvinan brothers, and the Persian Mithra—the sun, or daylight. The black slave burnt up

¹ Several green-turbaned folk were sitting by the entrance when we visited it, and at first objected grumblingly to our approach till they saw the Turkish escort, and were addressed in Arabic by Captain Conder.—J. N. D.

on his appearance is evidently an emblem of the night, and the princess who is thus freed from him is probably, like the Phœnician Andromeda and many other mythical maidens, an impersonation of the dawn, or of the moon. The great size of the masonry of the ruined palace of Hyrcanus probably accounts for the supernatural agency which is thus supposed to have conduced to its construction, and for the localisation of the myth. Many of the tales related by the Arabs east of Jordan are evidently of Persian origin, but it is known that in the 6th century A.D. the Persians had already translated Indian folk-lore stories, and that these were again rendered into Syriac and Arabic from Pehlevi. Persian buildings of the 6th century have also been discovered in Moab and Gilead, and the survival of Aryan myths among a Semitic people is thus less difficult to explain than might at first appear.

'Ammân.—The Royal party explored the principal points of interest, and examined the group of magnificent dolmens discovered by the Royal Engineers a few months previously. The citadel at 'Ammân includes a very interesting building, apparently of Persian origin, which is ascribed by Professor Hayter Lewis to the 11th or 12th century. During the Royal visit the remains of a second building of the same kind were examined, near the north wall of the citadel. They had been already planned by the Survey party, but several pieces of architectural detail, which serve to throw light on the style and date of the structure, were now newly discovered and sketched.

Es Salt.—This small town is the seat of a Kaimakâm, or Lieutenant-Governor. The remains of a strong castle, with a rock-cut fosse, dominate the place; the foundations seem clearly to belong to the Crusading period. The present name of the place is a corruption of the Latin *saltus* ("a grove"), and is supposed to have been given in consequence of the neighbouring woods. South of the town a curious Byzantine building was examined, on the right of the valley of 'Ain Jaidûr. It was evidently first constructed as a tomb, rock-cut, with loculi at the sides, and a front wall of masonry having a heavy lintel to the door. At a later period it seems to have been used as a Christian chapel, the walls being covered with stucco and painted in fresco, while small niches were cut in the eastern wall opposite the entrance. The remains of a nimbus, once surrounding the head of a frescoed saint, are still visible. Many human bones were lying in the loculi. A native Christian gave the curious information that, a massacre of martyrs having once occurred here, drops of blood still distil at intervals from a crack in the lintel of the entrance door. This superstition belongs to a very common class of religious ideas among the native Christians of Syria. A small tablet, painted in red with the name of an early explorer, was observed on the side wall of this monument—



About a hundred yards east of this tomb, a second, of ruder characters, was visited, and on the back of one of the six loculi which it contained was found a rude bas-relief, representing two busts. In general character it resembled the remains of similar sculpture found at Sûk Wâdy Bârada, and in other places, dating about the 4th or 5th century of the Christian era.

Jerâsh.—This ruin, which is one of the finest in Syria, excepting Palmyra and Baalbek, was visited on the 13th of April, and several Greek inscriptions, which do not appear to have been copied by any previous explorer, were found by the Princes, one, especially, being in four lines of great length. Jerâsh is the ancient Gerasa, mentioned by Pliny ("Hist. Nat.," v, 18), and by Josephus ("Wars," III, iii, 3). The buildings appear to belong mainly to one period. They include three temples, two theatres, a stadium, a circus, propylea, and a basilica, baths, a triumphal arch, a fine street of columns, ending in a circular peribolos, a bridge, and a complete circuit of walls with gateways.

Owing to its remote situation this fine ruin is rarely visited. The last Royal personage who appears to have journeyed to Jerâsh was the Crusading King Baldwin II, who attacked a castle here, built by the Sultan of Damascus in 1121 A.D. The Roman ruins are attributed to the 2nd or 3rd century of the Christian era, but the newly found inscription, with its crosses, seems probably to belong to a somewhat later period, and may serve to throw light on the history of Gerasa.

It is worthy of notice that fine pillars of red granite are found in the ruins of Jerâsh, while granite columns are also used at 'Ammân. The nearest place whence they could have been brought is probably Alexandria, in Egypt, and the transport of such heavy materials to so great a distance proves the wealth and power of the Roman and Byzantine rulers of Eastern Palestine during this period.¹

The newly found inscriptions are given below. Another, almost illegible, was observed near the peribolos. Four other short inscriptions were previously copied by Burckhardt, making nine in all now known at Jerâsh.

No. 1, found on west wall of Southern Temple, on the stylobate near north-west angle :—

ΠΕΡΤΗ
ΑΓ

No. 2, in the southern theatre :—

ΠΙΤΗΝΧΘΟΝΙΚΠΟΝΤΩ
ΑΧΟΡΕΙΗΣΕΡΚΟΕ
ΕΘΕ . . . Λ . . . ΘΙ
Ο ΘΝΟΕΤΓ

¹ They would be brought with comparative ease in any wheeled vehicle along the fine Roman road which ran direct from Jerâsh to the Jordan, crossed it by bridge above Damieh Ford, and ran direct from there by Nablûs to Cæsarea, where they were unshipped from Alexandria.—J. N. D.

Nos 3 and 4, in a building south of the Great Temple, appear to belong to a single text, which ran along the wall under a cornice. Part of the first line of No. 4 is covered with earth, and in other lines the letters are too much obliterated to read.

