

The third collection contains 410 pieces, of which 68 are inscribed.

The proportion, therefore, of inscribed to uninscribed pieces drops suddenly from 50 per cent. to 12 per cent.

THE STATUE OF HADRIAN PLACED IN THE TEMPLE OF JERUSALEM.

(Reprinted from the "*Athenæum*" by kind permission of the proprietors.)

JERUSALEM, Feb. 28, 1874.

A DONKEY-DRIVER of Jerusalem, who carries stones into the city for building purposes, picked up, some months ago, among the fallen blocks of a dry-stone wall, a marble head of natural size, which is probably an historical relic of great interest. I made him point out to me the exact position of his discovery. It is on the edge of the old Nablous road, thirty metres north of the Tombs of the Kings—that is, some minutes' walk from the Damascus Gate. The head, which now belongs to an effendi of the town, is that of a man. The beard is short and curly; the hair is abundant, with thick locks which cover a portion of the forehead. He bears a crown of laurels, the two branches of which are attached to a medallion, on which is engraved very distinctly in cameo an eagle, symbol of sovereign power.

The expression of the face from some points of view has a certain harshness; the eyes, the pupils of which are indicated by the sculptor, are looking upwards; the end of the nose is broken; and some portions of the face, especially the right eyebrow, have suffered. The whole back part of the head has been long since broken.

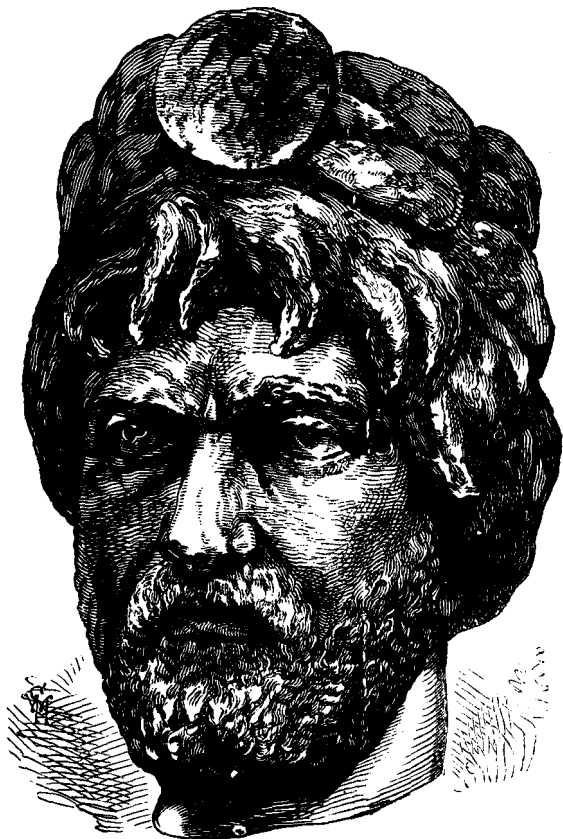
The style is entirely Roman; the workmanship is far from being faultless; but the effect of the whole is striking and imposing.

We have in this head clearly a portrait, and not a vulgar type. The mutilation of the nose, although slight, makes the identity of the personage at first difficult to distinguish. As I have not here the necessary works of reference to determine the question, I hesitated for some time between several hypotheses which presented themselves. I have now, after mature consideration, come back to my first impression, and I believe that we have in this head no other than that of the Emperor Hadrian. This is also the opinion of a man of great learning, the Archimandrite of the Russian Mission at Jerusalem. I think that this view will be admitted in Europe by savants competent to judge, and by all those who are in a position to submit it to a verification impossible here.

The finding of a head of Hadrian at Jerusalem is undeniably interesting; but were it not for certain peculiar circumstances which give it an historical value, it might be nothing but a mere curiosity.

Every one knows the last and terrible insurrection of the Jews, under the command of Barcochebas, "Son of the Star," which Hadrian had so

much trouble in subduing. After a victory dearly bought, which erased from the political world the name of Jew, Hadrian rebuilt Jerusalem and transformed it into a Roman colony, under the name of *Ælia Capitolina*. Among the numerous monuments with which he adorned the new city, Dion Cassius mentions a Temple of Jupiter Capitolinus,



Reproduced by kind permission of the Proprietors of the "Illustrated London News."

erected on the site of the ancient Jewish sanctuary. Some authors think that it was the projected erection of the pagan *naos* which was the determining cause, and not the consequence, of this last protestation of Jewish nationality so pitilessly suppressed.

