

to the surface or be reached by means of a shaft. As the level of the city continued to rise, a longer shaft would be required, and thus in the course of ages what was at first a superficial collection of water would become converted into a deep well. "THO. CHAPLIN, M.D."

The following is an extract from Captain Wilson's "Notes on the Ordnance Survey of Jerusalem":—

"The es-Shefa well supplies the Turkish baths in the old cotton market. From the bottom of the shaft a channel, cut in the rock, and vaulted with masonry, leads down in a southerly direction to a small cave or basin, from which the water is obtained in summer by a man who descends for the purpose. No leakage was visible at the sides of passage; but the greater portion of the water probably passes through the deep rubbish above, and thus acquires the peculiar Siloam flavour. The supply and quality cannot well be improved."—*Notes*, p. 85. Plate XXII.

NOTES ON CERTAIN NEW DISCOVERIES AT JERUSALEM.

By M. CLERMONT-GANNEAU.

(1.) *Hebrew inscription in Phœnician characters.*—This inscription, discovered by myself several months ago, is the only monumental text which goes back to the time of the Kings of Judah. It belongs authentically, by the very position which it occupies, to the history of Jerusalem. I cannot yet publicly point out its origin, in order not to interfere with the steps taken for its preservation. I will confine myself to saying that it has probably a religious signification, as is proved by the words *beit* and *Baal*, which are very distinctly to be read.

(2.) *Roman inscription.*—This text is the second which has been found up to the present date, belonging to the Roman occupation of Jerusalem—the first being the votive inscription of Antoninus, built into the southern wall of the Haram. It came to light in the demolition of an old building; unfortunately it is incomplete. We read only the following:—

LEG' X' FR'
LIUS · SABINUS
NA · PRINCEPS
VSDEM · D · D'

It is a dedication made by a *centurio princeps* of the Tenth Legion (*fretensis*), named (Ju?) lius Sabinus, to another officer, probably superior in grade, belonging to the same legion, whose name is wanting. The interest of the text depends principally on the fact that the

Tenth Legion formed part of the army which besieged the city under Titus. We know, from Josephus, that this same legion had been left as a garrison of the conquered city; probably it continued there under Hadrian and his successors. The form of the letters would seem to fix the time of the inscription to about the reign of Caracalla.

(3.) *Fragment of vase with Hebrew Phœnician characters.*—This fragment, picked up in one of the valleys which surround Jerusalem, by a French traveller, M. Maurice Vernes, is of a rather soft limestone. On the convex face can be distinguished elegant mouldings and fluting; it is even possible, following the plan of ornamentation and the curve, to restore the vase to its primitive dimensions and form; it would exactly resemble the vases on Asamonean coins. On the concave face are traced several signs which appear to have a numerical value, and a *Khet* perfectly clear in the Phœnician form. I think it must be the initial of the word *Khomer*, the name of a measure; the numerical signs probably indicate certain fractions of a *Khomer*. The vessel thus bearing the official stamp of its exact measure must have been used for religious or commercial purposes; the ornamentation of the vase and the use of the archaic character would incline us to the former hypothesis; we know besides that the Jewish ritual required for certain sacrifices offerings exactly measured.

(4.) *Greek inscriptions in the so-called Tomb of the Prophets.*—I have discovered in this curious crypt, under the stucco which covers the walls, a dozen or so of Greek Christian inscriptions, real *graffiti*. The greater part are proper names. With the patronymic twice occurs the formula ENΘΑΔΕ KITE (*sic*) = here lies, and ΘΑΡΧΙ (*sic*) ΘΥΔΕΙΟ ΑΘΑΝΑΤΟΣ, *courage, no one is immortal*.

The inscriptions are, almost without exception, each over a *loculus*, and evidently indicate the name of the person buried therein. The crosses which accompany them all leave no doubt as to the religion professed by the dead. As to the date of the inscriptions, the presence of the cross and the form of the letters permit us to assign them to a period as far back as the first year of official Christianity, that is to say, not far from Constantine. This crypt probably served as a cemetery to some one of the numerous monasteries founded quite early in the Mount of Olives. It may be remarked that our epitaph contains the names of both men and women. We must, therefore, conclude that what is generally known as the Tomb of the Prophets was, about the fourth or fifth century of our era, a Christian crypt. And if we want to place here Josephus's *Peristereon*, we must at least admit that the monument has undergone modifications of a later date.

