THE TEMPLES OF CŒLE-SYRIA.

12. .......... (asercies) \(\text{pour Chamos et pour Moab} \) .......... 
13. .......... , devant la face de Chamos, à Qerieth, 
14. .......... , qui est pour Asar Chamos .......... 
15. .......... , qui est pour Asar Chamos .......... 
16. .......... , qui est pour Asar Chamos .......... 
17. .......... , qui est pour Asar Chamos .......... 
18. .......... , qui est pour Asar Chamos .......... 
19. .......... , qui est pour Asar Chamos .......... 
20. .......... , qui est pour Asar Chamos .......... 
21. .......... , qui est pour Asar Chamos .......... 
22. .......... , qui est pour Asar Chamos .......... 
23. .......... , qui est pour Asar Chamos .......... 
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29. .......... , qui est pour Asar Chamos .......... 
30. .......... , qui est pour Asar Chamos .......... 
31. .......... , qui est pour Asar Chamos .......... 
32. .......... , qui est pour Asar Chamos .......... 
33. .......... , qui est pour Asar Chamos .......... 
34. .......... , qui est pour Asar Chamos .......... 

THE TEMPLES OF CŒLE-SYRIA.

BY CAPTAIN WARREN, R.E.

CŒLE-SYRIA, consisting of the fruitful B Â J a, closed in by the water-producing hills of the Lebanons, has from remote ages flourished and abounded in cities.

The rich plain, in peaceful times, would support an immense population, which, in time of war, has only to retire to the mountain fastnesses to be secure against attack, and where the soil is sufficiently productive to support it; it is, however, apparent that the country owes its chief wealth to the fertile plain below, which in the season is one unbroken expanse of corn as far as the eye can reach.

In early times, there can be little doubt that the summits of the hills were the more important places of worship, and temples may have been erected on them; but the temples, the remains of which now exist, appear to have been essentially temples of the plain. It is true, Saint Jerome tells us that in his time there was a remarkable temple on the summit of Mount Hermon, in which the heathen from the region of Panias and Lebanon met for worship. But it does not follow from this that they were the same people who worshipped in the temples down below. Probably at that time, as now, there were several religious sects in the country; some, perhaps, following the old sun worship, others the worship of the celestial gods, others that of heroes, and, probably, many adopting a mixture of all.

We have now in the country several distinct sects of Christians, two distinct sects of Moslems, and also two sects of which very little is known;
of one of these latter, Benjamin of Tudela (A.D. 1165) speaks ("Early Travels in Palestine," p. 51), and it does not appear impossible that this sect should have been descendants of the original inhabitants, who may have preferred the secret worship introduced (?) by the emissary of the mad khalif, Hākim (A.D. 1130), to the open religion of their Moslem rulers.

That the older forms of sun-worship existed side by side with the not less idolatrous worship that sprung from it there can be no doubt. Even as late as the time of the prophet Ezekiel we have a record of it, Ezekiel viii. 16—"... and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." So that Hermon and other peaks of the Lebanons may, until very late times, have been places of worship; but the very text just quoted goes against the existing temples about Hermon having been used for the earlier form of sun-worship, for many of them are so placed that the sun cannot be seen until an hour or two after it has risen, and there does not seem any necessity in this form of worship for there to have been a temple at all, though the sun-worshippers in Egypt appear to have used them. See bas relief at Tell al Amarna (Fergusson's "Architecture," p. 122). Dr. Potter (vol i., p. 219) says that the Persians had no temples, even in ages when temples were common in all other countries, and that they sacrificed upon some high place.

It has been surmised by Dr. Robinson and several writers that the temples about Hermon were turned towards it as to a kible, so that the worshippers might face it when they prayed. The directions of these temples have now been taken, and also the angle from them towards Hermon, and it is found that they all have their entrances, more or less, towards the east, and in no case does the entrance, or any side of the building, face direct upon the summit of Hermon.

And there appears to be no reason, at first sight, for supposing that the directions of these temples are governed by any rules but those applicable to the late temples of Baalbec, Jerash, Palmyra, and the Hauran.

The question of the orientation of heathen temples is one of very great interest. I have not had access to any works specially treating on the subject, and therefore submit the following remarks with great diffidence, under the impression that the problem may have already been worked out. The silence, or reticence, however, of the books I have consulted, is so very striking that I make it a reason for bringing forward ideas on the subject.

The Egyptian temples of the eighteenth and nineteenth dynasties (attributed to the time of the Exodus) are said (Fergusson's "History of Architecture," p. 103) to face in all directions.

There would, probably, have been then, as now, few existing remains of the works of the sun-worshippers in the country.
The Israelites would then have had no especial kibleh arising from their contact with the Egyptians, beyond, perhaps, the double sentiment with regard to the East, viz., an inclination towards it as the point from whence God's presence should come, and a repulsion from it as the kibleh to which the sun-worshippers turned.

On the arrival of the wanderers under Mount Sinai, divine revelation planned out the tabernacle, not only with regard to its proportions and furniture, but also as to its position. It was to lie east and west, the entrance towards the east. The reason for this "orientation" is not given any more than it is given for the particular services that were to be performed, but reason there must have been. Josephus ("Ant." iii. 6, 3) quietly tells, "As to the tabernacle . . . , with its front to the east, that, when the sun arose, it might send its first rays upon it." This reason, however, he rather spoils in "Ant." iii. 8, 5, when he says — "The sky was clear, but there was a mist over the tabernacle only, encompassing it, but not with such a very deep and thick cloud as is seen in the winter season, nor yet in so thin a one as men might be able to discern anything through it." In the sacred narrative we read (Exod. xii. 34)— "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle . . . . For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night." This would appear to be sufficient to prove that the tabernacle had not its entrance to the east merely in order to receive the sun's rays, for it seems probable that the sun's beams only played upon the exterior of the cloud, and would never have shone on the tabernacle itself. Nor, when we consider the matter, does it seem probable that the reason given by Josephus would have been held good by the Israelites at the time of the first erection of the tabernacle; for they can hardly have given any special consideration to the sun when such extraordinary manifestations had been going on on Sinai; when they saw that the face of Moses shone with the reflection of the "glory of the Lord," that a miraculous cloud descended upon the tent, and that "fire came out from before the Lord, and consumed upon the altar the burnt offering . . . ."

Far more reasonable is the idea of some of the Jews of the present day, who say that the entrance of the tabernacle was towards the east, in order that the priest might watch for the first dawn of day in offering up the morning sacrifice. This reason would hardly, however, have held good if the tabernacle had been first placed on the west side of Mount Sinai, as then the first dawn would not have been visible towards the east. It hardly appears as if the sun would have anything to do with the position of the tabernacle, considering that the sun in one way or another was a great object of idolatry among the surrounding people.

In the construction of the Temple of Solomon we have again no reason given for the placing of the entrance to the east; but in the book of the prophet Ezekiel, xliii. 2, we have "And, behold, the glory
of the God of Israel came from the way of the east;" and, again, we have Matt. xxiv. 27, "For as the lightning cometh out of the east, and shineth even to the west; so shall all the coming of the Son of man be." Now this may perhaps explain it all.

The ancients may have originally turned towards the east to worship the "glory of the Lord," and have gradually learnt to look upon the sun as a symbol of that glory.

In the erection of the tabernacle the pure worship of God was restored to the general community; but the old kibeh of the east would not do, because it had already become the means of a gross idolatry, so the tabernacle was built to contain the glory of the Lord, its entrance facing the east, from whence the glory came; and thus the Israelites were brought to face in an opposite direction to the sun-worshippers, while at the same time they actually did face towards the same glory to which they had turned in the east previous to the setting up of the tabernacle.

