

Ras el Ain; or by Kalkilia, which is nearly due east of Kefr Saba, and about six Roman miles north of Ras el Ain. The distance from Lydda to Ras el Ain is eleven and a half Roman miles, which agrees fairly with that given by the Jerusalem Itinerary between Lydda and Antipatris, viz., ten miles.\*

C. W. W.

## THE SECOND STATEMENT OF THE AMERICAN PALESTINE EXPLORATION SOCIETY.

WANT of space prevented the notice of this number in our last issue. It is dated September, 1873, and copies were received at the London office in January of this year. It contains the following papers:—

- (1.) The Greek Inscriptions at the Nahr el Kelb, by Professor J. A. Paine.

The Nahr el Kelb, the Lycus, or Wolf River of Strabo, descends from the side of Sunnin, a prominent peak of Lebanon, and flows into the Mediterranean five miles south of Beyrout, after a short course of twenty miles. It forms a natural road to the heart of the Lebanon and over to Cœle-Syria, and as such has been used from very early times. The river finds its way to the sea between perpendicular ridges of rock, round and over the southern of which the road is carried at an elevation of a hundred feet above the water. Another more ancient road is carried over the ridge at a higher point. On the lower road Professor Paine discovered three Greek inscriptions, one on a stone in a Roman wall and two cut in the rock. The most important one has already appeared in the *Quarterly Statement*.

The other two have not yet been read. Professor Paine appends an extremely interesting essay on the meaning and value of the inscription.

- (2.) A Paper on the "Nosairees," by Mr. Augustus Johnson.

This singular people, called by the Rev. Mr. Lyde—who wrote a volume, "The Asian Mystery," on them—the "Ansairiyeh," are considered by Mr. Johnson as descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra, and Sin, on the sea-shore, and of Hamath, when Abraham came from Ur of the Chaldees. They have a tradition that their ancestors were driven by Joshua out of Palestine, and they call their castles by Jewish names, such as Joshua, Solomon, John.

Recent discoveries of MSS. show that the creed of this people is a confused *mêlange* of idolatry, Judaism, Christianity, and Islamism. They recognise the prophetic character of Jesus Christ frequently; quote the

This notice was written before I had an opportunity of seeing Lieut. Conder's report No. 22, which contains some additional details. When the map reaches England it may be possible to reconcile the discrepancies in the itineraries rendered above.

names of the apostles, and many passages from the Psalms and New Testament; they revere the name of Mary; observe the feasts of Christmas and New Year's Day according to the calendar of Julian; they celebrate Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days, and in their Communion service they use consecrated wine. From the Jews and Moslems they have borrowed ablutions and circumcision, and have adopted Moslem names, except those of Omar and Abu Bekr, whom they curse and abhor. They quote much from the Koran, but obtain many features from the Sabians and Magians, as appears from the respect they pay to light, fire, and the heavenly bodies.

In their writings Mahomet and Christ are referred to as the same person manifesting himself at different epochs.

(3.) The Hamath Inscriptions, by William Hays Ward, D.D.

This paper contains a proposed restoration of the inscriptions from squeezes taken by Lieutenant Steever and Professor Paine. As, however, plaster-casts have since been received of the stones, these restorations are now chiefly valuable as records of ingenuity and labour. Mr. Hyde Clarke points out that, in the essay accompanying the plates, his own work, published in the *Quarterly Statement* for April, 1872, has been adopted by Dr. Ward without acknowledgment.\*

(4.) Husn Sulayman, by the Rev. Samuel Jessup.

This is a careful and interesting account of the ruins in North Syria which bear the name of Husn Sulayman, or Solomon's Stronghold, a name probably given by the Nosairees. It lies at two days' ride north of Tripoli. The ruins are extensive, consisting of two principal enclosures, of which the southern is the larger and more important. It is a rectangle 450 ft. by 280 ft., and from 10 to 40 ft. high. There are four great portals, each in the centre of a wall, with carved lintels and ceilings. On the stones of the wall were found inscriptions in Latin and Greek. Within the area stands an Ionic temple in ruins. A smaller temple stands in the northern enclosure. The history and date of these ruins remain yet to be discovered.

(5.) "Our First Year in the Field."

This is an instalment of Lieutenant Steever's work, bringing the reader down to the commencement of the Moab work. Lieutenant Steever arrived in Beyrout on Jan. 6, 1873, Professor Paine having reached that place a week or two before him. After many difficulties at starting, the expedition set off from Beyrout in March. The following is from Lieutenant Steever's report, which embodies Professor Paine's notes:—

\* In the last anniversary address of the Philological Society is a report by the Rev. A. H. Sayce referring to Hamath. The connection of the Hamath with the Babylonian is there referred, under the date Oct. 1873, to M. Lenormant, as well as the indication that the claims of Phœnicia to precedence in the arts of civilisation must be disputed. This had previously been pointed out in these pages by Mr. Hyde Clarke, for whom we may fairly claim precedence.

