

These the historian would like to preserve for his own purposes, in their archaic integrity, as fields of study, if not of experiment, and as a kind of laboratory in which he could observe at leisure the phenomena of human evolution. But, unfortunately, or perhaps fortunately, such day-dreams are always destined to be upset by the progress of civilisation, which everywhere, sooner or later, sweeps away the ruins of the past to make room for the future. Palestine, so long spared, is already undergoing the common lot. A strong current of immigration from central Europe has for some time set in upon it, and a few years will do what centuries have not been able to effect.

There is no time to be lost. Already the first note of menace has been sounded, and a projected railway from Jaffa to Jerusalem, warns us to make haste and accomplish the laborious task of exploration, and perfect a complete inventory of the historic and scientific treasures of this unique country, before it has been deprived of every relic and memorial of the past. It will be too late when, on the spot where the cry of Rachel mourning for her children still lingers, we hear in mocking echo the shrill scream of the railway whistle, and the loud shout of "*Bethléhem ! Dix minutes d'arrêt ! Les voyageurs pour la Mer Morte changent de voiture !*"

THE SITE OF HIPPOS.

BY C. CLERMONT-GANNEAU.

(From the *Revue Archéologique*.)

I HAVE, on several occasions, insisted on the importance of reading Arabic literature in the interests of Biblical topography. I have been enabled to prove the utility of this study by discoveries of importance,* and to show that it not only offers a method of control, but also, in certain cases, a *point de départ* for real discoveries.

I have now to offer a new fact establishing the importance of the geographical information furnished by oriental texts. It concerns a place outside the limited area of my own researches—another reason for advancing it, because it will be easy for the first traveller who explores the shores of the Sea of Galilee to verify my suggestion on the spot.

The Decapolis, connected with the gospel narrative by three passages only (Matt. iv. 25; Mark v. 20, and vii. 31) is the least-known part of Palestine. We are neither agreed upon the general limits of this district, frequently mentioned by profane authors, nor on the very names of the ten cities which composed it—"in quo non eadem omnes observant," as Pliny says.

There are, however, some as to which there is no doubt at all. Among these is Hippos. Hippos, according to Eusebius and Jerome, formed, with Pella and Gadara, the centre of this privileged confederation.

* By this means, for instance, I found the royal Canaanite city of Gezer.

which appears to have been a special kind of network matter extending over distinct provinces, rather than a province by itself. “*Αυτη εστιν η εν τῇ Περαιᾷ κειμένη ἀμφὶ τῆν Ἰππον καὶ Πέλλαν καὶ Γαδδραν” (Onomasticon).

Pliny, in his enumeration of the cities of the Decapolis, names Hippos between Gadara on the one hand, and Dion and Pella on the other, placing it with Julias on the east of the Sea of Galilee. Ptolemy mentions it between Capitolias and Abila. Josephus says that Hippos was thirty stadia from Tiberias, and the Onomasticon places it beside a fortress called Apheka.

It would be useless to recall the very brief history of this city, to which numismatists attribute those imperial Greek coins bearing the singular designation of ΑΝΤΙΟΧΕΩΝ ΤΩΝ ΠΡΟΣ ΙΠΠΟΝ. M. de Saulcy supposes that this legend belongs to a Mount Hippos, placed by Ptolemy in company with another Mount Asalamos, Alsadamos, or Asalmanos, near the Desert of Arabia, and that a city of the same name was built upon the slope of the mountain.*

Perhaps this singularity may be indirectly explained by the passage of Stephen of Byzantium relating to Gadara—“a city of Cœle Syria which is also called Antioch and Seleucia.” We should be tempted to apply these words in part to Hippos, especially when we remember that the destinies of the two neighbouring cities seem to have been closely allied, and that Josephus qualifies them as *Greek cities*, taken from the rule of Herod Archelaus, and annexed to Syria after receiving their freedom from Pompey, and being temporarily handed over to Herod the Great. Anyhow it is certain that Hippos was of sufficient importance to give its name to a district, *Hippene*, which bordered on Galilee.

A long time ago attention was called to the connection between Hippos and Haifa, the town of Carmel. Lightfoot was the first to find Hippos in the Soutsitha of the Talmud. The principal Talmudic passages, collected by Neubauer, show us Soutsitha inhabited by pagans, and often mentioned with Tiberias; the two cities opposite to each other and separated by the lake, were enemies. A rabbi identifies the Tob of the Bible (Judges xi. 3), and consequently the Tobion of Maccabees (1 Macc. v. 13), with the environs of Soutsitha.