No. 3.

ΟΥΘΕΟΕΙΧΕΟΣΟΥΚΛΕΟΕ
 ΗΜΕΤΑΗΟΤΜΟΝΑΕΙΜΕΤΕΧ
 ΙΣΙΠΟΛΙΤΑΙΣ ✕ ΧΑΡΙΤΤ ...
 ΘΥΡΑΕΝ ΜΛΙΩΤΗΣΕ

No. 4.

ΟΜΟΣΕΙΜΙΑΕΘΛΟΦΟΡΟΥΘΕΟΔΩΡΟΥ
 ΙΚΕΑΝΟΙΟ+ΣΩΜΑΓΑΡΕΝΓΑΗΥΧΗΔΕΙΣΟΥΡΑΝΟΝΕΥΡΥΝΑΣΕΕΛΙΚΕ
 ΙΤΕΛΕΘΕΙΚΑΓΗΡΑΟΝΕΡ ΓΤΕΙΚΑΙΝ ΑΕΤΗΣΚΑΙΕΣΟΜΕΝΟ
 ΡΤΥΡΙ ΜΔ ΙΩΤΗΣ ΕΙΝΛΑΚΑΝΗΛΑ ΘΕΝΤΑΥΠΕ

This inscription was copied rather hastily, in a bad light, and some errors may have consequently occurred in the transcription.

The text refers to a certain Theodorus, whose "soul is in heaven," and who was probably the founder of the building where the text occurs.

The remaining inscriptions are as below :—

No. 5, on a broken block in the propylea of the Great Temple; seen also by Burckhardt :—

ΟΝΡΑΤΟ
 ΟΥΑΔΡ
 ΠΚΑΙΑΥΡ
 ΚΑΙΤΟΥΣ
 ΔΗΜΟ
 ΣΤΟΛ
 ΤΙΣΤ

No. 6, near the last, also copied by Burckhardt. The large letters in the last line are 5 inches high :—

ΑΝΤΩΝΕΙ
 ΤΟΥ ΚΑΙ ΤΩΝ
 ΤΟΥ ΚΑΙ : ΕΡΑ
 ΤΟΠΡΟΠΥΛ
 ΟΡΝΗΑ

No. 7, on another fallen block near the preceding, written round a central disc :—

Ρ Τ Η Σ Α Υ Ρ
 Τ Α Ι Λ
 Π ○
 Ν ·
 Λ Ι
 Σ Ε Β Α

No. 8, copied by Burckhardt, close to No. 5 :—

ΤΗΡΙΑ
 ΔΙΣ

No. 9 is stated by Burckhardt to exist in the Basilica on a broken pedestal between two columns :—

ΡΩΝ ΝΟΥΛΗ
 ΓΡΙΟΝΙΣΠΟΝ

There are probably other inscriptions yet uncopied at Jerash, and the site demands more careful exploration than it has as yet undergone.

It would seem, from inscriptions Nos. 3 and 4, that part of the

buildings belong to the Christian period, since the Greek cross is used to divide the sentences. From the occurrence of the name *Antonei* on inscription No. 6, it seems that the Great Temple probably belongs to the time of the Antonines, or to the 2nd century A.D. The other pagan buildings of the site are, judging from their architectural style, of the same date.

Shechem.—The Royal party ascended Mount Gerizim on the 16th of April. The buildings on the summit, including the church of Zeno (474 A.D.) and Justinian's fortress (533 A.D.) have been thoroughly explored; but no remains of the Samaritan Temple, built, according to Josephus, by Sanballat ("Antiq.," XI, viii, 7), have been recognised with certainty as yet. According to the Samaritans, it stood close to the Sacred Rock which they still venerate—a large smooth slab of the natural surface of nummulitic limestone, with a dip westwards. On the west, or lower edge, is a sunk cavity, like a cistern, which is traditionally the cave in which the Tabernacle was made. A very interesting note by Mr. Dalton was made on the occasion of the Royal visit, in connection with this site: for on the surface of the rock was observed a cup-shaped hollow, evidently artificial, about a foot in diameter, and 9 inches deep. The Samaritans explained that this hollow marked the spot where the *Hand* (حوض), or Laver of their temple, answering to the Laver in the Court of the Tabernacle, or to that in the Priest's Court of the Jerusalem Temple, had formerly stood. Such cup-shaped hollows are occasionally found in flat rocks in other parts of Palestine, and their use was not understood; but during the recent Survey of Moab, similar hollows have been found in or on flat rocks, close beside the fine dolmens discovered by the Exploration party. There can be little doubt that the hollows were intended to retain libations poured on the stone, and the dolmen stones are often tilted, as though to cause the libation to flow to the hollow, while the rocks in which such hollows occur have, as in the case of the Sacred Rock on Gerizim, a natural inclination. The existence of the cave here, and also beneath the Sacred Rock of Jerusalem, and the hole in the roof of the Hebron Cave, are interesting. In the two former cases, it seems possible that the blood of sacrifices, offered on the sacred rocks, was allowed to run off the surface (through a hole leading to the cave at Jerusalem) into the cistern beneath. The inclination of the sacred Samaritan rock seems to indicate that the worshipper would have faced eastwards, pouring out his libation to the rising sun. It appears probable that El Eliun, the Phœnician sky god, was once worshipped on Gerizim (the Samaritans, indeed, at one time claimed Phœnician origin); and the connection between this worship and the Samaritan belief that Gerizim is the mountain of the land of Moriah (rendered "high land" by the Septuagint version), where Isaac's sacrifice by Abraham was commanded, is suggestive. The exact site of this sacrifice is still shown close to the Sacred Rock. The discovery of the cup-hollow in the rock is of peculiar interest, therefore, in respect to the history of the mountain.