(5.) *Ancient Jewish sarcophagus.*—I had always been struck by the singular appearance of an angel, carved of a hard, reddish-coloured stone, serving as reservoir to a pretty Moorish fountain in the street of the valley (Hârt el Wâd) near the Bab El Kattanin. On the anterior face, the only one visible, were three discs in relief, reminding one exactly of those on the sarcophagus discovered at the "Tomb of the

Kings," by M. de Saunoy. With the authorization of Khamil Pasha, I had the sculpture taken down, and was enabled to ascertain that it is really a sarcophagus. The posterior face, adhering to the wall, was in a much better state of preservation than the anterior. I observed there also three discs in relief, but I looked in vain for the inscription which I hoped to find there. Two other discs were engraved in relief on the two extremities; that at the end for the head was slightly concave and had a small button in the centre. This sarcophagus, unfortunately anonymous, is certainly contemporaneous with that which contained the remains of the Queen Sudan. Perhaps the inscription which I hoped to find was on the cover which has disappeared.

(6.) *The tomb of Absalom cleared out.*—Excavations made by me at the western face of this curious monument, on which opinions are so much divided, have enabled me to discover the base and pedestal of the columns, which are, according to the mouldings, purely Greek; the bases rest on a pedestal of 0·80 metres in height, supported, in its turn, by a kind of plinth (*socle*) more than a metre in height. Further, I have completely cleared out the interior of the central chamber, which was almost filled up by the stones thrown in from time immemorial. I have thus exposed to light the two funnel arcades surmounting the slabs in which were placed the sarcophagi. Three high steps cut in the rock and connected with three other steps above them enabled me to reach the original door of this monument, situated above the cornice. I have found another door, more modern, consisting of a horizontal passage in a level with the chamber, and opening to the exterior, at half the height of the monument.

This chamber has evidently been transformed at a certain time into a place of residence, as is proved by perforations irregularly made in the walls, to admit the air and light, as well as the construction of a new door. These excavations allow me to arrive at the following three important facts:—1. The height, the proportion, and the true aspect of the monument; 2. A proof that the ornamentation is in Greek style; 3. The presumption that the chamber is of earlier date than the ornamentation; thus it is probable that originally a subterranean cave had been cut into the bed of the rock, into which one descended by six steps; later on this cave was isolated by these low and deep cuttings, so as to be transformed into an edifice, and the first door, opening into space, was thus generally, but wrongly, supposed to be a window.

(7.) *Stone of Bohan.*—I think I have discovered, topographically and etymologically, the exact position of this point, of the greatest importance for the direction of the frontier line of Benjamin and Judah. The stone of Bohan, or Bohen, *stone of the thumb*, is nothing else than the *hajar-el-asbah* of the Bedouins—stone of the finger—not far from the place where the Wady Daber enters into the narrow plain which separates it from the Dead Sea. The style of Bohan, as son of Reuben, rests on a very old copyist's error, the cause of which I think I have found and proved in a *mémoire* addressed to the Institute; political events have at present prevented its publication.

(8.) *Pool of Strouthion*.—About two years ago we explored for the first time, Captain Warren and myself, the new tunnel parallel to that which had been discovered under the establishment of the Sisters of Zion some years before. The presence of rock, ascertained in several places, led us to believe that we were examining a large cistern half cut out of the rock, and half covered by two long vaults. Subsequent examination has entirely confirmed this theory, and has proved that at this place existed an ancient pool or *birket*, forming a long parallelogram, cut in the rock, open to the sky, having a mean depth of four to five metres. I have ascertained, by sight and touch, the existence of the rock cut vertically along nearly the whole perimeter of the parallelogram. At a later epoch the reservoir was covered by the two long tunnels at present existing, in order to prevent the evaporation of the water by converting an open into a closed reservoir. The intermediate wall on which the double vault rests, is pierced by six large semicircular arches, forming a means of inter-communication for the two tunnels.