Not only do remarkable topographic coincidences connect Hippos with Soutsitha, but there is also a striking etymological affinity. Soutsitha is naturally derived from *sous*, a horse: so that the Semitic name has the same signification as the Greek. This signification seems to have been long known, for the ruins of Hippos represent a horse, winged or not.

Opinions as to the site of Hippos are divided. Some place it at Kalát el Hosh near Feik or Fik, on the eastern bank of the Lake of Tiberias, and identify the same Fik with the Apheka of the Onomasticon; others incline to Khibet es Samra, a little more to the south, and nearer the

* “Numismatique de la Terre Sainte,” pp. 344, 345. In reality Mount Hippos is placed by Ptolemy near *Judæa*, that is, far away from Mount Alsalamos; its position, 68° 10' 32", is nearly that attributed to Hippo, the city of Cœle Syria or the Decapolis, 68° 32' 30".

Jordan. A third opinion, represented by Riess, considers Sousitha and Hippos as two different cities, and identifies the first with the similarly named ruins of El Shusheh or Abu Shusheh, to the north-west of the Lake of Tiberias.

The question is complicated: here is a fact which will help us to simplify it.

It is furnished by a certain Ibn Khordad Beh, Director of the Posts of the Khalifat in the fourth century of the Hegira, who left behind him an interesting *tableau* of the provinces submitted to his administration, under the title of "Book of Roads and Provinces." This valuable text, much ill-treated by copyists, was edited with rare ability by M. Barbier de Meynard.

After describing a route which, starting from Damascus, connects Keswé, Jasem, Fik, and Tiberias, the chief place of the Jordan, distant respectively twelve, twenty-four, twenty-four, and six miles, the author enumerates in this part of the empire, thirteen districts, the Jordan, Tiberias, Samaria, Beisan, Fahl (Pella), Hawim, Nablús, Jadar, Abel, Sousya, Akka, Kedesh, and Sûr (Tyre).

Sousya is the literal equivalent of the Talmudic Sousitha; the slight difference in the termination is insignificant; it may even be purely graphic and consist in a single displacement of diacritic points, which every student in Arabic will understand. Nevertheless Yakût, in his great geographical dictionary, citing this city as belonging to the district of Jordan, gives this orthography, which is besides perfectly acceptable and confirmed by the Kamûs.

The context sufficiently proves that we are in the same region with Sousitha, and the topographic agreement is as satisfactory as the phonetic resemblance.

The certain existence of this Arabic form, Sousya, permits us at once to put aside the proposed connection of Sousitha with Abu Shusheh (the man with the tuft), a vulgar name which might, as it did at Gezer, mask some important locality, and lead to the solution of the still unsettled question of Capernaum.

But there is more: not only the Sousya of Ibn Khordad Beh corresponds with Sousitha, but it is presented under conditions which assimilate it entirely with Hippos, and it supplies the gap which separated the Syro-Greek from the Talmudic city.

We have seen, in fact, that ancient documents frequently associate Hippos with Gadara and Abila. Well, the Arabic text groups together Sousya, Jadar, and Abel. On the other hand, Hippos was the centre of a district mentioned by Hippene, which is the district (Koûra) of Sousya d'Ibn Khordad Beh.

The same passage shows, besides, that in the fourth century of the Hegira, Gadara, which now, according to travellers, bears the name of Umm Keis, still preserved its original name, and it is probable that a careful search on the spot would establish that although fallen into disuse, it has not ceased to exist.

The same accident must have happened to Sousya-Hippos. The true name, without being forgotten, may be hidden by another vulgar appellation; and, for my own part, I believe that a conscientious investigation will enable us to find a Khirbet Sousya, whether at Es Samra, or at Kalát el Hosn, or at some other place. When we find it, we shall be able to place there the enigmatic Hippos.

Besides, the Hebrew word *sous* (horse), which gave birth to Sousitha-Hippos, is not so strange to Arabic as might be supposed. There is the well-known term, *sais* (groom), the origin of which is clear. Then, I have found in the environs of Lydda, an Arabic locution still employed in the technical language of certain old camel drivers, to signify a track, in distinction to a metalled road, a way practicable only to camels. One is *tarik er-r'sif*, the other *tarik es seisanè*. The word *seisanè*, which you will find in no lexicon, is the plural of a disused singular, evidently coming from the root *sous*. It is to be noted, in passing, that the appellation, *tarik er-r'sif*, indicates in general the existence of a Roman road.