“The expedition consisted of the following members :

Edgar Z. Steever, junr., A.M., Lieutenant U. S. Army, chief engineer and surveyor and commander.

Rev. John A. Paine, archæologist and naturalist.

Rev. Alanson A. Haines, first assistant engineer.

Wm. G. Ballantine, A.B., second assistant engineer.

George Subbet, native of Damascus, a student of the Protestant Syrian College of Beyrout, interpreter.

Bishara Abou Shafateer, native of Beyrout, a graduate of the Protestant Syrian College, a collector in the Department Natural History.

Melville B. Ward, first general assistant.”

We extract the following from the report :—

“We had nine riding animals and twenty-seven pack ones, with the usual number (eighteen) of muleteers, some of whom brought along young mules and donkeys for their own use, to the number of eight. This large number of mules was rendered necessary by the lack of all facilities east of the Jordan. All our boxes for the collection of specimens in mineralogy, zoology, and botany, for transporting squeeze paper, books, and instruments, as well as a three months' supply of provisions, had to be prepared in Beyrout and conveyed to some safe depôt, convenient to our field of operations. Every preparation has been made with care and thoroughness. The engineering and astronomical instrument cases were covered with canvas, and carefully packed in boxes; the mercurial barometers slung over the back, and the chronometers, transported by hand, under the superintendence of Mr. Ballantine.

On the way a digression was made to inspect a number of sarcophagi on the hill-side, so very large as to be visible from the road. They proved to be forerunners of Khàn Khulda. For nearly half a mile the mountain side is sprinkled with these sarcophagi, commonly of great size, rivalling even those of the sacred bulls at Sakara, in Egypt, nearly all more or less worn—as deeply water and weather worn—as deeply as the unhewn natural rock beside them. Occasionally they were unbroken, evidently untouched or unmoved from their original position. In these the great weight of their massive covers has been their perfect security. Here and there caverns occur, some of which are manifest extensions of natural caves, while others are cut out of the rock. Both have side chambers on either side for the reception of moderate-sized sarcophagi.

Almost directly east of the Khàn, one-third the way up the hill-side, foundations remain of buildings whose great stones at once suggest Phœnician or Greek work, but no trace of a bevel could be detected along their edges. A portion of these constructions do not appear to be merely foundations, but resemble low walls and show a turreted top.

Inscriptions are said by Mr. Porter (*Handbook*, p. 380) to be wholly wanting; but this is not the case. I soon found one, in a niche, of three short lines, beginning IOYAIANH, a mortuary record, standing at the

head of one of the smallest sarcophagi there, not over four feet in length on the inside. On the long outer edge of another sarcophagus cover I discovered another inscription, too old and washed away to be copied. A squeeze might bring out something legible. The first I find De Saulcy saw and Waddington has taken it from him (*Voyage en Syrie*, pl. 3, 1864). The second is altogether likely to be new. A thorough search, I feel assured, would reveal others of high interest. Indeed, while copying the first one, a crowd of boys came panting up from the Khân with the keeper of the establishment himself, who told me of a very deep bir far up on the hill, near which there was writing, and the name of another place where inscriptions exist.

All that is left of the ancient town of Porphyreon is a single granite column with a sarcophagus by the hamlet of el Jiyeh near the Khân Neby Yunas. A Phœnician site has been replaced by a few old gnarled, starved tamarisks, beside a Moslem well. Porphyreon.

Crossing the Ras Jedrah, a few old foundations were observed near a little Khân, uncovered and dug over afresh for building stones. This may have been the site of the fortress of Platana. Platana.

A little way south of Sidon, beside the road, lies an almost perfect Roman milestone, bearing the names of Septimius Severus, and of his son M. Aurelius Antoninus Augustus, more generally known as Caracalla, and dating from the year 198 A.D. It is a plain column of grey granite nine or ten feet in length. A short walk along the sea-side or over the cape southward reveals the fact that Ras Surafend must have been built upon throughout its extent in ancient times. Near at hand are remains of an aqueduct, which most likely conveyed the water of 'Ain Kanterah round the point. Here are foundations, and there stone presses, still entire. The whole bank facing the sea is full of pieces of glass, potsherds, and fragments of tiles. Roman Milestone.

All the way across Ras Surafend—the site of ancient Zarephath, Sarepta—we saw evidences of former inhabitation, in old foundations, walls, &c., and pits, from which their materials had been removed. About el-Khudr we noticed a short granite column still standing, large pieces of marble capitals, and a fine sarcophagus in the very place it was cut from the native rock. Sarepta.