Now, although the "glory of the Lord" filled the tabernacle, and after it the house of the Lord in the first Temple, and though the Lord dwelt there (Exod. xix. 45; 1 Kings viii. 12), yet it appears that the Israelites did not pray to the Lord in the house, but turned towards the house and prayed to him in heaven. See Deut. xxvi. 15, where Moses tells the people to pray, "Look down from thy holy habitation, from heaven, and bless thy people Israel."

See, again, also how Solomon prays at the dedication of the temple, immediately after the glory of the Lord had filled the house, 1 Kings viii. 12. Then spake Solomon, The Lord said that he would dwell in the thick darkness. 13. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. 22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven. 23. And he said . . . . 27. But will God, indeed, dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 30. And hearken then to the supplication of thy servant, and of thy servant Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place: and when thou hearest forgive.

Dr. Potter, in his "Greek Antiquities," vol. i., p. 284, shows us that a precisely similar custom obtained among the heathen long after the statues of the gods had ceased to be regarded as mere symbols of the deities above and below. "We do all lift up our hands to heaven when we pray, saith Aristotle," and again in Horace.

"Colo supinas si tuleris manus."

Again, Burckhardt ("Travels in Arabia," vol.i., p. 175) tells us that at the hill Szafa, "with his face turned towards the mosque (the kaa'a), which is hidden from view by intervening houses, the pilgrim raises his hands towards heaven, addresses a short prayer to the Deity," &c.; he
then goes on to inform us (page 177) that the hill Szafa, prior to Mahomet's time, was esteemed by the old Arabians a holy place, containing the image of the god Motam.

We find also the heathen of the ages after King Solomon with many other customs in their services similar to those of the Jews; and from the existing remains of their temples in Syria, Greece, Italy, and Sicily we find that they had for the most part also the entrances of their temples to the east, so that they must have worshipped towards the east also as did the Jews.

Now the ancient historians, and the commentators on them, on the contrary, agree in saying that the entrances of the ancient heathen were to the west, and that they worshipped towards the west.

Dr. Potter tells us "it was ancient custom among the heathens, to worship with their faces towards the east. This is affirmed by Clemens of Alexandria, and Hyginus, the freedman of Augustus Cesar, to have been the most ancient situation of temples, and that the placing the front of temples towards the east was only a device of later ages."

Vitruvius (b.c. 25) also says that the entrance of temples should be towards the west, though in his time many temples must have already been built turned towards the east.

Dr. Potter again tells us "the Greek scholiast upon Pindar (b.c. 25) tells us, they were wont to turn their faces towards the east when they prayed to the gods, and to the west when to the heroes or demigods. Others say (Cælius Rhod. lib. xii. cap. 2) they always kept their faces towards the sun."

Dr. Mosheim also, in his ecclesiastical history, says (vol. i., p. 57), "Before the coming of Christ all the eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion, that God, whose essence they looked upon to be light, and whom they considered to be circumscribed within certain limits, dwelt in that part of the firmament from whence he sends forth the sun."

There is then either a conflict between the testimony given by the historians and by the existing remains of temples, or else we must suppose that at a certain time the ancient custom of having the entrances of temples turned to the west was changed to having them towards the east.

Now, of the more important temples that are known to have existed in Europe, the earliest date assigned to any of them does not appear to be more than b.c. 600; and of these, two at least of the oldest, the Parthenon and that of Jupiter Olympus, at Athens, are said (Stewart's "Antiquities of Athens," pp. 52 and 107) to have had their principal entrances to the west. In Syria (where the temples, as they exist at present, do not appear to be earlier than b.c. 100, and to range up to A.D. 300), the entrances, as far as I know, are in all cases to the east.

It would, then, appear that we have no cases of any temples with
their entrances to the east earlier than B.C. 600—that is, about four hundred years after the construction of Solomon's temple, and eight (?) hundred after the setting up of the tabernacle.

In other words, it would appear that at the setting up of the tabernacle the Israelites had commenced to turn when worshipping in a direction contrary to that of the sun-worshippers, and continued so; and that the heathen at least eight (?) hundred years afterwards, or not earlier than the destruction of Solomon's temple, changed their custom also, and turned as did the Jews.

Now, finding that the positions of the temples in Coele-Syria are similar to that of the temple of Jerusalem, we turn to the remains of the Jewish synagogues in Galilee, and find that their entrances, with one exception (see paper of Captain Wilson, R.N., No. II. Quarterly Statement), face the south. This is more particularly interesting because the architecture of these synagogues seems to have grown out of that of the temples immediately to their north, about Hermon.

At first sight, it appears as if it would be natural to suppose that the chancel of synagogues should be towards Jerusalem, and the doors on the opposite side; so that the people should not turn their backs on their kibleh when entering. But there is another way of looking at the matter, viz., by continuing the principle on which the temple was built to the synagogues also: the temple with its door fronting the east, from which the glory of the Lord proceeded; the synagogues with their doors fronting towards the temple, in which the glory of the Lord resided or used to reside. There also may be another reason for the entrances being towards Jerusalem, namely, in order that there should be as little obstruction as possible between the worshipers and their kibleh. Thus we find Daniel (Dan. vi. 10) prayed, “his windows being open in his chamber towards Jerusalem;” and we find the same idea running through the eastern mind in a legend given, I think, in Burton's “Travels in Arabia,” where Mahomet, either at Kuba or at the Kibleytein, being uncertain of the true direction of Mecca, suddenly saw his holy city, though so many miles off, and in spite of the many obstacles otherwise intercepting his view.

I understand from Mr. Church that near Beersheba there are the remains of a synagogue similar to those in Galilee. If it were found that this also has its door facing Jerusalem, it would cast more certainty about the matter; for at present all the known remains of synagogues are due north of Jerusalem.

In examining the authorities with regard to the direction in which the synagogues should face we find very conflicting evidence.

Vitrina and Buetorf make Jerusalem the kibleh, so that worshipers when they entered and when they prayed looked towards it. Clemens of Alexandria makes the east the kibleh; and Dr. Lightfoot, quoting from the Talmud, tells us that the chancel, corresponding to the holy of holies, was towards the west, the people facing that way. Probably Clemens of Alexandria only referred to European and African
synagogues, and thus so far agrees with Vitringa and Buetorf; but we have still left two systems, the one in which the chancel is towards Jerusalem, and the other in which the chancel is to the west; and to complicate the matter still further, we have the existing remains of synagogues with their entrances towards Jerusalem, and therefore apparently their chancels away from it. The Jews in Jerusalem state that at the present day they face towards Jerusalem when they pray, wherever they may be. Some Moorish Jews also told Dr. Chaplin, that during certain prayers they faced both north and south also; but they were not quite clear in what they said.

To return to the temples of Coele-Syria. That these temples should not be immediately in the plain there is good reason.

In the first place, we find generally around them the remains of cities or villages, which implies that the temples were built for the worship of their occupants, and the towns again are placed a little off the plain, on the spurs of the hills—near the plain, so that the husbandmen should not be far from the scene of their daily labour; in the hills, so that they might easily defend themselves from the attack of an enemy. The plain itself also is in a great measure unfit for the erection of permanent cities, as it is for the most part a swamp during the rains. The name Hausch (herd-fold) so often used as a prefix to the names of the small towns at present in the plain, of itself points to the temporary nature of these places; for example, Hausch Hála, Hausch el Ghanin, Hausch tel Sefeh.

On looking at the map it will be seen that the large towns of the present day are all just out of the plain, under the hills. Baalbec, Zahleh, Kubb Elyas, Hasbiya, and Jub Jenin.

Now with regard to a prevalent idea that the existing remains of temples cling more particularly around Mount Hermon. It is only necessary to look at the enclosed trace, on which all the known sites are marked, to see that Hermon is not the site of a great preponderance of temples; and when we hear what Gibbon has to say on the matter, it does not appear singular that the village temples around Mount Hermon should still exist, while all but the very largest ones in other parts of the plain have disappeared.