Hajâret en Nasâra.—This spot was visited on the 21st April, on the

way from Nazareth to Tiberias. The name signifies "stones of the Christians," and modern tradition makes this the site of the miraculous feeding of the five thousand, which, however, took place, according to the Gospels, on the other side of the Sea of Galilee. A rude circle of basalt blocks, ten paces in diameter, here occupies the edge of a shelf looking down Wâdy Abu 'Ammîs, and commanding a view of the lake through the gap, and of the Jaulân mountains beyond. The largest stone is about 5 feet long, and the Russian pilgrims are in the habit of taking home chips of this stone, which they believe to have been used by Christ as a table.

It seems possible that this much venerated circle may be a prehistoric monument, similar to those east of Jordan; and the fine view towards the sunrise seems to countenance this supposition, since stone circles generally occur in Syria in similar positions.

Capernaum.—Antiquaries are at present divided in opinion between two sites towards the north-west end of the Sea of Galilee, which claim to represent the town of Capernaum. These are *Tell Hum*, an important ruin with a synagogue, $2\frac{1}{2}$ miles west of the Jordan inlet, and *Minieh*, a less conspicuous ruin, $2\frac{1}{2}$ English miles further west, at the north end of the Plain of Gennesaret.

It has been conclusively shown by Sir C. Wilson, and other writers, that Tell Hum has been considered by the Christians, since the 4th century, to be the true site of Capernaum. The ruins of the synagogue belong, however, probably to the 2nd century of the Christian era. A great difficulty also arises in accepting this tradition, because there is no spring at or near Tell Hum, whereas Josephus ("Wars," III, x, 8) gives a particular description of the spring of Capernaum, a "most fertile fountain," watering the country of Gennesaret. The New Testament narrative also connects Capernaum with Gennesaret (cf. Matt. xiv, 34; Mark vi, 53; John vi, 17, 24, 25). The spring of Capernaum contained a peculiar fish, called Coracinus, found also in the Nile ("Wars," III, x, 8), and this fish has been identified by Canon Tristram as the *Clarius Macracanthus*, or cat-fish, found in Egypt, and also in the great spring which waters the Plain of Gennesaret, now called 'Ain el Medawerah, "the Round Fountain."

The arguments in favour of the site at Minieh are briefly: 1st, that Jewish tradition *seems* clearly to indicate this spot as the ancient Capernaum; 2nd, that its situation in the Plain of Gennesaret *appears* to agree with the New Testament account; 3rd, that it is sufficiently near the Round Fountain to allow of the latter being named Capernaum, which would seem impossible in the case of Tell Hum, situated, as it is, 5 miles from the Round Fountain.¹

The advocates of the Tell Hum site have endeavoured to meet this last objection by supposing that the fountain called Capernaum by Josephus is to be identified with a group of fine springs found at Tâbghah, between Tell Hûm and Capernaum (if placed at Minieh). These springs are, it is true, not in the Plain of Gennesaret, from which they are separated by a

The Round Fountain is $2\frac{1}{2}$ miles at least from Minieh—rather too far off to be "sufficiently near."—J. N. D.

rocky promontory. They do not contain the *Coracinus*, the water being brackish and unfit for the habitat of this fish, and even if this fountain were the one intended by Josephus, the argument cannot be considered to tell very forcibly in favour of Tell Hum, because Tâbghah lies considerably nearer Minieh ($\frac{3}{4}$ mile) than near Tell Hunn (nearly 2 miles off).

Nevertheless, it has been supposed that the water of the principal Tâbghah spring was dammed up, in a masonry reservoir, and conveyed by an aqueduct, partly rock-cut, round the Minieh cliff and into the Gennesaret plain, which it thus irrigated artificially.

It may appear curious that such a labour should have been undertaken, since there are several good springs in the plain itself. The Round Fountain contains a supply of water which might be much more easily used in irrigation. The 'Ain et Tin, close to Minieh, might be dammed up to the required height and used, without entailing the additional labour and expense of nearly a mile of aqueduct, partly cut in hard rock; and a great supply of water might be collected at a high level in the streams of Wâdy 'Amûd, Wâdy Rubudiyeh, and Wâdy Hamâm.

As, however, this controversy is still considered to be unsettled, the occasion of the Royal visit was seized in order most carefully to examine the neighbourhood of Minieh, Tâbghah, and Tell Hum, and especially to collect information concerning the character of the irrigatory works connected with the Tâbghah springs. The results appear to have an important bearing on the question.

The total length of the rock-cut passage, in the cliff near Minieh, is 150 yards, the width is from 4 to 6 feet, and the depth of the channel is in places about 30 feet, but generally not more than 3 to 6 feet on the lower side. The direction and dimensions of the various sections were carefully noted. The channel is not quite level at the bottom, and descends at either end with a slope of about a quarter of a degree from the horizontal. To the east, a paved path continues from the rock-cut portion, and gradually descends to the shore of the lake. There are no remains of any cement on the sides or bed of the channel, such as would be expected in an aqueduct, for the cement often remains almost perfect in water channels older than that at Minieh.