In any case, there is no doubt that Hadrian placed *his own statue* in the Temple of Jupiter Capitolinus. In fact, the Bordeaux pilgrim observed, on the site of the Temple, *two statues of Hadrian*. St. Jerome,

who knew the place *de visu*, says expressly in his Commentary on Isaiah, "Where were formerly the Temple and the worship of God, are now placed the statue of Hadrian and the idol of Jupiter (Hadrian statua et Jovis idolum collocatum est)." It would also appear that the statue of the founder of Ælia Capitolina was an equestrian one, for the same writer, in his Commentary on St. Matthew, speaks of "the equestrian statue of Hadrian, which to this day stands upon the site of the Holy of Holies."

One may very well suppose that the pious but illiterate pilgrim of Bordeaux, in speaking of two statues of Hadrian, mistook for a second statue of the Emperor that which Jerome calls "the idol of Jupiter"—that is, the statue of the god to whom the Temple was dedicated. But two passages in Pausanias may be compared with the pilgrim's statement. He speaks in one place of a statue of Jupiter and that of Hadrian as forming a kind of group by themselves (I. iii. 5); and in another (I. xviii. 6), of two statues of Hadrian standing before the Temple of Jupiter Olympus. There may thus have been two statues at Jerusalem, one of them equestrian.

According to others, the two statues were those of Hadrian and his adopted son and successor Antoninus Pius. And if this theory be correct, we might have in the Latin inscription found in the Double Gate of the south wall the very dedication—"Imp: Cæs; Tito Ælio Hadriano Antonino Aug: p. p. pontifici anguri decreto decurionum"—engraved upon the pedestal of the latter statue.

In any case, there is no doubt that on the site of the Temple stood at least one statue of Hadrian, probably on horseback. The military nature of the events immediately preceding the foundation of the new Roman colony explain the use of an equestrian statue representing the Emperor as a victorious warrior.

Down to the end of the fourth century, the statue was intact; but it is evident, admitting even that the *prestige* of the imperial name was able to protect it from the hands of the Christians, that it could not escape the Vandalism of the Persians, and the vengeance of the Jews, their allies. And, at all events, it disappeared inevitably on the arrival of Omar with his Arabs; its fragments, which defiled the sacred rock, were probably carried away from the purified sanctuary and thrown out of the city with the filth and rubbish which Omar cleared away.

Strange irony of fate! Thrown face downwards on the old highway, this triumphant head of the conqueror of Barcochebas, the re-builder of Jerusalem, the Divine Hadrian, with the laurel leaf and the eagle of empire, has been trodden under foot for twelve centuries by everybody, great and small, who has entered the Holy City. And after this long ignominy, for a last outrage, the mutilated head, still with the same pride in his look, has been picked up by a poor peasant and thrown among his common building stones. If Jehovah had still His prophets, some new Isaiah would not fail to show in this sad fate an expiation

due, the chastisement of a jealous God avenging the profanation of His House.

C. CLERMONT-GANNEAU.

The above was in the hands of the Committee of the Palestine Exploration Fund for some time, but was withheld from publication in the hopes that M. Ganneau would acquire the head. In this he has been disappointed, the Archimandrite having bought it for a larger sum than M. Ganneau was authorised to offer. Drawings and photographs by M. Lecomte were sent to England with the memoir, and are now in the office of the Fund. Mr. Vaux writes on the subject:—"I have great pleasure in confirming M. Ganneau's judgment so far as I can, from the only available document before me, at present—his photograph. The characteristics of Hadrian's physiognomy are the crisp beard, the straight nose, the curved eyelids, and the curved if not curled, moustachios, &c. All these are here. The work appears to be rough, and the material coarse, but I have no doubt that the head is that of Hadrian, in spite of some doubtful points."

ON THE METEOROLOGY OF VARIOUS PLACES IN
PALESTINE,

AT WHICH OBSERVATIONS WERE TAKEN BY THE ROYAL ENGINEERS.
BY JAMES GLAISHER, Esq., F.R.S., ETC.

THE observations on which this paper is based were recorded by the survey party under the command of Lieutenant Claude R. Conder, R.E., and were taken at various places spread over the area comprised between latitudes 31 deg. 56 min. and 32 deg. 49 min. north, and longitude 34 deg. 50 min. and 35 deg. 15 min. east. The periods of time at the different stations during which observations were registered were very varying in length, and therefore the results given below can only be regarded as approximate; thus, at Caiffa the approximate mean temperature is deduced from 79 days' observations, but at Shayk Abrayk from 15 days' only. The local times of observation were 7 or 7.30 a.m., 9 a.m., and 3 p.m.

In the accompanying table the name of the station, with its latitude and longitude, and height above sea-level, is given with the length of the period of observation. These are followed by columns giving respectively the highest and lowest barometer readings and the mean value for the period, all reduced to 32 deg. Fahrenheit, but not to sea-level. Then follows the absolute maximum and minimum temperatures of the air, with the range in the period; the means of the maxima and minima and the mean daily range. Next in succession are the mean