Gibbon, p. 465:—"In Syria (about A.D. 381) the divine and excellent Marcellus . . . . resolved to level with the ground the stately temples within the diocese of Apamea . . . . and he successively attacked the villages and country temples of the diocese. . . . . A small number of temples was protected by the fears, the venality, the taste or the prudence of the civil and ecclesiastical governors."

I do not know how far the diocese of Apamea extended, probably not so far south as Baalbec; but supposing that these Christians were able without difficulty to destroy the minor temples of the plain, they could certainly have been brought to a standstill at the gorge east of Jub Jenin, where the plain to north-west of Hermon is connected with the great Buká'a. Thus we may account for the small village temples of Hermon
still existing; but it is also to be observed that there is another destroyer of temples who has been slowly working for centuries—the builder.

In the great plain it would have been easy enough to have carried off the cut stone of smaller temples to the new sites of churches and mosques; about Hermon the rugged nature of the country would prevent the stone being worth its carriage. We have thus, apparently, good reason for believing that the villages and towns about the plain had their small temples, as are found about Hermon, but that they have either been destroyed or devoted to other purposes.

Two temples only of those visited (besides Baalbec) bore decided marks of having been used as Christian churches, those of Rukleh and Burkuah.

On the whole, then (apart from the architectural indications), there does not appear to be sufficient reason for supposing that these temples, remains of which now exist, had to do with the old worship of the country, but rather that they belonged to the towns and villages, and had to do with the worship of statues of the gods. They appear to have been placed in the most conspicuous parts of the towns, and probably varied in size and magnificence, according to the number and wealth of the population.

The inscriptions on these temples are mostly Greek. Copies, where possible, were taken, but generally only a few letters in each line were visible.

When we examine the architecture we find no trace of Assyrian or Egyptian ornamentation; the temples are very like Roman of a late date, but some of the little ones about Hermon may be earlier.

At the temple at Damascus there are Egyptian mouldings on the capitals of the pilasters; at Rukleh there is a dark-coloured stone, with what appears to be an Assyrian eagle. With these exceptions (and also of Baalbec), the work appears to be of the time of the Seleucidae and the Romans.

We are told by Dr. Mosheim that the heathen worship continued in Syria as late as A.D. 420, when the inhabitants summoned Simeon Stylite to help them from the ravages of wild beasts, and he counselled them to give up their idolatry; and Theodosius the younger made a law about the same time enjoining the destruction of all heathen temples in default of their being turned into Christian churches.

We have, then, nearly five hundred years under the Romans, in which these temples may have been built.

There is one peculiarity about some of these temples which appears to distinguish them from those of Europe. They are mounted on stylobates, and have no steps or staircase up to the entrance, and the only method of entering is by a small door opening from the side of the stylobate into the vaults underneath, and thence by some means into the temple itself; from this it would appear either that only the priests went into the temple, or else that there was some temporary wooden staircase up into the stylobate.
The small temples about Hermon appear to be somewhat of more ancient date than those in the Bukā'a; they are of the Ionic order, and are in antis; they in some cases differ from the pure Grecian style in having similar designs on the square capitals of the antæ to what there are on those of the columns. The friezes also bulge in all; there are no dentals on the cornice nor ornaments on the frieze; the antæ diminish in width from bottom to top.

A description will now be given in detail of these temples, and afterwards an account of the tour in the mountains.

**The Temple of Thelthatha (also called Nebi Sufa).**


A small village lying on the east side of the range separating the Hasbany from the Littany. A few feet above the village is the site of the temple, whence can be seen a great portion of the Hermon range.

The temple lies east and west, the entrance towards the east; the side bears due east (90°) by the compass, and a bearing to summit of Hermon gives 136°. Height above mean sea level, 3,780 ft.

The temple is in antis, and measures (see Plate) in length 72 ft. 7 in., and in breadth 35 ft. 1 in., including the projections of the antæ. Height from cornice to platform of stylobate 34 ft. 4.75 in. The pronaos is 14 ft. 4 in. by 30 ft., the cella is about 48 ft. by 23 ft. 9 in., but the transverse wall between the pronaos and cella cannot readily be distinguished on its inner side. The cella is raised at its western end six feet above the floor of the temple. This raised portion extends from western wall towards the east for about nineteen feet, and below it are chambers.

These chambers may have been used as store-rooms; they are furnished with niches, and one of them also appears to have acted as a passage to allow the priests to enter the temple secretly (vide "Bel and the Dragon").

For this purpose there is a door on the south side of the temple, in the stylobate at 7 ft. 7 in. from the western end: this opens through a wall 3 ft. 9 in. thick, into a chamber 22 ft. 7 in. long and 9 ft. wide. At the end of this chamber to the north is a staircase (now walled up) leading to the raised platform above: the side wall of the temple to east is then increased by three feet to allow of the stairs. The side walls of the temple in other places are in thickness 5 ft. 7 in.

In the centre of the west wall of this chamber is a window, formed like a loop-hole, 10 in. wide outside and 2 ft. 3 in. within. On either side of this window are two niches 1 ft. 10 in. wide, 2 ft. 6 in. high, and 1 ft. 10 in. deep. Opposite to them on the east side of the chamber are two similar niches, and between them and opposite to the window is an opening in the wall, leading into a chamber 8 ft. 10 in. by 5 ft. 1 in. From this on either side to north and south are other two chambers, 6 ft. 2 in. by 5 ft. 6 in.; in these latter are other niches. These small chambers
(P. Q. R., Fig. 2) are covered over by great flat slabs. The silt or mud lies deep in these chambers, so that their height is uncertain; but it is probably not less than 7ft. In the first and larger chamber, where the width is 9ft., corbels are used for supporting the flat slabs for the roof. (Fig. 3, 4, and 5.) There is first a corbel 1ft. 9\(\frac{1}{2}\)in. high, and 1ft. 4\(\frac{1}{2}\)in. projecting out, and above it a smaller corbel 1ft. 2in. high, and projecting altogether 2ft. 2\(\frac{1}{2}\)in. from the side of the chamber, so that the space to be spanned by the slabs is only 4ft. 7in. wide. These slabs are probably not less than 9ft. long; they vary in width from 4ft. to 5ft., and are perhaps 2ft. 6in. to 3ft. in thickness. This description of these chambers is here given with some minuteness, because in most of the temples met with the arch is used instead of corbels and flat slabs.

The temple is of the Ionic order (see restoration, Fig. 5). The antae are 3ft. 1in. square near base, and diminish to 2ft. 10in. near capital; they project at base 4in. beyond the pteromata; the bases are Attic; the capitals have two of their faces together uniform as in the Roman samples, there being volutes at three of the angles; but at the fourth angle the volute has been hollowed out, so as to form a sort of handle in appearance. There are nine courses between the entablature and stylobate, measuring exactly 27ft. in height, and the courses themselves are individually each about 3ft. in height. (Fig. 6.)

Robinson says there are thirteen courses of stone; perhaps he included the stylobate. I only found nine courses. The entablature is in height 7ft. 4\(\frac{1}{4}\)in.; the architrave and frieze are in one piece, measuring 4ft. 4\(\frac{1}{4}\)in.; of this the frieze measures 16\(\frac{1}{2}\)in., and is cushioned. Nothing whatever could be found of "the figures of a ram's head and bull's head alternately" on the frieze described in "The Land of Israel," though nearly every stone lying near the temple was examined; but, on leaving, stones were seen lower down the hill, and perhaps they may have been on some of these. It does not, however, appear probable that the heads were on the frieze, more likely at intervals on the cornice; nothing, however, was seen of any heads on the cornice. The upper mouldings of the architrave are somewhat peculiar; the angle at the base of the pediment is about 21° 30'.

The temple stands on a stylobate which projects very slightly beyond the wall of the temple; to this there are two cornices, but no base visible. It is in height altogether 5ft. 6in., and appears to have run right round the building, so as to have admitted of no steps in front (see restoration, Fig 6), and as the height is too great to have allowed of the people stepping on to it, it does not appear probable that it was entered by the vulgar.

