

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

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

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

Jerusalem, January, 1886.

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

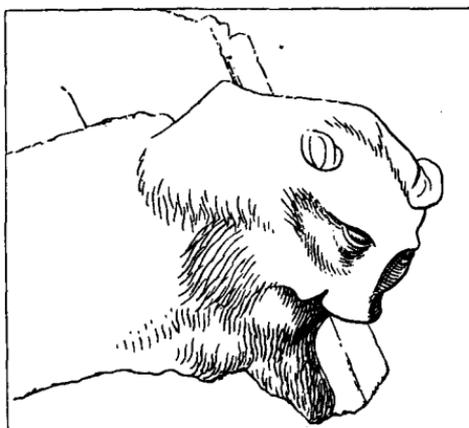
NEW DISCOVERIES.

BY LAURENCE OLIPHANT.

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

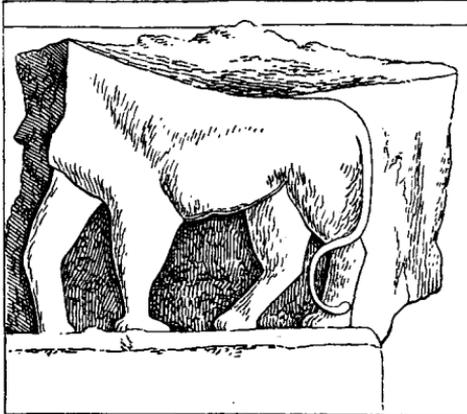
I accordingly proceeded thither, and perceived the aspect of the ruins some-

FIG 1



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

FIG 2.



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

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

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

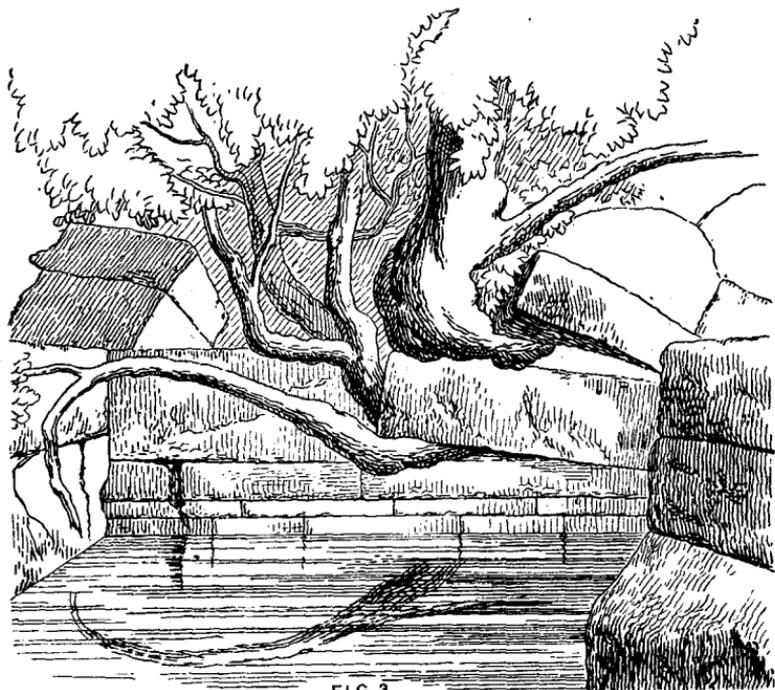


FIG. 3.

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

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

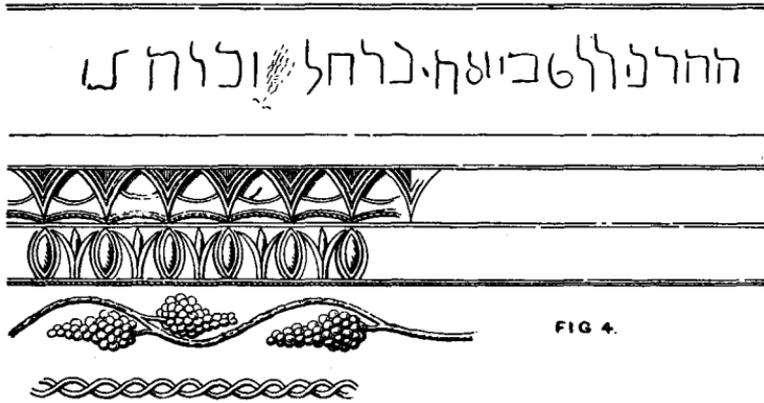


FIG 4.

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

FIG 5.

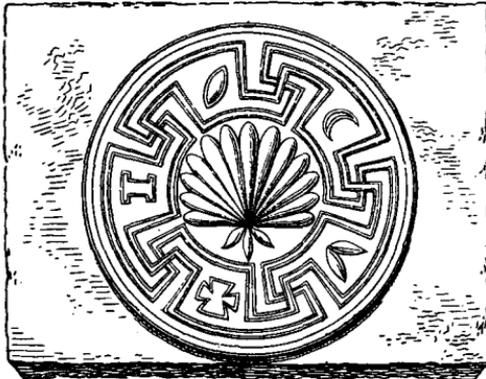
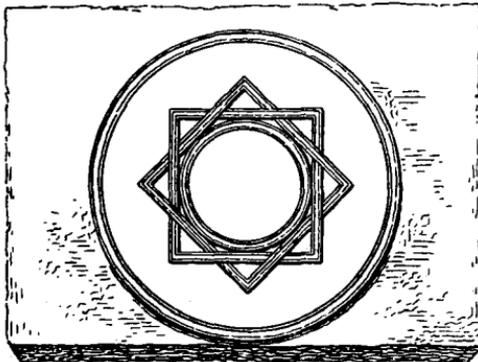


FIG 6.