The east end of this channel is more than half-a-mile from the spring. The level, as far as could be judged by observations taken with an Abney's level, seems to be possibly 10 or 20 feet above the top of the reservoir at the Birket 'Aly (the chief fountain at Tâbghah). Between this spring and the passage there are no traces of any aqueduct. It would have to run on a wall, or on piers of masonry of considerable height, and not any indication exists of such a structure. The natural conclusion, which seemed to result from this examination, is that the spring and the rock-cut channel have no connection with one another. It seems far more probable that the passage was intended for a road, in order to avoid the necessity of climbing over the promontory. The cutting of the passage saved an ascent of more than 200 feet, and without it there was no possibility of rounding the cliff which runs into the lake.

The cutting resembles several other rock-cut paths in different parts of Syria, as, for instance, at Rás-en-Nákúrah, south of Tyre, at 'Ain Fíji, and at Súk Wády Bârada, where the Roman road passes through a passage 17 feet wide, with walls 30 feet high, cut by the 16th Legion in the reign of Antoninus and Verus. The rock-cut aqueducts are generally much narrower, having a cross section of about 2 feet on an average, and traces of cement are almost always found along their course.

If the above conclusion be correct, the channel was never an aqueduct, and the Tâbghah spring can never consequently have irrigated the Plain of Gennesaret by it. An examination of the springs leads, moreover, to the same conclusion. They issue from a limestone rock some 30 to 40 feet above the level of the lake. The spring head is enclosed in a circular tower of masonry, some 15 feet high, whence it was originally conducted to a polygonal pool called Birket 'Aly, built against the face of the cliff, and enclosing another spring. The water tower has, however, been undermined, so that the stream flows through a breach at the base of the wall, and runs below the level of the Birket to a dam, probably more modern, where the water is collected and carried by an aqueduct entirely of modern construction to a modern mill, now working close to the shore of the lake. The water tower walls are built of coarse rubble of basalt in white mortar.

Birket 'Aly is an octagonal reservoir about 100 yards west of the water tower. The walls are built of basalt masonry, the stones being generally of small size, except where the pressure of the water was greatest, and the wall required to be of more solid construction. There is no indication that any part of this wall is older than the rest. A double channel leads from the reservoir to a pair of vertical shafts, which evidently formed shoots for a small mill, now destroyed.

The mortar and plaster of the Birket appear to be modern, and contain pieces of new-looking glazed pottery. The second coat of plaster is pink and full of pottery, as in the plaster now used for cisterns in Syria; the third coat is fine and white.

The original intention which caused the construction of this reservoir was evidently to obtain a head of water for a mill, and there is no reason to suppose that any aqueduct, other than that leading to the mill, ever existed. The name, Birket 'Aly, is said by the natives to be given because this work, with the other constructions at Tâbghah, was made by 'Aly, son of the famous Galilean Arab chief, Dhahr el 'Amr, about a century ago. The descendants of this chief still state that the Tâbghah mills were built by their family, and the work has all the appearance of having been executed by Arabs. There is, therefore, no good foundation for the belief that the Tâbghah springs were dammed up to a level even higher than that of the present reservoir at so remote a period as that of the Christian era.

There are two other mills near the shore, the channels to which are now in ruins, the mills being disused. Some 200 yards east of the water tower above noticed is a second of similar character. It is called 'Ain Eyúb or Tannûr Eyúb, "Spring (or oven) of Job." It is 10 feet in diameter and

15 feet high, with walls about 4 feet thick, and an internal flight of fifteen steps. The water, like that of the other springs, is saline. Similar water towers occur at the 'Ain-el-Barideh, near Mejdel, south of the Plain of Gennesaret. The object of the structure is not very clear, but it was probably a method of obtaining a reserve supply of water. The Tannûr Eyûb is now breached near the base of the wall, and the stream runs free. The place is evidently still sacred, as small offerings (blue beads and strings of shells) are attached to the wall, emblems in ancient mythology of female deities who presided over water.

The results of the exploration were, therefore :—

1st. That there are no indications of any connection between the Tâbghah springs and the rock-cut passage at Minieh.

2nd. That the level of the passage *appears* to be higher than even the top of the reservoir of Birket 'Aly.

3rd. That the passage resembles a road rather than an aqueduct.¹

4th. That the reservoir is modern, and that there are no remains of any ancient similar constructions.

From these considerations it seems safe to conclude that the water of the Tâbghah spring has never been used to irrigate the Plain of Gennesaret, and that the spring is consequently not the fountain of Capernaum mentioned by Josephus.

Bâniâs.—The sources of the Jordan were reached by the Royal party on the 25th April, and a very important discovery was made on that day. The great mound at Tell el Kady has long been recognised as the site of the town of Dan, where one of the golden calves is related to have been set up by Jeroboam (1 Kings xii, 29). Josephus mentions a "little temple" in which the golden calf was placed ("Antiq.," VIII, viii, 4). In another passage he mentions this sanctuary as situated near Daphne, at the junction of the great and lesser Jordan ("Wars," IV, i, 1). Daphne is the present ruin of Dufna, close to Tell el Kady, and between the two streams: one, the lesser Jordan, flowing from Bâniâs; the other, the greater Jordan, descending from Hermon on the west.