No capitals or bases of columns could be found. Several portions of the shafts were found lying about, which measured 2ft. 11in. in diameter.

There are no signs of any bevels (in the Jerusalem nomenclature) on the stones, but they are each well squared, and have a chamfer one quarter of an inch round their edges. They are of the ordinary blue
limestone; this obtains by exposure a very blue colour, which gives to
the country such a cold appearance.

Fig. 3. gives the north side of the temple as it stands at present.
The joints of the stones are inserted correctly as far as fifty feet from
the west end; beyond that they are sketched in roughly. On one stone
the joint is at an angle, instead of being vertical; as this was found to
be the case also about the same place on the north side of the temple at
Ain Hersha, notice is here made of it.

The stones vary from 3ft. to 7ft. in length. No signs of any inscrip­
tions were seen.

The temple has very little remaining in situ except on the northern
side, and a good deal appears to have fallen in the last ten years. The
men at the village said they had tumbled over a great portion lately.
Only a few hours could be devoted to this ruin, time quite insufficient
for measuring the details of the mouldings with extreme accuracy.

HIBBARIYEH.

References.—Burckhardt, p. 35; “Robinson’s Later Researches,” p. 417;

Burckhardt describes the ruin of a temple at Hereibe, which is evi­
dently the same as is now called Hibbariyeh.

Hibbariyeh is a village to S.E. of Hasbaya by about one hour and
twenty minutes’ walk; it is on nearly the same level, viz., 2,270 feet
above mean sea level.

Situated on a spur of a hill on the western side of the great Wady
Shiba, the view to the west and south is exceedingly fine; but to the
cast Hermon cannot be seen.

The temple lies to the west, and below the village, in a field; its en­
trance is towards the east, the magnetic bearing of the side being 101°;
and, as the summit of Hermon bears considerably to the north of east,
the line of the temple cannot be in the direction of the summit.

The temple is in antis, and measures (see plate) fifty-five feet in length
and 29ft. 9in. in breadth, including the projections of the antæ: height
from cornice to platform of stylobate, 26ft. 8in.

The pronaoe is 11ft. by 25ft; the cella 34ft. 5in. by 21ft. 9in. The side
walls of pronaoe are 2ft. 1in. thick; of the cella, 3ft. 9in. thick; and
the wall at west end, 2ft. 9in. thick. The east wall of the cella is
2ft. 10in. thick. The interior is very much filled up with the fallen
stones, so that it cannot be seen whether the west end of the cella is
raised above the rest. At the south-west corner of the cella is a little
staircase leading up into the building through the western wall. The
temple is of the Ionic order (see restoration in plate); the antæ are
2ft. 8½in. square at the base, but it was not observed whether they
diminish towards the top in width. They project near base about four
inches beyond the pteromata; the bases are Attic, except that the
skotia is not hollowed out. The faces of the capitals on each side are uniform. The columns are 2ft. 10in. in diameter near base; the bases are Attic.]

There are seven courses between the entablature and stylobate, measuring in all 21ft. 3in.; each course is nearly three feet in height.

The entablature is 5ft. 6in. in height, exclusive of the cyma of the cornice, which has not been measured. The architrave is 2ft. 6in. high, and the frieze 1ft. 7in. They are in separate pieces. The frieze is cushioned, and bulges about 3·5in.

No heads were seen on the cornice. The courses are bevelled; there is first a chamber round the edges of the stone, angle 45°, then a sunken marginal draft of six inches, dressed with a chisel: the face of the stone projects two-tenths of an inch. There is no second chisel-cut draft round the face (as at Jerusalem), and it is roughly dressed with a point. The stones forming the antae are not bevelled.

The entrance doorway into cella is 7ft. 10in. wide. Within the jambs on either side are sockets cut in the pavement for the door hinges. There are mouldings round the jambs and lintel, and above is a cushioned frieze and very ornamental cornice. The lintel is in three pieces, forming a flat arch, of radius 5ft. 8in.; height of doorway in clear, 15ft. 2·5in.

Burckhardt says the doorway "has no decoration whatever."

On either side of the doorway are two niches, an upper and a lower.

The lower niche occupies the second and third courses from the pavement, is 23in. wide and 16in. deep, being on plan semi-elliptical. It has pilasters on either side, in proportion, to support an arch. The top of the niche inside is cut out in form of a shell.

The upper niche is 25in. wide, and is cut in square to a depth of 14·5in.; it is 3ft. 8·5in. high in the clear, and has a flat top: on either side are columns supporting a pediment, the entablature of which is similar to that of the temple itself, but the capitals of the columns are a kind of Corinthian. This niche occupies the 5in. and 6in. courses, and on the 4ft. course on the southern side of the doorway is a Greek inscription. The letters which remain are very sharply defined, but the greater portion is lost by the flaking away of the stone.

The temple stands on a stylobate, which projects very slightly beyond it; the width of one being 29ft. 9in., and of the other 30ft. 11in. It is eight feet high from top of cornice to bottom of base, and runs right round the building; so that there are no means of getting up to the entrance except by going into the stylobate at northern or western sides, where there are small entrances, one 4ft. 6in. wide and 5ft. high, the other only about two feet wide. These entrances probably lead into the "spacious vaults" described by Burckhardt, and thence up on to the platform of the temple at the western end of the cella; so that they were probably entrances for the priests.

Running round the inside of the building, pronaos, and cella, is an architrave on the same course and similar to that outside.
The doorway is the same width from top to bottom. The stone of the building is the ordinary blue limestone of the country. There are cut on the cornice stones places for seven joists, 1ft. 11in. in width and 14in. deep. The capitals of antae could not be reached for measurement; the capitals of columns have disappeared.

Aihã.


Aihã is a village thirty minutes from Rashaiya, on the road to Damascus; height about 3,750 feet above mean sea level.

The temple stands to the north of the village on the brow of the hill overlooking a small lake which dries up in summer-time. Nothing is now visible of the temple except the western end and part of the stylobate. The entrance apparently was towards the east. The bearing of the side of the temple is 78° 30', while that of the summit of Hermon is 195°, and the summit of Jebel Sunniu 353°.

A portion of one of the antæ of porticum is in situ; its base is Attic, and stands on a socle 18in. high. The four courses above the stylobate measure 18in., 2ft. 3in., 2ft. 4in., and 2ft. 3in. The stylobate is 5ft. 8in. in height; it has a cornice and base similar to those of the Roman examples of the Corinthian order. The breadth of stylobate is 29ft. 4in. It projects 10\(\frac{1}{2}\)in. beyond the antæ. So that the breadth of the temple, including the projection of the antæ, would have been 37ft. 8in.

Houses are built over the site of the temple, and in one place the stylobate can be traced for 47ft. 2in., where it is now used as a stable. An entrance through this leads into vaulted chambers full of grain, and here we were not allowed to remain for fear of setting the place on fire.

Lying about near the temple is what appears to be a Corinthian frieze.

There are also bits of architrave and other mouldings about Figs. 4, 5, and 6. A column lying near measures 3ft. 3in. in diameter.

A stone with a Greek inscription is built into the west wall. Stone, blue limestone.

DEIR EL ASHAYIR.


A village situate on the north of the Hermon range, on one of the roads leading past Rashaiya to Damascus. It is surrounded by low hills, and overlooks to the east a small plain, at the farther end of which is a sheet of water. The temple stands in a conspicuous part of the village; the prospect from it to east is very fine, though limited in
extent, and the situation is well adapted to the assembling of large multitudes and the performance of religious ceremonies. The estimated height of temple above mean sea level is 4,050 feet.

The temple is of the Ionic order, its style probably in antis. The entrance faces nearly due east, the magnetic bearing of the side being 94°.

The length, including the projections of the ante, is 88ft. 3in.; the breadth, 39ft. 8in.