Just after passing the ruins of 'Adlan, with its caverns hewn in the opposite cliffs, my attention was attracted by a number of stones standing upright at some distance from our route, nearer the sea-shore. Riding up to them they struck me at once as rude stone monuments of high antiquity. Before reaching them, two hundred feet or more, in the open field lay a large, heavy stone, two feet high, three feet long by two wide, having in its smoothed, flat surface an excavation eight inches deep, about as wide and one-third longer. Before the day was over I found several others of the same sort; and the only conclusion I could arrive at respecting their character and use, was that they are ancient altars. This cutting, sunk deep in the top, was intended and employed for the fire of wood or coals, while the victim was laid across, 'Adlan.

above, from one side to the other of the excavation. There were now, of course, no traces of fire remaining on the well-weathered stone; but the bottom of this opening in every case was rough, and in some cases deeply cracked by gaping lines, with rounded edges. On the very summit of Ras-el-Kelb, north of Beyrout, two months or more ago, I came across a similar artificial depression in a point of rock between three and four feet high, which preserved every appearance of having been designed and long resorted to as a place of sacrifice. This one, however, had an outlet cut down one side of the excavation, leading down the side of the rock for a distance of two feet. These rough stone monuments occupied a position in the lines of low walls running along the ground in the form of an exact rectangle, about two hundred feet in length, lying in an east and west direction. The front, forty feet wide, was placed thirty feet before the line of the upright stones. Midway between the front wall at the surface of the ground and these pillars stood two low ones, respectively eighteen inches and three feet high, and not more than three feet apart; they seemed to guard the entrance to the sanctuary. Coming to the upright stones themselves, they were found to be ranged in a parallelogram directed north and south, with sides about forty by twenty-five feet in length. Five out of seven were standing on the east side of this parallelogram—only two on the west side; the complete number, four, were standing on the south end, and none were remaining in their upright position along the north line. Of the fallen stones, some were still lying in their places, particularly on the west side; others had been carried a little way out of place—two beyond the north-west corner, and one sixty feet away to the west. Of the upright stones only one was leaning, and that inward—the fourth one from the south corner of the front line. All these pillars were rectangular blocks, two feet wide by twelve to fourteen inches thick, standing five to seven feet out of the ground. To have kept this position so long a time, there must be from two to four feet more hidden in the earth. They bore no traces of workmanship, other than what had been necessary to cut them from their quarry. Of all, one side was rough rock, the other three were as smooth as hewing from their native places would make them, and no more. In every case the hewn, flat side was turned inward, and the rough, untouched side outward from the interior of the sanctuary. The material was the loose sandstone of the shore rock. Continuing on toward the west, the rectangular outline along the ground was kept up for about one hundred and fifty feet. Fifty feet from the western end, half way from the north and south lines, lay a large stone heap. Outside on the south was a stone mound, among whose *débris* a circular stone curb, five and a half feet in diameter, was noticed. Outside on the north was placed another block of stone nearly square, but with rounded corners, having a square excavation from three to seven inches deep—apparently another altar. Half way to the sea and a little to the north a cavern well was located, with steps leading down to its clear and

abundant water; around were scattered basins and troughs of hewn stones—some entire, others broken in the middle, or to such an extent as to be entirely unfit for use—in many forms, round, square, and rectangular. I cannot but believe that these upright stones are veritable dolmens connected with early Phœnician worship.”

The expedition remained in Moab till the end of August. A base line, five miles long, from ten to fifteen miles from Hesban, was measured, and nearly five hundred square miles of the country triangulated. Long despatches have been received on the work and are promised for the next *Statement*.

The above is a brief account of the contents of the American *Statement*. Lieutenant Steever returned to New York in the autumn of last year, but we learn from the secretary that the sum of 60,000 dollars has been raised, and that a new expedition is about to start thus provided with nearly three years' funds in advance. We wish the American Society every possible success.

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### THE SHAPIRA COLLECTION.

It was not to be expected that the evidences unearthed by M. Ganneau and Mr. Drake as to the real character of a large part, if not all, of this collection, should have passed unchallenged. We published in the April *Quarterly Statement*, together with the confessions of the old man Abd el Baki and the apprentice Hassan ibn el Bitâr, a letter from Mr. Shapira, stating that he, with Pastor Weser, had found seven vases with inscriptions. These inscriptions have not been copied and sent to England, like the preceding. Lieut. Conder wrote also on March 19th, giving an account of an expedition which paid a visit to Moab, unaccompanied by Mr. Shapira. They found no vases with inscriptions, nor any but Roman pottery. On the other hand, the Arabs of Arâk el Emir produced more than forty pieces of pottery resembling the Shapira Collection.

On April 4th Pastor Weser wrote a letter to the *Athenæum* giving his arguments why the pottery should be considered genuine. In this he states that he had made three journeys to Moab. In the first, not being guided by Selim—he does not state the name of his guide—he found twelve pieces of pottery, plaster with inscriptions, and broken pieces of figures. In the second, Selim el Kari guided him to a spot where he found seven vases with inscriptions; in the third, which was that mentioned by Lieut. Conder, he bought pieces not inscribed.

He further states that the potteries had all been searched, but nothing suspicious was found.

Selim's house was also searched, but no proof of forgery found. This, with the preceding, was after M. Ganneau's second letter to the *Athenæum*.

An article called “Chauvinism in Archæology,” written by Professor