Immediately north-west, nearly a mile distant from Tell el Kady, a low hillock, covered with blocks of hard black basalt, commands an extensive view on all sides. On the south the Hûleh lake and its marshes is backed by the narrow gorge, through which Jordan enters the Sea of Galilee. On the east are the volcanic peaks of the Jaulân; on the north-east the snowy Hermon, and the fine castle of Baniâs, rising high above the groves which surround the foaming Jordan. On the north-west is Abel beth Maachah, and the spurs of Lebanon; and on the west the Galilean ridges, crowned with sacred shrines, which no doubt preserve the memory of ancient places sacred to the Setting Sun. This view is one of the most picturesque in Syria, and the natural sanctuary thus formed, in the centre of the hills close to the great streams, is just such a site as is found, in Moab or in Gilead, to present a field of dolmens and menhirs, which it can

¹ But at Ain-Fijeh precisely similar rock cuttings, made for aqueducts, were afterwards used for roads. I had the privilege of hearing Captain Conder

hardly be doubted were erected as places of sacrifice to a local divinity. Seven such centres were discovered in 1881 by the Survey party in Moab, and the experience thus gained led to the recognition of another centre on the basaltic knoll close to Tell el Kady.

The knoll is known only to the Arabs as "the ruin of the little palm" (Nukheileh), but it has clearly been a dolmen centre, the monuments having been all constructed of hard blocks of black basalt. The great weight of this material causes the monuments to be smaller than most of those found



NO. 1 SKETCH.

east of Jordan. On the south-west side of the knoll, just above the road from Abl to Tell el Kady,¹ two of the dolmens stand close together. The explain at some length, on the spot, the several points he has touched upon in this note, concerning the site of Capernaum, and also of reading on the spot Sir Charles Wilson's paper on the opposite side of the same question, as published in "Recovery of Jerusalem," pp. 375 to 387. I humbly venture to think that the arguments there set out are uncontroverted, and that the cautious conclusion of those clearly written pages will still commend itself to the judgment of most. "It is very desirable that extensive excavations should be made, both at Khan Minyeh and Tell Hum, as, until this is done, it is impossible to say with certainty which is Capernaum. I think, however, in the present state of our knowledge, the evidence is in favour of the latter place, and I would place Capernaum at Tell Hum, and the Galilean Bethsaida (if there were one distinct from Julias) at Khan Minyeh."—J. N. D.

¹ Immediately on crossing the stream without a name that flows mid-way between the Nahr-el-Hâsbâny and the Nahr-el-Leddân. (Survey Map of Western Palestine, Sheet II.)—J. N. D.

most western (No. 1 sketch) presents a table stone, 5 feet long, 3 feet broad, supported on three stones, and surrounded with several others. The

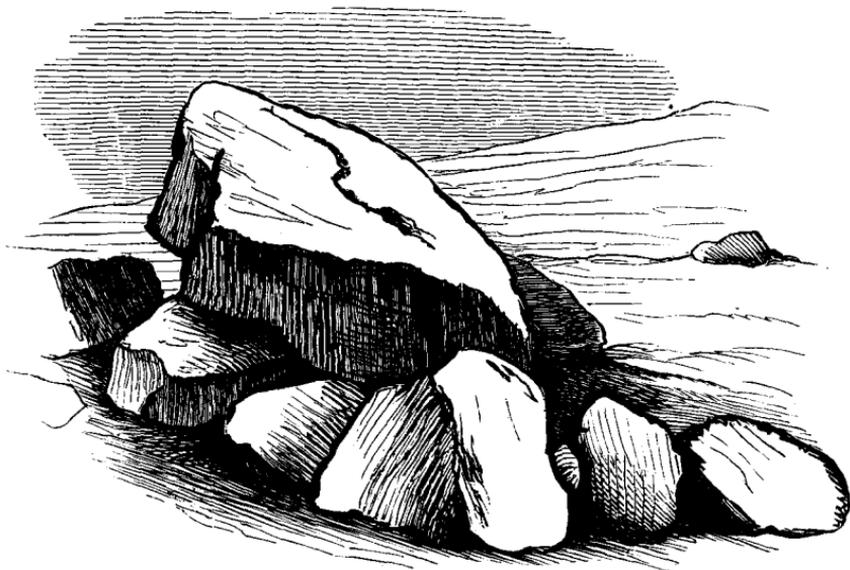


No. 2 SKETCH.

artificial character of the structure is marked by the small pebbles which have been inserted between the top stone and the supporting stones, so as to make the former steady ; and a hollow is found in the top stone, which, though not so well defined (in consequence of the hardness of the material) as in many of the limestone dolmens, is yet evidently not a natural feature. The top stone is only raised about 2 feet from the ground, but this is often the case in the Moabite examples.

The second dolmen (No. 2 sketch), south-east of the preceding and not far from it, resembles the monuments found in India or in Europe, which have been called semi-dolmens by Mr. James Fergusson. A block of basalt, 5 feet long, is supported on a cubical pillar, $2\frac{1}{2}$ feet high, the eastern end of the stone resting on the ground.