It is divided into two parts—the pronaos, 11ft. 7in. by 32ft. 5in.; and the cela, 46ft. 8in. by 32ft. 5in. At the western end of the cela is a raised platform, 8ft. 3in. above the pavement of the temple. This platform is supported by vaults, to which there are three entrances from the cela. The platform is 22ft. 4in. by 32ft. 5in.

On the inside of the pteromata are pilasters, projecting 4ft. 5in., and 3ft. 1in. wide; they are 5ft. 10in. apart. Their bases rest upon a cornice running round the cela, the top of it on a level with the floor line of the raised platform. Small Corinthian capitals were lying about the cela, and appear to have surmounted these pilasters. The bases of the pilasters are Attic. The ante are 4ft. 3in. wide at bottom, and diminish up to 3ft. 10in. They measure in height about 38ft., including capital and base. There are in this thirteen courses, averaging each 3ft. in height. The entrance doorway runs up to the top of the seventh course, and is about 21ft. high in the clear, and 11ft. 10in. wide.

One of the ante to S.E. still remains in situ, and part of the wall of the building all round; but every bit that has fallen has been carried away, except the capitals of the ante, and no appearance of the entablature could be found anywhere about. The columns, also, and bases are gone; but it is likely that the temple was in antis, and not prostyle.

The temple is mounted on a very handsome stylobate, with cornice and base mouldings, somewhat different to the ordinary Roman type; and running round the cornice is a blocking 3ft. high, forming a parapet to the platform round the temple. This space is 9ft. wide at the sides and rear, and 21ft. in front. The stylobate is 11ft. high, and stands on a plinth 6ft. high at one point; but probably this latter may not run all round at this height. To south and east houses, but on to the stylobate, so as almost to conceal it. The total height of temple, from cornice to stylobate, was probably about 45ft. to 46ft.

This temple also has the peculiar character of having no steps up to its platform, the stylobate running all round without a break. The stylobate has, probably, vaults in it, and there appeared to be an entrance to them from the east; but admittance could not be obtained. This is, possibly, the village granary. The method of entering the temple for the priests is, too, apparent; but, as at Thelthatha and others, it is likely they went in through the stylobate. No appearance of mortar or cement could be seen. The stone is of the mountain limestone obtained hard by, and assumes by exposure an extremely blue appearance. The stones are not bevelled. No inscriptions were found.
about the temple, but a few feet to front is a pedestal lying on the ground, on which is a Greek inscription. A squeeze was made of this.

RUKLEH.


Rukleh lies a little out of the road from Katana to Rashaiya, about three hours from the latter; it is in a nook in the hills. Height, about 4,780 feet above mean sea level.

There are here the remains of two temples about 150 yards apart; the upper one to the S.W. is a shapeless mass of ruins; but there are Greek inscriptions lying about. The lower temple to N.E. is that which has been described by Burckhardt and others. This temple, which was once a very handsome structure, is now very difficult to examine, because it has had an apse stuck on to the eastern end; and the architrave of the original entablature appears to have been used to form door-jambs for the west end of the altered building.

The impression I have is, that it originally was a temple with entrance to east, and afterwards turned into a church with entrance to west. This is a very important point, as it is probable that the finding of this temple with entrance to west, while temples west of Hermon have their entrances to east, may have first given rise to the idea of Hermon being the Kibleh of these temples. It is to be observed that the other temples near Rukleh—viz., Deir el Ashayir and Aiaha—have their entrances to east, as have all other temples I have seen in the country on both sides of Jordan.

The temple lies S.E. or N.W.; the bearing of the side being 127°, while that of Hermon is 231°, so that one side (that on which are the head and eagle) faces towards Hermon within a few degrees; but this is probably mere accident, as I think the head occupied the tympanum of the west pediment in the original building, and would thus have faced in another direction.

The temple as it now stands is from 56 to 59 ft. broad, and measures 82 ft. 10 in. from west end up to where the apse commences; but there are traces of the wall having continued further east by 18 ft.

Little more than one course of the wall still remains above ground, and it seems doubtful if any of it is in situ, except the portion of the antae at N.W. angle.

The face is well described by Robinson, and he suggests it may have been that of Baal; however that may be, it is not likely that it was originally in its present position, just where the cornice of the stylobate would have been.

The eagle was not seen by Robinson; it is described by Burckhardt. The stone on which it is sculptured is now broken in two, and lies over
at an angle so as to be very difficult to find. To me it appears to be of a type essentially Assyrian, and is of a blackish stone (not basalt), quite different to those of the building, and has probably been brought from a distance. A squeeze of a portion of the bird has been taken.

The building has two rows of columns running up the interior; there are three in each row, and they are equidistant from each other, and form the outside of the side walls; they are 19 ft. apart from centre to centre; the lower diameter is about 2 ft. 8 in.

The capitals are Ionic, and are ornamented below the volutes in a manner similar to those at Deir el Ashayir.

The apse measures 22 ft. 5 in. across inside; it is 13 ft. 10 in. deep, and is nearly semicircular on plan; the walls are 2 ft. 5 in. thick.

Two columns of larger diameter than those already referred to are cut in for the resting of part of the wall of the apse, and this proves the apse to be of later construction. The diameter of these two columns is 3 ft. 2 in.

On the southern side wall there appears to have been a small door. On the northern side wall débris has accumulated. Perhaps if an excavation was here made, the stylobate might be uncovered.

Three of the door jambs are probably formed from the original architrave of the entablature; it appears to have been the lintel of a doorway. Two pieces of stone stand up in an odd, isolated manner a few feet in front of the entrances. They appear to have been part of the entablature. The ante appear to have been 3 ft. 6 in. wide at west end; bases, Attic.

A restoration could probably be made of the original temple, if some little time was spent in examining the fragments. Close to the eagle there is a Greek inscription, of which a squeeze has been taken.

BURKUSH.

Reference.—“Burckhardt,” p. 50.

It lies a little to the south of the road leading from Rashaiya to Katara, about four hours from the former; height above mean sea-level, 5,200 feet. It is on the extreme verge of the Hermen range to east, and looks down upon the great plain a thousand feet below it.

Ruins abound in the neighbourhood, but the principal object is a rocky ridge running N.E. to S.W. for about 300 yards. On the summit a plateau has been levelled, and at the S.W. end the requisite height is obtained by great substructions of heavy masonry.

The buildings here appear to be of different epochs. At the N.E. end is a small Roman looking building, which has had an apse added to it; at the S.W. end is a huge pile, forming a platform 120 ft. by 159 ft. 6 in., on which a Byzantine building has been erected. Between the two, for 175 ft., the foundations of out-buildings cover the ground.

The great platform will first be described. It measures 159 ft. 6 in.
from N.W. to S.E., and 120ft. from N.E. to S.W. Towards the north the rock cropped up above the level of the platform has been cut down, and where it could be done, the piers of the superstructure have been cut out of it. To the south, the rock falls very rapidly, until, at the southern end, it requires 40ft. of wall to bring the platform up to the required height.

The principal substructure is a long chamber, running the length of the building, and 19ft. 5in. wide; over this a series of arches have been thrown at intervals of 4ft. 1in., each arch being 2ft. 1in. across; and the platform of the temple has been formed by throwing flat slabs across from arch to arch. These arches appear to have been semicircular on the outer side, where a thrust would have been dangerous; but on the inner side they are segmental. The skewbacks, however, on the outer side are made for segmental arches, so that two lines for the intrados are shown on the section. The walls here are 5ft. 5in. thick; the courses are generally 3ft. 7in. to 5ft. 8in., as in the Haram Wall of Jerusalem. There are other chambers, which have regular barrel vaults over them, and other and smaller chambers have corbels, and are roofed with great flat slabs, as at Thelthatha. These chambers appear to have been used as store-rooms, and one of them is a bath-room.