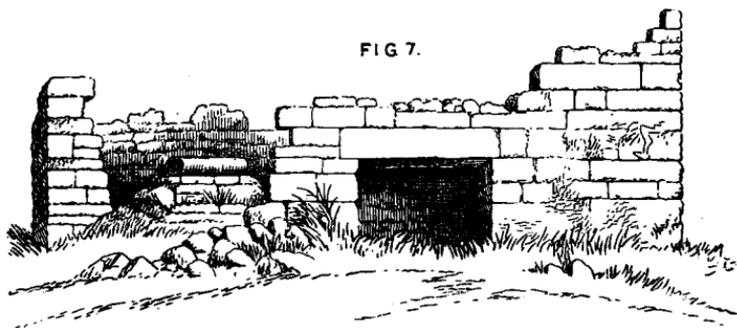


two square stones, on which were carved circular devices, both of them 18 inches in diameter (Figs. 5 and 6). The ground was so thickly strewn with huge basalt building stones that I could only discover here and there traces of the foundations, and was unable to measure the dimensions of the building.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

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

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

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



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

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

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

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

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

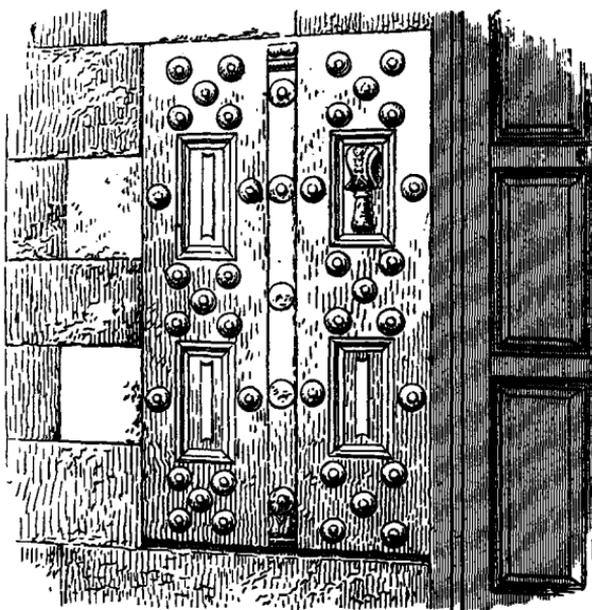
it, found it to be evidently a Greek memorial tablet, though many of the letters were too much worn by time to be very legible. It ran as follows :—

ΑΥΡΝΑΡΚΕΝΛΕΙΩ
 ΧΝΠΦΡΠΒΙΝΣΑΝΠΙ
 ΠΑΜΝΕΣΗΜΕΡΑΣΙΕ
 ΑΥΠΒΑΣΣΑΣΥΜΒΙΟΣ
 ΚΑΙΚΑΗΡΟΝΟΝΟΣ
 ΠΙΑΣΥΝΚΡΙΠΙΜΝ
 ΗΝΗΣΧΑΤΗΝ

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

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

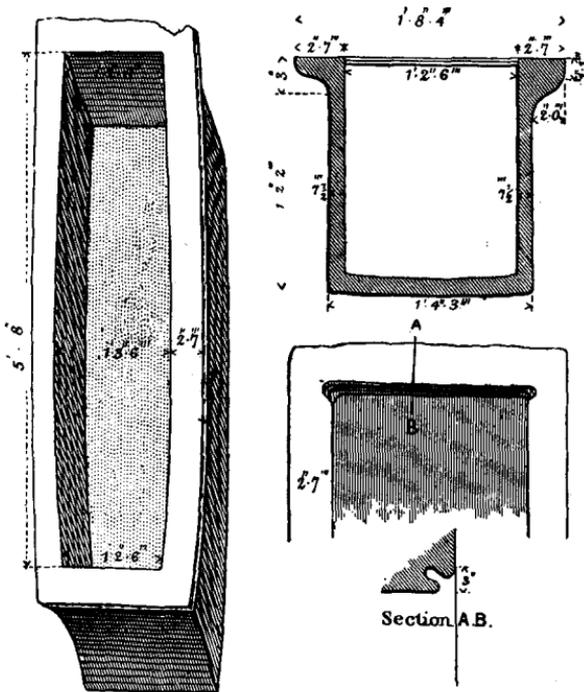
Stone Door.



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

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

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



Pottery Coffin & Sections.

LIST OF NAMES IN ARABIC OF PLACES VISITED.

Dardara....	....	....	....	....	....	دردارة
Zeta ....	....	....	....	....	....	زينا
El Koka	....	....	....	....	....	الخوخة
Kanef ....	....	....	....	....	....	كنف
Dar Aziz	....	....	....	....	....	دير عزيز
Subbahiyeh	....	....	....	....	....	صبحية
Musherfawi	....	....	....	....	....	مشيرفاوة
El Lawiyeh	....	....	....	....	....	اللاوية

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



NOTES ON QUARTERLY STATEMENT, JANUARY, 1886.

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

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

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

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

Mr. Birch's "City of David" now occupies an area of 200 × 600 feet, or 2½ acres. I do not consider this large enough for a city, or even for a country house and grounds.

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

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

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

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

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

NOTES ON "ACROSS JORDAN."

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

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