On the south-east side of the knoll two other examples, well marked, but of somewhat different structure, were found. One consists of a block (No. 3 sketch) 5 feet long, supported by a stone beneath, so as to form an inclined

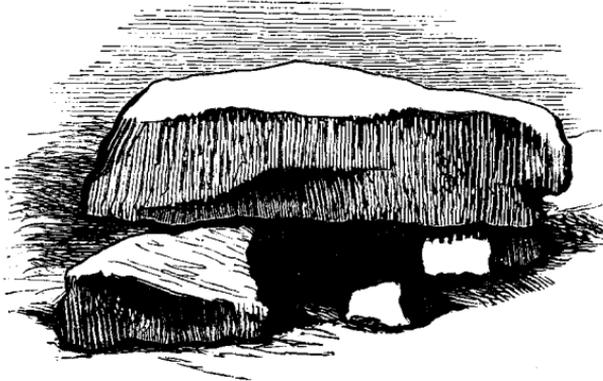


NO. 3 SKETCH.

table stone, the highest part of the top surface being 4 feet from the ground. The great weight of the basalt makes the erection of this structure a work which must have required very considerable labour. The stone is surrounded with a rude circle of smaller blocks, and, as in the first specimen, it is kept steady by a small pebble inserted beneath it on one side, a detail which makes yet clearer the artificial nature of the structure.

The fourth example, a little further east, presents a square stone about 4 feet across, supported on three other stones. All four of these monuments are closely similar to examples found in Moab, where they occur in

connection with specimens so large as to allow of a man walking erect, in some instances, under the table stone.



NO. 4 SKETCH.

In addition to these unmistakable examples, there are many other fallen dolmens and single blocks strewn over the hill; in some cases the monuments seem to have been purposely destroyed, especially those most conspicuously placed; and in one instance, as observed by Mr. Dalton, the table stone appeared to have been deliberately shattered into at least three pieces, which evidently at one time formed a single stone. It seems probable that most of the dolmens were surrounded with a circle of small stones, and this arrangement has also been noticed among other groups east of Jordan.

The great interest attaching to this discovery lies in the connection existing between this group of dolmens and the historically sacred centre of Dan, close beside. The investigation of the Moabite dolmens seemed to point to their original use as altars; and modern critics have recognised several allusions in the Old Testament to such monuments erected by the Canaanite tribes, and by the early Israelites. It is possible that, in the specimens now under consideration, we may have the remains of the sanctuary erected by Jeroboam to the calf idol; but if Josephus is to be credited, and if a small temple, not mentioned in the Bible, was erected over the image, it is possible that the dolmens mark a yet older religious centre of the Hittites or Ammōrites.¹ In the case of the Bethel

¹ Jeroboam's calf worship must have been mingled with reminiscences, at least, of what he had seen of the bull Men at On, in Egypt, venerated as the earthly representative of Ra the Sun, the daily renewer of life; and the little temple mentioned by Josephus probably stood on the little plateau on the summit of the apparently artificially constructed Tell el Kādy. Thus in one centre we now see combined the remains of five forms at least of nature worship: the Phœnician, on Mount Hermon; the Canaanite dolmens, at Kh. el-Nukheileh; the Egyptian, at Tell el Kādy; and the Greek and Roman, at Pāneas.—J. N. D.

sanctuary, Jeroboam only reconsecrated an ancient religious centre, and it appears probable that the shrine at Dan had in like manner been a local religious centre long before the time of Jeroboam. The name Hermon is supposed to signify "the Great Sanctuary;" and the mountain was a sacred spot from a very early period, and may be said still to be so considered by the Druzes, whose principal shrines are found on its slopes, while in the 2nd and 3rd centuries temples were erected on all sides of the summit, and on the highest peak itself.

The discovery of dolmens in so interesting a locality has therefore an important bearing on the history of rude stone monuments. In Judea, these structures seem to have been purposely destroyed, and not a single well defined example has been found. In Galilee, on the other hand, where the iconoclasm of the Jerusalem school was less powerful, several good specimens have been found, notably *Hajr ed Dumm*, or "stone of blood," erected on a high point north of the Sea of Galilee. In Moab, some 700 dolmens are now known to exist, and probably many others remain to be discovered. The exploration of the group at Dan is, however, perhaps the most important discovery yet made in connection with rude stone monuments in Syria.

In connection with this subject a few notes may be added as to the remains of calf worship in this district. At an early period, the site of Abel beth Maachah appears to have been much venerated as containing an oracle (2 Sam. xx, 18), and it is remarkable that the great mound south of this town (the modern village of Abl, west of Tell el Kady) is still called Tell el 'Ajjûl ("the hill of the calves"). A flat plateau at the top seems to have been artificially levelled, as though to form a site for a temple or a town. The situation of Abl is such that from the mound the sun would appear, at the summer solstice, rising behind Hermon, while the direction in which it would set at the same season is marked still by the shrine of Neby Aweideh, standing against the sky-line. His name represents the Hebrew *Uz*, and signifies "a substitute."¹

It is generally recognised that the golden calf was a symbol of the sun, and of the young or rising sun more especially. The ritual of the Israelite calf worship appears to have included human sacrifice, according to the correct translation of a passage in Hosea (xiii, 2), "sacrificing men they kiss the calves."

The erection of numerous altars, in connection with these rites, is specially mentioned by Hosea (xii, 11), "their altars are as heaps in the furrows of the fields."