The wall at southern end is 40ft. in height; there are twelve courses, including the blocking course; the cornice is the cyma-recta, common to the buildings about this part of the country. Houses are built on the N.E. side of the building, and the vaults are used by the villagers. A great number of the stones in the building have the mason's marks on them, Greek letters. See Note on the subject.

The platform appears to have been occupied at a late date by a Byzantine Basilica; a great number of capitals are lying about, and all differing in style and shape; some of them are fantastic in their appearance. There are two rows of piers still standing; these are 9ft. by 4ft., and have engaged columns at their ends. They run in the direction of the length of the building. The two rows are 35ft. 6in. apart, and the piers in each row are 36ft. 6in. from centre to centre. These piers stand 16ft. 9in. high, exclusive of the capitals; there are seven courses, about 2ft. 6in. each; the bases are Attic, the skotia being filled up. One capital appears to be similar to those at the Golden Gate, Jerusalem. Lying down outside the building is an exceedingly handsome Ionic capital, of a much earlier period; a sketch is given, but the abacus is not drawn in. I am under the impression that there was a building on the platform previous to the erection of the Basilica. This place must have been of considerable importance in early Christian times, for the erection of such a large Basilica, and it would be interesting to discover whether Eusebius does not mention a large town near here.

The building, 175ft. north of the great platform, has its entrance towards the Basilica; it is 64ft. 9in. by 35ft. 4in. It seems doubtful whether it was a temple;—perhaps a hall for some secular business. It has, however, apparently been used afterwards as a church, as the apse
end has evidently been put in at a later period. The side walls are 3ft. 10in., the front wall 6ft. 9in.; the rear wall is in confusion. There are eight courses remaining, measuring 25ft. in all, and varying from 2ft. 8in. to 5ft. 6in. The door is 9ft. 10in. high, and 6ft. 6in. wide; on either side is a column on a pedestal, supporting a pediment; the capitals appear to be Corinthian. This building has nothing in common with any of the temples found about the Lebanon. The magnetic bearing to Rukleh from here is 349°.

ZEKWEH.


This village lies on the western side of the Bukā'a, just up in the hills, about 100ft. above the plain, and 2,250ft. above mean sea level. The temple occupies the centre of the village, and, though small, is conspicuous for miles round. It is about two miles south of Megdel Anjar.

The temple lies N.E. and S.W., the entrance to the north-east; the magnetic bearing of the side is 59° 30'; it is now used as a house, the flat roof of which prevents the interior being seen much below the capital from the outside; the roof is gone, of course, but the side walls are intact, and also the entablature and pediment of the western end.

The temple prostyle measures in length 39ft. 10in., in breadth 23ft. 6in.; height, from cornice to base of antae at bottom, 21ft. 9in. The portico is 6ft. 6in. wide from end of antae to centre of columns; the pronaos is 7ft. 4in. by 19ft. 5in.; the prolongations of the side walls are 2ft. thick.

The cella is 19ft. 4in. by 28ft. 5in., the side walls are 2ft. 1in. thick, the west wall 1ft. 7in., and the east wall of cella 2ft. 4in. It cannot be seen from outside whether the west end of the cella was raised or not above the floor of the temple.

The temple is of the Corinthian order, but the leaves on the capitals have not been carved, beyond showing their bare outline. The antae are 2ft. 0·25in. square; they hardly project beyond the wall of the temple, except at the capitals; it is doubtful whether they do project at all. The bases were not observed; for capitals, see Fig. 3 in tracing. The columns (monoliths) are 13ft. in height; the capitals are similar to those of the antae; diameter of columns just below the capitals, 1ft. 9·5in.; the two middle columns stand 8ft. 6in. apart from centre to centre.

The architrave resting on the capitals is the same inside and out, and has mouldings underneath. There are seven courses in building between the entablature and floor of temple, measuring together 16ft. 9in., and individually being each about 2ft. 6in. in height; on the side walls, on the capital course, at 3ft. 6in. from the capitals of the antae at west end, are ornaments. The stones are all stretchers in the wall, except just at the ends, and measure from 8 to 10ft. in length:
they form the thickness of the wall; bevels are partially cut on some stones. The stones are cut from the ordinary blue limestone. The entrance doorway, if still existing, could not be seen.

The entablature is about 5ft. in height, but it is not certain whether there was not an error in the measurements of the cornice, so the figures are left out.

The architrave and frieze are in one piece; the former is very plain, the latter is pulvinated, and projects about 2in.

On the cornice on either side are three lions' heads: one of them is only 2ft. from the west end.

The rise of the cornice of the pediment is 17in. in 3ft. 2½in.

Within, on the west wall, on the capital course is some sculpture.

**Kusur Neba.**

*Reference:* "Van de Velde's Plan."

This village lies on the eastern side of the Buk'á's, about five miles north of Tahleh. It is elevated about 500 feet above the plain, and is about 3,600 feet above mean sea-level. The temple is situated on the southern side of the village. Only the stylobate and three courses remain *in situ*. It is partially occupied as a habitation.

The temple lies east and west; the entrance to the east. The magnetic bearing of side is 81°, while the bearing to Baalbec is 69° 30'.

The temple prostyle measures in length 90ft. 4in., and in breadth 46ft. The portico is 12ft. 8in. wide, from end of temple to end of plinth of column. The side walls are 4ft. 5in. thick. There are no ante at west end. Only three courses now remain; these measure upwards 3ft. 2½in., 4ft. 5in., and 3ft. 2½in. They show that the side walls were broken by seven pilasters, including the ante to east, projecting 4½in., each about 5ft. wide, and about 7ft. apart.

These courses do not lie flush one over the other, but recede and project again, as at Hwan Niha.

The plinths of the columns measure 5ft. 11in. square. The columns, perhaps, measure 3ft. in diameter, and were 12ft. 2in. apart from centre to centre at each side, leaving an opening in front of entrance of 16ft. from centre to centre. The bases were Attic, and cornice Corinthian.

The stylobate is 9ft. 10in. in height. It has a base and cornice, very plainly worked.

**Niha.**


Situated in a glen on the west side of the Buká's, about four miles north of Tahleh, it is about 250ft. above the plain, and 3,300ft. above mean sea level.

The temple lies to the west of the village; the entrance is to the east but the bearing of the side was not booked; probably it bore some
degrees to north of east. There are a good many ruins about, and the
temple itself is nearly completely destroyed.

It was probably very similar to that of Husn Niha. Very few
measurements could be taken, on account of the lateness of the day
when it was visited.

The temple was probably prostyle. Length, 122ft.; breadth, 57ft.;
pronaos, 27ft. 7in. by 45ft. 6in.; the projections of the lateral walls
being 6ft. 2in. thick. The cela, 81ft. by 48ft. 4in.; the lateral walls
being 4ft. 4in. thick; the west wall, 3ft. 6in., and the east wall of cela,
9ft. 6in.

It will be seen that the west wall is very thin; this, probably, on
account of the west end of temple running into the side of the hill.
The thickness of the transverse wall between cela and pronaos was
probably required for the purpose of winding staircases in wall, as at
Husan Niha.

On each side of the cela are six engaged columns, about 4ft. in
diameter, and at the corners to east, and possibly also to west, are
double engaged columns, as at Husan Niha. Some of the courses in the
wall, measure 3ft. 11in., 5ft. 8in., 3ft. 8in., and 4ft. 3in. in height.
They form the thickness of the wall, and a few of them are bevelled.
Some large bevelled stones are lying about; but it is difficult to say
whether they formed part of the temple.

The architrave is the same as at Husan Niha; also the capitals, except
that the carving has proceeded further.

The temple was built on a stylobate, and probably had steps up to it,
as at Husan Niha. All this is a confused mass of ruins. Altogether
this temple appears to have been of the same style and size as that of
Husan Niha; but the workmanship is of far better quality, and every­
thing substantial and solid.