I cannot terminate this note without touching upon a delicate point introduced into the question by Reland. This scholar, *à propos* of Hippos, and in the hope of getting some etymological light to bear upon the problem, quotes a curious passage of Pliny, speaking of a certain family of *crustaceæ*. He says: "In Phœnicæ *ἰππεῖς* vocantur, tantæ velocitatis ut consequi non sit." "In Phœnicia there are certain crabs, called horsemen, so rapid that they cannot be caught." Reland had under his eyes another reading *hippoe*, which he regarded as a translation of *ἰπποι*, to judge by the connection which he endeavours to make with our word Hippos.

I do not know which is the true reading: in any case, it seems to me that Pliny has only translated a passage of Aristotle, in which the same word occurs: "Περὶ δὲ τὴν Φοινίκην γίνονται ἐν τῷ ἀγριαλῷ οὗς καλοῦσιν ἰππεῖς διὰ τὸ οὕτως ταχέως θεῖν, ὥστε μὴ ῥᾶδιον εἶναι (ταχέως) καταλαθεῖν."

However that may be, it would appear that in Phœnicia the crabs were called *horsemen*, or *horses*, by reason of their extraordinary rapidity. The last simile would be the more logical. Thus a group of *crustaceæ* is mentioned by Pliny under the name of *lions*.

But why does not Pliny use the Latin *equites*, instead of the Greek equivalent? Was *ἰπποι* or *ἰππεῖς* a local idiom of Greek used on the Phœnician shore; or does it conceal a phonetic transcription of a Phœnician word? If so, although this is not likely, the city of Haifa, the Hepha of the Talmud, presents itself to the mind with this strange coincidence, probably fictitious, that Gaba of Carmel, identified by some with Heipha, is called by Josephus the "city of horsemen," *πόλις ἰππεῶν*. But I have already shown that Haifa has nothing to do with Hippos. If we admit that the crabs bore a Phœnician name signifying *horse*, what could that word be?

The Semitic vocabulary offers us an embarrassing choice. The Hebrew *sous* occurs in the name of a Simeonite city, *Hasar Sousa* (Joshua xv. 51), or, in the plural, *Hasar Sousim* (1 Chron. iv. 31).

Here is a precedent, particularly if, as Fürst thinks, following a similar train of derivation, it has already furnished the meaning of *swallow* in Isaiah xxxviii. 14, transferring this idea of rapidity from running to flying. The word is, besides, considered Phœnician. It is found in the name, Abad-Sousim, and perhaps in that of Cabarsus (= K'phar Sous?).

If the word *sous* had the treble sense of *horse*, *swallow*, and *crab*, to which of the three does Sousitha belong? The Greek translators and the numismatic symbols show that at a certain epoch the most general interpretation, that of *horse*, was the only one received. But this explanation, certainly the most natural, need not be taken for the earliest and truest. We may hesitate in presence of the passage in Pliny: They still bring to the market of Jerusalem fresh-water or land-crabs which abound in certain points of the Jordan basin. Must we admit, if we adopt Reland's view, which certainly seems forced, that Hippos, situated not far from the river and on the borders of the Lake of Tiberias, owed its name to the presence of these crabs?

NOTES ON RUAD (ARADUS) AND ADJACENT PLACES IN NORTHERN SYRIA.

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FEW, if any, places on that lonely coast of Syria, which once "echoed with the world's debate," excite the imagination and the curiosity of the passing voyager more powerfully than the small island of Ruad, the Arvad of the Book of Genesis, the Aradus of the Greek period, and one of the most ancient historic sites in the world.

The whole coast of Syria is remarkably free from islets, and those which exist are mere uninhabited skerries, but Ruad is not only an island but a city; and such it seems it ever has been ever since its foundation by Arvad, the son of Canaan. Other and more important Syrian cities have risen and have fallen again, and of some scarce even a trace remains; but this island-city of the sea occupies the same space it occupied of old; and its present inhabitants, a fine and courteous race, are what they were in the time of the prophet Ezekiel, viz., bold and skilful mariners, worthy successors of those who aided in navigating the ships of King Hiram. Their profession is still that of the sea, and they are counted able seamen, fishermen, and divers after the sponge, which forms their only article of commerce.

Arvad or Aradus was, and Ruad still is in appearance, very much what Tyre was before Alexander the Great joined it to the mainland by his long artificial causeway—a city, *i.e.*, of limited extent, but occupying the entire surface of a small, flat island of solid rock, rising but