It is also curious to observe that calf worship may be said to survive to the present day in this district, for the Druzes are well known to preserve a brass image of a calf in their chapels, or *khâlwehs*, on Hermon. It is true

¹ There is another shrine on the same western ridge, "Neby Maheibib," equivalent to that of "the darling," or "the beloved," which may stand for Adonis and the departing sun. From the Tell el Kady platform Subeibek, the Mizpeh under Hermon stands out due east, and Neby Aneideh due west; they are clearly in line with its axis for rising and setting sun.—J. N. D.

that they now treat it with contempt, as an emblem of Derázi the heretic, whom their great teacher Hamzeh pronounced (by a play on the Arabic words 'Ajel (عجل) and 'Akl (عقل), both sometimes pronounced by Egyptians—and he was for many years an inhabitant of Cairo—almost indistinguishably, as 'Ajil, to be, not a "wise man" ('Akl), but a calf ('Ajil). Nevertheless, the Druze religion spread in the 11th century among the Isma'ileh peasantry of Hermon, who preserved many remnants of the old Canaanite religion, and it is possible that Hamzeh at first tolerated the calf idol, just as Muhammed tolerated the stone worship of Mecca; and that the contempt with which the brass image is now regarded is really a later outcome of the development of the Druze philosophy.

'Ain Hashbey.—Very little remains to be added to these notes, as the discovery of dolmens at Bániás was the culminating point of antiquarian interest in the Royal tour. As, however, every inscription recovered in Palestine is considered of interest, the following is noticed. It was pointed out, on the 4th May, on the arched façade of a vault, whence a fine spring issues on the west side of the great Baalbek plain, north of Zuhleh. It appears to be a Latin dedication to Jupiter Optimus Maximus, and, in common with the temples of Baalbek, and others in the same plain, it is probably to be attributed to the 2nd century A.D. :—

IOMHORAP =DEV RVEVS

The vault is 9 feet in diameter, with nine *voussoirs*, and a round section, the keystone being narrower than the haunch stones, as in most work of the later Roman or early Byzantine period in Syria.

The following note refers to a collection of seals presented to Their Royal Highnesses, during their stay in Damascus, by the Arab Sheikh Mijwel, and entrusted to my care in order to obtain information from competent authorities with regard to their value.

SEALS FROM PALMYRA.

The string of seals includes seven in all, as follows :—

No. 1 is merely a bead, possibly of glass, and without any design.

No. 2 is a small cylinder, such as is commonly found in Assyria. These cylinders were used as seals for signing the clay tablets with cuneiform inscriptions, the seal being rolled round in the wet clay. The present specimen is about $\frac{3}{4}$ inch long and $\frac{1}{4}$ inch in diameter. The design represents a nude female figure, holding a crook or crozier, and standing between two figures in long robes: that to the left having the hands raised, as though in prayer, and that to the right exactly corresponding, with its face turned to the central figure. The two outer figures seem to have either feathers on their heads, or else hairy ears, projecting like horns. Behind the right-hand figure are well designed representations of

a lion and a winged griffon, with an S-shaped pattern or coiled snake between them. The griffon is at the top, and the lion below the serpent.

This seal is pronounced by Mr. J. G. Pinches, the well-known Assyrian scholar, to be Assyrian, and to date about 1500 B.C. "It evidently illustrates," he says, "the descent of Ishtar into Hades. To the right is Ninkigal, Queen of Hades; in the middle, Ishtar, deprived of her clothing and ornaments; on the left, a divine attendant, in an attitude of worship."

Ishtar, or Ashtoreth, is the Assyrian moon goddess. A well-known myth, reported on the cuneiform tablets, relates her descent to seek Dumzi, "the son of life," in the infernal regions. This is a Semitic parallel to the seeking of Osiris by Isis, and is founded on the worship of the sun and of the moon, which is alternately separated (when full) from the sun, and joined to him (when new). Mulge, the King of Hell, and his consort Ninkigal, answer to the Greek Aidoneus and Persephone, the Indian Yama and Durga, or the Egyptian Set and Nephthys. The Accadians also believed in four kinds of genii, or demons, who were personified under the form of different beasts; and this idea was adopted by the Assyrians after their conquest of the Accadians. Of these, the *Lamas* resembled a lion, sometimes with a human head, or with wings, while the *Nattig* was like an eagle. These deities resemble the four assessors who accompany Osiris in Hades, according to the Egyptian religion, and who are represented with the heads of animals.

It is possible that the animals represented on the seal under consideration, in connection with the infernal goddess, are intended to represent the two kinds of demons above described. The figure behind Ishtar may perhaps be Mulge himself, the Assyrian Pluto. The crook in the hand of Ishtar resembles the sceptre of Osiris, and also appears in India in connection with Krishna (the Indian Apollo). It is given to the beneficent deities, represented as shepherds guiding their flocks, and is the prototype of the Christian crozier.

No. 3, a red stone, with a design of a lion, is considered to be of Pehlevi origin, and is of no particular interest.

No. 4, a reclining bull, with holes for eyes, possibly once filled with stones, is very similar to the representations found in India of Nanda, the earth bull who supports Mahadeva. It is sometimes of colossal dimensions, and made of brass, generally represented couchant. Nanda also sometimes supports the Linga, in the worship of Siva.

Small representations, like the one in question, have been found in Assyria. Their date is uncertain, and it is not impossible that they may be of Indian origin.