The lintel of the doorway has a very handsome hypertherum, and the
course, on which are the base mouldings of the engaged columns inside,
has also a moulding running round the outside.

On the face of one of the stones is the bust of a woman in relief—full
size, well carved.

Nakleh: a village on east side of Bukā'a, about five miles north of
Baalbec.

Only the stylobate and two courses remain at east end. Temple lay
east and west—entrance to east; bearing of side of temple, 95°; breadth
of stylobate, 69ft. 10in.; of temple, about 42ft.

Height of stylobate and plinth, 17ft. 7in.; courses of temple, 2ft. 11in.
and 3ft. 7in.

HUSAN NIHA.


This temple stands in a glen about three miles above the village of
Niha. It lies east and west, the entrance to east. Magnetic bearing of
side, 83° 30'; height above mean sea level, 4,200 feet.
Burckhardt says the temple faces to the west.

The temple is on plan prostyle, and measures in length 80ft. 7in., and in breadth 41ft., including the projections of the antæ. The height from top of cornice to top of platform of stylobate is about 37ft. 6in. The plinths of the columns are 5ft. 9in. square, and are separated from the antæ by 7ft. 2in. The pronaos is 12ft. 9in. by 38ft. 6in., the productions of the side walls being 3ft. 9in. The cela is 38ft. 10in. by 37ft. 3in.; the side walls are 4ft. 4in. thick, the west wall 4ft. 5in., and the east wall of cela 4ft. 7in. The west end of cela is raised up above the floor of temple. No chambers were found beneath the raised portion of the cela. On either side of the cela, inside, are four engaged columns 4ft. in diameter, and about 11ft. apart from centre to centre. At the angles are double engaged columns; these have something in common with those in the synagogues of Galilee. [See Capt. Wilson's paper in "Quarterly Statement," No. II.] These columns have Attic bases resting on a cornice, the top of which is 7ft. 7in. above the floor of the temple, and which runs round the wall of the cela. The capitals of these columns are Ionic.

The temple on outside is of the Corinthian order. The antæ to each present a very curious appearance, in consequence of the courses of the temple wall being let in and moulded. The course above the base course diminishes from 5ft. 5½in. to 5½ft. 1½in.; the third course has mouldings on it, but is generally 5½ft. 11½in. thick; the fourth course is 5ft. 11½in., and 5th course only 5½ft. 1½in.; 6th and 7th the same, but the 7th diminishes still to 4ft. 7½in., and then comes the capital. This is of the ordinary Corinthian, but the carving of the acanthus leaves has never been continued beyond the bare outline. The antæ at the west end project 4½in. beyond walls. The base shown on antæ is that which runs round the side walls; it was not noticed whether it is also the same on the antæ.

The bases of columns were not seen. The capitals are similar in detail to those of the antæ.

Between the entablature and stylobate there are seven courses in the wall; they differ very much in height, from 3ft. to 6½ft.; in all they measure 32ft. 6½in. They are not bevelled. They do not form the thickness of the wall, but lie on edge, generally two of them, and are cramped together.

Thus stones 6½ft. high are not more than 2½ft. thick in many cases. The entrance doorway into cela is about 15ft. 6½in. in height, and 14½ft. wide. It has an architrave moulding round it, rather peculiar.

Within the thickness of wall on north side of doorway is a winding staircase, cut out, leading apparently to the roof.

At the west end of the cela is an upright projecting moulding; probably it has something to do with an image.

The architrave and frieze together, in one piece, measure 5ft. 1½in. in height; the frieze is 2½ft. high, and is pulvinated.
The cornice could not be measured with any accuracy; it is about 4ft. 4in. in height.

It has lions' heads on the cyma.

The temple stands on a great stylobate, with a very projecting cornice and base. On plan the outer edge of the cornice is shown; this projects about 2ft. 10in. beyond the antae. The stylobate is 10ft. 8in. in height. It runs round three sides of the temple; but on the eastern side it is produced 28ft. beyond the portico, and runs 6ft. along east side from each angle; and the remainder of the space is occupied by a flight of steps, eight in number. These diminish in width from bottom to top: the bottom is level with the top of base mouldings of the stylobate, and the top with the floor of the temple.

The mouldings of the stylobate only continue for a few feet from east end; the remainder is quite plain, with a simple projecting cornice and base.

The stones of the building are of sandstone and limestone.

This temple is one of the largest next to Baalbec; but it appears to have been built with an eye to making as much show with as little expenditure as possible. The mouldings terminate wherever the eye is not likely to catch them; and the stones of the wall stand on their edges in a most dangerous fashion, the strength of the wall depending upon the strength and ingenuity of the cramps which join the slabs together.

KULAT ESH SHUKIF (BELFORT).


This castle has been so well and fully described by Dr. Robinson, that there is no necessity to do more than add a few remarks. He quotes the length as being 800ft., and breadth nowhere more than 300ft., and it does not appear that he took any measurements himself. My measurements give the length of the building from north to south as less than 400ft., and from east to west 100ft., except at the northern end, where there is a projection to east of about 70ft. The courtyard to east of castle is about 50ft. wide, and the outhouses another 50; so that the width of the whole range does not appear to be anywhere more than 200ft. This does not include the batter of the walls, which slopes down perhaps at 60°. This would increase the width by 20ft. to 30ft. The castle lies nearly north and south, the outhouses being wholly to the east, and hanging over a steep descent, running sheer down to the Litany, 1,500ft. below.

The ditch or moat cut out of the rock is about 70ft. wide to west, and 120 to south. It did not appear to me that this had ever been a wet ditch; but to the north of the castle is a large excavated quarry, which may have been used as a reservoir. In the counterscarp of the ditch are rock-cut cisterns, to which the people from the village below have recourse for their supply of water.
No signs whatever of any Phoenician remains could be found either about or in the walls of the castle. The earliest part of the building appears to be very late Roman or Saracenic; some of the doorways are very similar to those at Saida in the Sea Castle.

It was extremely difficult to take measurements for the plan of the building, on account of the batter of the wall at bottom, and its ruinous condition at top, which made it dangerous to keep near the edge; add to this, the day was stormy—the first sign of a break-up in the Lebanon summer had appeared, a strong wind was blowing, and the stones were slippery with rain. The plan made under the circumstances is only an imperfect sketch. Some of the sides were measured, others not, and a few of the measurements have got blurred out by the heavy rain that was falling.

The southern end of the castle was not so high by one storey as the remainder; here there were two semicircular towers butting on to the walls at the angles to S.E. and S.W.; diameter of each about 30ft. All the chambers in the castle are vaulted, and the roof flat; and from the lower roof, where are the circular towers into the upper storey of the castle, there is an entrance covered by an arch. This is in three rings: the outer one is nearly semicircular, and may be 11ft. 6in. span, but it is concealed by rubbish; the second ring is a slightly-pointed arch; the third ring is also a pointed arch; it is recessed in behind the other two, so that its face is 2ft. 10in. behind them, and in front of it is a space 12ft. wide, cut for a portcullis to drop behind the huge arch and in front of the small one. The portcullis was about 9ft. 9½in. wide; the wall here is 4ft. 8in. thick. The stones of this arch are well cut, with bevels or drafts 2in. wide, and it has a handsome appearance.

The semicircular towers must have added very much to the beauty of the castle. They are built of stones 2ft. high, with faces rough picked, and smooth marginal drafts sunk 4in. to 5in., and 3in. to 4in. wide. The upper portions of these towers are perpendicular; but at a certain level, the same as on the main building, the walls begin to batter down at an angle of perhaps 60°. The stones in this are also carefully drafted, and at the top of the batter a handsome moulded string course runs round the towers. The western and northern portions of the castle are built of the same kind of bevelled stone; but to the east the wall has been renewed with a smaller squared stone of a later period.

It is difficult to see why this comparatively modern castle should have been described as being Phoenician.