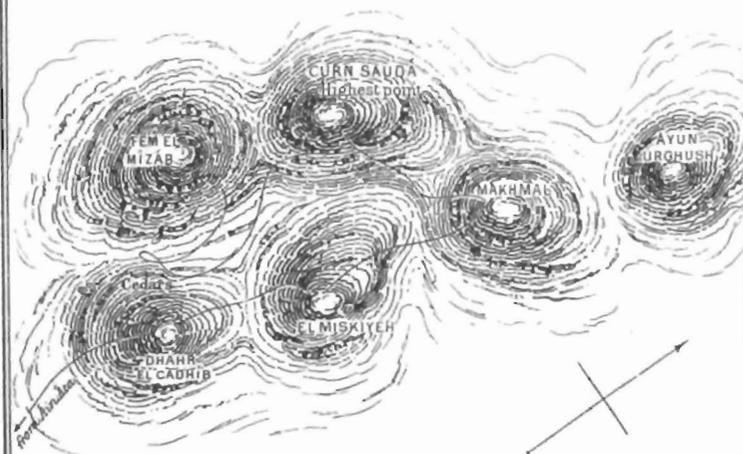
This reservoir, lying in a direction N.W. and S.E. measured about 53 metres long and 15 broad. At its south-east extremity it abuts against the rock on which rose the fortress of Antonia (the present barracks). Here is evidently the pool *Strouthion*, which it has been sought to identify with the *Birket-Israël*, or in an imaginary prolongation of it, in spite of the impossibility of taking account in this theory of the plan of attack by Titus against Antonia as given by Josephus. On the other hand my explanation makes everything clear and conformable to the rules of strategy. Titus evidently attacked the N.W. angle of Antonia; with this object he established an *agger* on the left of the pool *Strouthion*, and against the middle of one of its long sides; then at some distance, about the middle of the pool, a second *agger*, commanding the western side of the N.W. angle of the fortress.

The comparative smallness of this pool, reserved, probably, for the wants of the fortress (Baris Antonia), might even partly account for the name *Strouthion*, which means in its simplest, and, therefore, most probable sense, a sparrow, the sparrow's pool, that is to say, the little pool, by a sort of popular *sobriquet*.

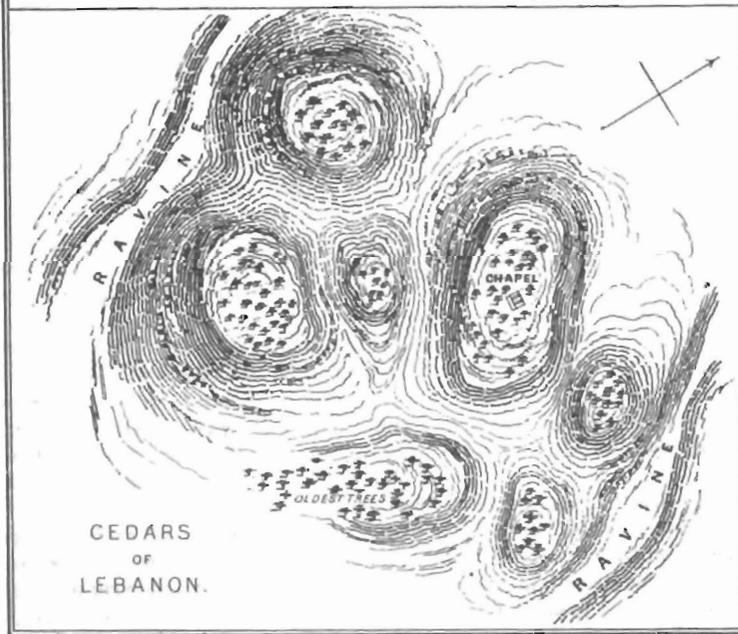
Archæological and historical considerations seem to demonstrate that the transformation of the pool *Strouthion* into a closed reservoir belongs to the period of *Ælia Capitolina*; the splendid stone-work above the double tunnel and extending as far as the *Ecce Homo Arch* must be contemporary; the arch itself is probably a triumphal arch erected in commemoration of the decisive victory of the Romans over *Bar Cochebas*.