No. 5 is of inferior workmanship, but apparently Assyrian. It represents two figures facing one another in prayer. That to the left bears a quiver, and perhaps represents a king. That to the right has a long beard, and may represent a priest. Above them, in the centre, is a sun or star, and between them a pair of stakes or spears, apparently joined together. A similar pair is shown behind the left-hand figure; possibly

it is intended as a representation of the sacred tree of Asher, which was an important religious emblem (the biblical Asherah, or "grove"). The general design is like many others found on Assyrian bas-reliefs, representing a royal sacrifice.

No. 6 is a cylinder like No. 2, but larger, measuring 1 inch in length by $\frac{1}{2}$ inch in diameter. The designs are not so well preserved as in the former example.

The design is thus described by Mr. Pinches:—"To the left is the moon god Sin, in the middle the owner of the seal, on the right a divine attendant in an attitude of worship." The date is supposed to be about 1500 B.C. Sin was recognised by the crescent over his head.

Careful inspection seems, however, to show a cross within the crescent, as though the design, when less worn, represented the *litu*, an emblem of the god Marduk, the Assyrian Jupiter.

Close to the central figure, on the right, is a small monkey-like figure seated, and at the top of the seal, above this, is a figure somewhat like a pig. The boar on Assyrian reliefs is used as an emblem of the sun, and the owner of the seal may thus perhaps be supposed to stand between the two great deities of sun and moon.

No. 7, a yellow jasper in the form of an Egyptian scarabæus, $\frac{7}{8}$ inch major diameter, and $\frac{5}{8}$ inch minor diameter. This is the most valuable of the group, and is a well cut and well preserved specimen of a Phœnician seal. The figure and symbolism, as is usual in Phœnician gems, are of Egyptian type, while the inscription of five letters beneath is in Phœnician characters. The figure in Egyptian dress is crowned with the *pechent*, or double crown of Upper and Lower Egypt. The left hand (or the right in an impression) is raised in benediction, the other holds a sceptre with an inverted crescent on a ball at the top. In front of this figure is the Ankh, or Crux Ansata, common to Assyria and Egypt as a symbol of life; behind him is an owl, or a hawk, seated on a sceptre like that in his hand. A star is represented on each side of the head. The same design is rudely repeated at the back the seal, about half size.

The inscription is fairly legible, and when reversed on the seal it appears to read—

Ⲁ Ⲛ ⲛ ⲛ Ⲕ

which in square Hebrew would read למנסד . This, no doubt, is the name of the owner of the seal, the ל signifying "belonging to." The name מנסד comes evidently from the root נסד , whence the word נסרי , Chaldean or Magus.

Dr. S. Birch, of the British Museum, to whom this seal was submitted, gives a description similar to that above, but calls the supposed stars "crucial emblems," and mentions that the sceptre is intended to be of papyrus.

Another Assyrian seal was purchased in Jerusalem by Rev. J. Dalton. It represents a man holding a bull up by the hind leg, and a knife in the other hand. Probably it is an early representation of the Mithraic sacrifice of the bull.

CLAUDE R. CONDER, *Captain, R.E.*

17th July, 1882.

ITINERARY OF THE ROYAL PARTY.

28th March,	Jaffa to Lydda	....	....	....	11	English miles.
29th	„	<i>viâ</i> Bethhoron to Gibeon (up and down Neby Samnîb)	....	....	20	„ „
30th	„	„ Bethel to Ai	....	....	11	„ „
31st	„	„ Michmash to Jerusalem	....	....	13½	„ „
4th April,	„	Solomon's Pools to Hebron	....	....	24	„ „
6th	„	„ Tekoa to Bethlehem	....	....	19	„ „
7th	„	„ Herodium to St. Saba	....	....	15	„ „
8th	„	„ the Dead Sea to Jericho	....	....	21	„ „
10th	„	across Jordan to 'Arak el Emir	....	....	20	„ „
11th	„	to Rabbath Ammon	....	....	18	„ „
12th	„	„ Es Salt	....	....	22	„ „
13th	„	„ Gerasa	....	....	28	„ „
14th	„	<i>viâ</i> Râjîb to Jordan	....	....	25	„ „
15th	„	to Shechem	....	....	23	„ „
17th	„	<i>viâ</i> Samaria and Dothan to Jenin	....	....	28	„ „
18th	„	„ Jezreel to Carmel	....	....	26	„ „
19th	„	„ Kishon River to Nazareth	....	....	13	„ „
20th	„	to Mount Tabor and back	....	....	14	„ „
21st	„	„ Tiberias	....	....	17	„ „
22nd	„	„ Minieh by water	....	....	16	„ „
24th	„	<i>viâ</i> Safed to Kedes	....	....	21	„ „
25th	„	„ Hunin to Baniyas	....	....	18	„ „
26th	„	„ Hibbariyeh to Hasbeiya	....	....	14	„ „
27th	„	to Rasheiya	....	....	11	„ „
28th	„	<i>viâ</i> Meithalun to Damascus	....	....	32	„ „
1st May,	<i>viâ</i> 'Ain Fiji to Zebdâny	....	....	....	26	„ „
2nd	„	to Baalbek	....	....	20	„ „
3rd	„	„ Yammûneh	....	....	13	„ „
4th	„	„ Zahleh	....	....	20	„ „
5th	„	„ Khân Sheikh Mahmûd	....	....	16	„ „
6th	„	„ Beirut	....	....	10	„ „
Total					....	585½ English miles.