At the N.W. angle is a Machicoulis window, which at first I supposed to be the latrine, but it appears likely to have been an entrance by which provisions could be drawn with safety. At Marsaba, at the present day, a window of this kind is in constant use, even while the main gateway is left open.

In the tracing is a gateway at the N.E. angle; it has, first, a lintel, and then a flat relieving arch. This latter is composed of three stones; but the bevel is cut in a curious fashion, so as to represent an arch of seven
stones. The drafts are sunk in an inch, and are 2in. to 4in. wide. Above is a sunken place in the wall 3ft. high and 4ft. long, where a metal plate with an inscription has probably once been. Round this there is an ornament made by sunken discs 3in. in diameter, and the same distance apart.

On the top of the castle are built two chambers—that to the west measures 42ft. by 40ft. The doorway (Fig. 3) is 3ft. 10in. wide, and has a lintel, and over it a relieving arch of three stones; the stones have drafts of about 1·5in. wide, which are sunk 0·75in. above is a rectangular space sunk into the wall, where a metal plate with inscription may have been.

The chamber to the east measures 38ft. 4in. from north to south, and 29ft. 10in. in breadth. It is a medieval chapel, and has a handsome doorway. A plan is given of the mouldings of the arches, but below the imposte the stone had fallen away. On one of the stones, on the bed, a mason's mark was observed—a rude taw or cross. The walls of the chapel are 3ft. 10in. thick; the interior is divided laterally into two bays, covered by groined pointed arches. The voussoirs lie at an angle of 4.

Note.—With reference to the plans of the temples, I must do the work and myself justice in stating that the details of mouldings cannot be considered as strictly accurate. The measurements were taken under an endless variety of adverse circumstances—sometimes lying on my stomach, head downwards and heels held, I booked my own measurements. In other cases the stones were half-buried in the ground, or hidden under other stones, so that the eye had to be depended on in getting a perpendicular line. Under the circumstances, I do not for a moment suppose the details to be accurate, though they are just as they measured; still they give a near idea of what these mouldings are. In those cases where there is an appearance of error the measurements are not shown on plan.

The want of a photographic apparatus has left much of the ornament unheeded.

'AIN HERSHAH.

References.—Robinson and Thompson both mention the existence of a temple here, but no description is given.

'AIN Hershah is a village situate on the west side of Mount Hermon, between Hasbaiya and Rashaiya, about two hours from the latter; elevation about 3,050 feet above the Mediterranean. The temple is about a mile further up the hill, at an elevation of 3,600 feet, at the top of a steep wady. What appears to be the summit of Hermon can just be seen from it. The entrance to the temple faces due east (90°), while the bearing to the summit of Hermon is 134°. The temple is very small, and is in very good preservation; the walls, however, are a good deal shaken, apparently by earthquakes. It is in antis of the Ionic

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order; length 42ft. 4in., breadth 24ft. 1·5in., height from top of cornice to platform of temple, 19ft. 3·5in.; the pronaos is 8ft. 4in. by 19ft. 5in.; the cella, 26ft. 10in. by 17ft. 2·5in. The western portion of the cella is raised 3ft. 4in. above the floor of the temple for 9ft. 2in. On this stand four pedestals supporting engaged columns, two on the end wall and one on each side. The bases are Attic, the capitals Ionic; on the capitals rests an architrave, which only goes as far east as 9ft. 2in.; the cornice above it runs round the wall of the cella.

There are no vaults in this temple, the void spaces being covered over with slabs of stone, which have in most cases been broken through by the fall of the roof, and present to the eye a very confused appearance.

The temple rests on a stylobate, which is 8ft. high at the western end, but runs in to nothing at the eastern, on account of the rise of the rock to east. In the cella, two piers run down the length, to support the flagging for the pavement, which is 14in. thick. The entrance doorway is 10ft. 6in. high in the clear, and 6ft. 10·5in. wide at bottom, and 6ft. 6in. at top. It has mouldings around it, and is handsomely ornamented over the lintel. The diminution in opening from bottom to top I think to be accidentally caused by the shakings to which the building has been subjected; inside the door-jambs are sockets for the door-hinges, cut in the pavement, 4in. in diameter. The ante measure 2ft. 6in. by 1ft. 10·5in. in front; in rear they are 2ft. 2·75in. by 1ft. 10·5in. The columns are 1ft. 10·5in. in diameter near base. It was not observed whether the ante diminish from bottom to top.

On one side of the doorway is a niche. The capitals of the ante have the flat faces of the volutes towards the east and west, and the curved sides to the north and south; in this they differ from Thel-thatha, where the four faces of the capitals have a uniform appearance.

On the cornice on each side are three heads, a lion on each side and a tiger in the middle. On the west end, on the tympanum, is the bust of a woman in bas-relief; she has two small horns on her head, and her breasts are exposed, as in the figures of Venus at Cyprus. Below this, about the centre of the west-end wall, is a square of 6in. side, with a right-angled triangle on the upper side, apparently the model of a temple. There is a Greek inscription on the rocks hard by.

There are five courses between the entablature and pavement; they measure collectively 15ft. 0·75in. and each course is nearly 3ft. in height.

NOTE ON THE MOUNDS AT JERICHO.

Mr. Horatio Blund, writing to Dr. Chaplin from Delhi in January, 1869, gives an interesting account of the mounds that are to be found there. He says, "In driving out to Old Delhi, which adjoins the present city, my attention was attracted by some mounds of earth having exactly the same appearance as those at Jericho, and I asked what they
were; the answer was that they were the result of burning bricks in
stacks, in this way—a stack of bricks was set up and burnt, and when
the burning was completed the good bricks were taken away, and the
bad ones and the rubbish were levelled down, and a fresh stack raised
thereon and burnt, until at last, by a repetition of the operation, the
present mounds of earth were raised. Sometimes the ancients built
upon these mounds, so that ruins of buildings are found mixed up in
them. Indeed, here there is a very handsome bungalow built on such
a mound... I passed, a little way off the road, one of these mounds,
and walked it over. It is of irregular shape, varying in height from
nothing to seventy and eighty feet, and covering, perhaps, six acres of
ground. In every respect it has the appearance of the Jericho mounds;
may they not all have the same origin?

"In the account I gave of the results of our excavations in the Jericho
mounds ("Notes on the Valley of the Jordan, and Excavations at Ain
es Sultan," page 14), I said, 'The general impression given by the
result of the excavations is, that these mounds are formed by the
gradual crumbling away of great towers of sun-burnt brick.'

"If we had found the interior of the mounds at Jericho to be composed
of fire-burnt bricks, I should feel no doubt about their being of the
same origin as those at Delhi. But as they all appear to be sun-dried,
and were quite soft and crumbling, I doubt if they ever had been put in
a kiln; I must, however, observe, that some of the pottery found, and
which I suppose had once been baked, crumbled into dust directly it was
exposed to the air. The question of the origin of these mounds is one of
very great interest; there are a great number of them in the Bukš'a
of Cœlo-Syria, as well as in the Jordan valley, and I also thought I
could see some on the east of the Huleh. The fact that in the Jordan
valley these mounds generally stand at the mouths of the great wadies,
is rather in favour of their having been the sites of ancient guard-houses
or watch-towers."

SUMMIT OF HERMON.

Hermon, a portion of the anti-Lebanon range, stretches from north-
est to south-west for over thirty miles.

The culminating point is about equi-distant from either end, and is
about nine thousand feet above mean sea-level of the Mediterranean.
This height was obtained 14th September, 1859, with Aneroid, No.
1837 (Negretti and Zambra). This is also the height as estimated by
Lynch and Russegger, but latterly ten thousand feet has been assumed
as the real height.

At the top is a plateau, comparatively level; here are two small peaks
lying north and south, and about four hundred yards from each other;
situated to the west, and separated by a ravine, at a distance of six
hundred yards, is a third peak; the tops of these three are in altitude