

that is seen, for example, in 2 Chron. xxvii. 1: "Jotham was twenty and five years old . . ." Literally, "Jotham was a son of twenty and five years."

This hole, filled with water, became then a fountain, which is now the well. The fellahin distinguish very clearly between the water of Bir Eyoub, which is sweet (*helwé*), and that of the Silwan fountain, which is brackish (*mâl'ha*). This fact is the more curious because Josephus expressly speaks of the *sweet* water of Siloam. I do not see how to fit this characteristic detail, which would apply much more to Bir Eyoub, with the theory which makes the fountain of Silwan the old Siloam.

C. CLERMONT-GANNEAU.

ON THE IDENTIFICATION OF SCOPUS.*

IN a previous report (see *Quarterly Statement*, Jan., 1873, p. 20) I mentioned a site which appeared to me undoubtedly that of Scopus. As my views have lately met with unexpected confirmation, I propose to enlarge a little more on the subject.

The point which it appears to me has been most neglected is that Scopus was not a mere high point of ground, but in the immediate vicinity was a plain ($\chi\theta\alpha\mu\alpha\lambda\delta\varsigma$, depression) of some considerable extent. Not only have we the positive assurance of this by Josephus (*Wars*, v. 2. 3), but the events which are recorded in connection with this locality also require such a supposition. Alexander, advancing on Jerusalem from the north, was here met by the high priest and priests (Joseph. *Antiq.* xi. 8. 5) accompanied by a great multitude. That some spot should have been chosen where the spectators, spreading out on a convenient extent of plain ground, might have witnessed the meeting upon whose termination the fate of Jerusalem depended, it is only natural to suppose. Such a site it is not easy to find in many places on the north side of Jerusalem. When we read that in two distinct advances upon the city by Cestius and by Titus a camp was formed, it at once suggests that the site must have possessed military advantages of a striking character, and a position favourable for the construction of a camp.

Looking at the matter simply from a military point of view, it is also evident that generals, experienced as were the Romans, would never have committed the mistake of a flank march in the face of the enemy, which would have left their main line of communication open to attack. Now, knowing as we do that the 12th and 15th legions were advancing from Galilee, through Samaria and Gophna, and there is no reason to suppose by any other than the main Roman route through the country

* See Josephus, *Ant.* x. 8. 5; *Wars*, ii. 19. 4; v. 3. 11.

passing by Nablus, it seems absurd to imagine that on arriving at the ridge north of Jerusalem they should have marched away eastwards to the narrow summits which stretch towards the traditional Mount Scopus.

And again, when we reflect that these legions were afterwards employed towards the *west*, and not on the *eastern* side of Jerusalem, where another force was subsequently encamped, it becomes impossible to suppose that Titus should have marched and countermarched so important a portion of his army eastwards and westwards always in face of the enemy.

From these considerations we obtain certain requisites for the position of Scopus. First, that a plain should be found capable of containing at least two Roman legions, encamped in *castra aestiva*, and not a mere hasty construction intended simply for one night's occupation. Secondly, that in the immediate vicinity of this plain should exist a ridge from which Jerusalem should for the first time become clearly visible to those advancing from the north. Thirdly, that the distance of the site should be seven furlongs from the wall bounding Jerusalem on the north in the time of Cestius, commonly known as the *third*, being that built by Agrippa, measured probably from a gate or point of importance on that line. Fourthly, that the site should be upon the very route by which the Roman army advanced. Fifthly, that it should present military advantages as a camping ground. Sixth, and lastly, that at the distance of some three furlongs farther north, a second camping ground should be found for the 5th legion advancing by the same line to support those in position at Scopus. If, in addition to these very definite *data*, the name, or one of similar meaning, can be found in the immediate neighbourhood, the question, it would seem to me, is virtually set at rest.

The site which more than a year ago I pointed out as fulfilling these requirements is immediately east of the great north road from Jerusalem to Nablus. It is one of the peculiarities in the site of the capital that it is entirely concealed until the last ridge has been reached, from which the road descends rapidly and passes along to the Damascus gate. From this ridge the grey northern wall of the city is seen in its full extent—the great domes of the Holy Sepulchre and Jewish Synagogue, the Tower of David, and the crescent of the Mosque lying low down on the sloping site which makes Jerusalem appear as if in constant danger of sliding into the Kedron valley—all these burst suddenly on the view at a distance of about one and a half miles, and remind one forcibly of the description by Josephus of that place “very properly called Scopus,” from whence first “a plain view might be taken” of the great Temple and the flourishing city, now dwindled into a round chapel and a moderate Oriental town.