(9.) *Bahurim*.—This locality, celebrated by the passage of David when he fled before the victorious insurrection of Absalom, must be situated somewhere near the Mount of Olives. The different identifications hitherto proposed rest only on purely gratuitous assumptions. There is, however, a point discovered by myself which, topographically and etymologically, may very much better be considered the Biblical *Bahu-*

ROUGH DIAGRAM OF THE SUMMIT OF LEBANON.



Heights	Aneroid	Therm.	Times	h. m.
<i>Dhahr el Cadhib</i>	20.30	• 53°	<i>Sh. Ata to top of pass</i>	1.30
<i>El Miskiyeh</i>	20.20	• 75°	<i>Pass to Dhahr el Cadhib</i>	1.25
<i>Makhmah</i>	20.20	• 63°	<i>Dhahr el Cadhib to Miskiyeh</i>	30
<i>Corn Saoudh</i>	20.20	• 75°	<i>Miskiyeh to Makhmah</i>	15
<i>Cedars</i>	23.00	• 78°.30'	<i>Makhmah to Corn Saoudh</i>	2.00
			<i>Back to Dhahr el Cadhib</i>	2.45
			<i>Descent</i>	1.00
			<i>Cedars</i>20



CEDARS OF LEBANON.

Stanford's Geog. Instab. London.

rim. It is a locality, uninhabited, situated between the Mount of Olives, Siloam, Bethany, and Abou Dis, and called by the fellahin *Aheil't fakhoury*. *Fakhoury* corresponds letter for letter to Bahurim, without the plural termination.

NOTES OF A TOUR IN THE LEBANON.

BY E. H. PALMER, M.A.

ON Tuesday, July 19th, 1870, we left Damascus, and passing out of the city by the west gate enjoyed the beautiful view from the little *wells* called Cubbet es Siyár; a rather uninteresting ride past the village of Dammár (the residence of the celebrated 'Abd-el-Cader), and down Wády Bassini, brought us at last to 'Ain Fijeh, one of the most beautiful spots in Syria. Here a broad rushing stream flows through a richly wooded valley with steep rocky sides; this is the Baradeh and 'Ain Fijeh, its principal source flows, or rather rushes, out of a cavern westward, but immediately takes a turn and flows eastwards down the valley. Hard by the spring is a large ruined temple, probably dedicated to the nymph or goddess of the river. A short distance further on is Deir el Mokarram, a village containing some extensive ruins, and the tomb of a *welt* or saint, called Sheikh Helál, whose name, "New Moon," reminds us of that Sabæan worship which was once the established religion of the land; and a short ride past el Kufr and Ekfeir Zeit brought us at last to Súk Wády Baradeh. Here are numerous ancient tombs cut in the rock, in several of which the remains of busts and full length figures (apparently Roman from the dress) may still be traced. A path has been cut out in the solid rock, and on the walls of this are found two Latin inscriptions, one recounting the fact that the road was reconstructed by the Emperor Marcus Aurelius Antoninus, the same whose name is inscribed to record a like work at the Dog River. A fine aqueduct also runs along the face of the cliff. There is an Arabic inscription also on a rock at Súk Wády Baradeh—it is illegible, but is written in the Neskhí, and not in the Cufic character, as Porter says. The ancient name of the place was Abila; and this has given rise to the Muslim tradition that it is the spot where Abel was buried, and his tomb is still pointed out to the faithful. Up to this point the valley runs between lofty hills, the sides of which are covered with trees, and a broad river flows along its bed; after Abila, however, it widens out into a broad spoon-shaped space which might almost be called a plain; from this a splendid view of Hermon is obtained; at the right hand extremity lies the village of Zebedání completely buried in trees; and, higher up on the hill, Blúdán. Having pitched our tent at the spring of Zebedání we rode up to Blúdán and called upon Captain Burton, the learned and indefatigable English Consul, who received us very kindly and insisted