Directly in front of this ridge is a small plateau averaging 300 yards in breadth, and extending for about 800 yards eastwards to a point where the ground sinks rapidly and forms a shallow valley, which, turning south, runs into the larger Wady el Góz. On the west the ground becomes rougher and higher, extending to the eminence above the tombs of the

Judges. Southwards, and between the city and the plateau, another swell in the ground divides the latter from Wady el Góz, into which there is a rapid descent. Thus, any force upon the plateau is completely hidden from observation in the city. Occupying thus a position of considerable strength, and commanding the approaches on the south and south-east, where the ground is lower, the site is only approachable on a level on the west, but a very small force holding the ridge upon this site would effectually prevent surprise from any quarter. The ridge behind the camp communicating with the rear along the north road, runs also continuously round to the summit of the traditional Mount Scopus, and thus for any force on the plateau there was a perfect communication along ground which could not be commanded with that encamped on the Mount of Olives. It is clear, therefore, that the plateau possesses the military advantages of being directly upon the line of communication, of being difficult to approach from the front, and having good communications with the flanks and in rear. Finally, it is capable of holding a large body of men entirely concealed at no great distance from the enemy.

We have now to consider whether the site is large enough for the numbers encamped, observing, however, that if it be not, nevertheless it is the largest available on this side of the city, where it would be extremely difficult to find a similarly suitable bit of ground.

The numbers of the Roman legion differed essentially at different periods of the history of the city; we have, however, only to deal with the ordinary numbers during the Imperial period. The legion was then divided into ten cohorts, of which the first, which belonged to the eagle, consisted of 960 men, the remainder of 480 each, answering to a brigade of 11 battalions in modern warfare. The total number of men was therefore 5,280, and we must count on 15,000 men for the sum of the two legions in question without reference to *supplementa* and camp followers.

In the fourth century of the era of the city a hasty camp for two legions with cavalry and *socii*, a force of 16,800 foot and 1,800 cavalry, measured 2,017 Roman feet (11·6 inches) square, and contained therefore about 114 acres. In the seventh century three legions with *supplementa*—a consular army, occupied a stationary camp (*castra aestiva*) which measured 2,320 by 1,620 Roman feet, or an area of about 86 acres. It was of the latter rather than the former proportions that the camp of Titus for two legions was constructed, and we shall therefore require a space of about 60 acres at least. The plain, as measured without encroaching upon the slopes of the hills, occupies about 50 acres, but the remaining 10 are obtainable either by crossing the road or by descending slightly the slope of the valley on the east. The space is therefore sufficient for the site of the required camp.

There is no difficulty as to the position required for the second camp, that of the 5th legion. At a distance of some three furlongs north, and beyond the ridge, there is a considerable piece of plain ground extending towards Tall el Fúl, close to the great north road.

The military and other requirements are thus fulfilled by the site in question in a manner not possible under other circumstances.

Finally, we obtained yesterday a confirmation for which I had hardly hoped. The name El Meshárif had been already obtained as applicable to certain points along the ridge, but the unhesitating verdict of more than half a dozen witnesses separately interrogated during our ride pointed to the ridge immediately over which the Nablus road passes as being the exact point to which this title, meaning "the look-out," and identical with the Greek *σκοπος*, applied.

It seems to me, therefore, impossible to dispute the identification, which is of value, because seven furlongs, measured from the centre of the plateau, reaches exactly to the large masonry discovered by Captain Wilson and supposed to be part of the third wall, thus militating against the modern idea which would on the north confine ancient Jerusalem to the narrow limits of the modern town.

CLAUDE R. CONDER, Lieut. R.E.

NOTE.—I learn that M. Ganneau had already obtained this name for the same spot in 1870.

THE SHAPIRA COLLECTION.

THE following correspondence appeared in the *Athenæum* of Jan. 24 and March 7 of the present year. It is reproduced here, by kind permission of the Editor, in order that our readers who have already read the first announcements of these forgeries in earlier reports, may be informed of the exposures that have been made.

"JERUSALEM, Dec 29, 1873.

"Before detailing the results obtained on the spot in the elucidation of this question, I may be permitted to record the fact that my opinion on the subject was formed at the outset, and has never varied. The first papers printed in Germany on the subject of this inscribed pottery produced upon me the immediate impression that it was the work of a forger, while the drawings sent to London, and shown to me, served to confirm this first impression. Nevertheless, my judgment being based on indirect, and, so to speak, personal proofs, I did not think myself justified in pronouncing my opinion publicly, although several times invited to do so. Before the verdict of scientific authority so considerable as that of Germany, I thought it wise to reserve an opinion which might have seemed rash, or even inspired by a sentiment of jealousy or envy. I had, however, several opportunities of speaking confidentially to members of the Palestine Fund Committee, who can bear witness to my assertions. I had even gone so far as to point out *à priori*, and without any information, the probable forger—the author of the mystification. The event has proved me right. The name of the person