

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

slightly above the waves. But in point of beauty of situation the less celebrated Arvad far surpasses the world-famed city of Tyre. The view thence is every way striking.

In front, Arvad looks out on the sea, whose deep blue waters wash its very walls, and stretch out from thence to Chittim and the Isles of Greece. Behind it looks on Tartûs, or Antaradus, the Tortosa of the middle ages, with its massive castle and magnificent church; and behind Tartûs on a cultivated plain, stretching upwards to quiet hills of graceful outline. To the left, across a noble bay, Arvad turns towards Lebanon, with its vine-clad terraces, its stupendous precipices, its deep, torrent-cut gorges, its vast fields of glistening snow. To the right it looks on the solitary grandeur of Jebel Okra, the seldom-visited and little-known Mount Casius of the ancients.

Ruad lies at a distance of less than two miles from the mainland, and is not opposite to but considerably to the south of the present Tartûs. The cemetery of Antaradus, however, at all events during the Greek period, extended southwards along the coast, and a lonely Tel close to the sea still farther to the south, may mark the end of the precincts of the ancient city in that direction, and is nearly opposite to Aradus.

The island is a low rocky platform, and it possesses a small double harbour, defended by rocks and ancient moles upon them, to the north-east, on the side, *i.e.*, towards Tartûs. The anchorage here, and in the channel outside, under the protection of the island, is pretty good, and safer than most upon that open and dangerous coast.

Modern Ruad occupies almost entirely its ancient site. Along the edge of the harbour, both on land and in the water, are strewn about great numbers of columns of grey granite, turned black by age, and which, I conjecture, in ancient times, formed colonnades and open markets during that later period when *Aradus*, as distinguished from *Arvad*, was an independent state. Similar colonnades seem to have existed at Tripoli, Byblus, and Tyre. Far the most interesting remains, however, at Ruad, are those of the sea walls, which belong apparently to a far earlier epoch—to that, *viz.*, of the *substructions* of the temples of Baalbec, and to the megalithic remains of Amrit. The immense stones of which these walls are built seem to have been hewn out of the rock on the spot, and enormous mechanical power and great skill must have been employed to get them out of their original bed and into their present position. Some of the stones are ten to twelve feet long, by seven and eight high. It is worthy of particular remark that these great stones are *not bevelled*. Four only have deep grooves cut into their upper surface on the side next the land; of these grooves three are semicircular and one square. It is hard to conjecture the purpose of these indentations, but they may possibly have been intended as holdfasts for the cables of ships. In one or two places are vestiges of rude steps, leading upwards to the top of the walls. The two largest fragments of the existing walls are on the western side, *i.e.*, towards

the open sea. They are set on a platform of solid rock, cut even for their reception, and are of four or five courses inside, but of more towards the sea. The total height is probably between thirty and forty feet. In places the interstices are filled up with one or two layers of small hewn stones of coeval antiquity, but in no case has mortar been anywhere used. In one place a great oblong ring has been left projecting seawards from the face of a stone, for the purpose, doubtless, of securing the cable of a ship.

Immediately under these magnificent fragments of ancient masonry is a narrow terrace of levelled rock, washed by the waves and overgrown with seaweed, and this again descends precipitously into the deep sea. Between the two largest remaining fragments of wall, at the distance of only a few yards from the main island, but divided from it by a deep channel, is a small rocky islet, with an artificially levelled surface, designed apparently for the site of a temple; and, in fact, a local tradition relates that one actually existed on the spot.

The walls of Aradus have been spoken of as "double," but I could discover no certain evidence of the fact. They seem originally to have been of great breadth, and the circumstance of the central and less durable portions having been washed away by the action of the waves, has apparently given rise to the statement. No inscriptions whatever exist on these ancient walls; one stone, however, is pierced with two deep circular holes. Upon a rock on the south-western side is indented the representation of an object resembling a gigantic pastoral staff. The local tradition is that it represents and commemorates a huge serpent which once infested the island. It is interesting in this connection to remember that some of the Phœnician coins of Aradus bear impressed upon them the figure of a human-headed serpent, which seems to have been one of the forms of the god Dagon.

On the south side of Ruad are the remains of several houses with chambers cut in the solid rock and left isolated, and in some of them are a few shallow niches which may have served to hold lamps or the figures of household divinities. Some of these rock-hewn dwellings are still lined with plaster. There are, likewise, several remains of baths, both public and private, and one of these is lined with plaster, into which have been let bits of red pottery. Within the walls there seem to have been open spaces between them and the main town. Here the rocks were smoothed down when required, and the fissures were filled in with water-worn gravel, pottery, bits of marble and rubbish, which, by the infiltration of water charged with lime, has been converted into a mass of more or less solid breccia. As in some places the foundations of ancient houses exist on the top of this mass, it is evident that this is no accretion of modern times. The flat surface, however, acquired by the means just described seems generally to have been kept open for locomotion or traffic; no unimportant point in a space so limited as that of Aradus. There seems to have been no spring of fresh water in Arvad, nor is any known at present. The whole water-

supply is drawn from ancient cisterns with conical roofs, executed in the solid rock, and of these there are said to be no less than four hundred. Dr. Porter, following some earlier writer, speaks of several Greek inscriptions beginning, "The Senate and the People of Aradus." These no longer exist *in situ*. I was assured they were only four in number, and that they had been carried off to France. I noticed, however, two uninscribed altars, one of black granite near the harbour, and the other of white limestone, on the verge of the burying-ground. An interesting discovery has recently been made of very minute silver Phœnician coins. These are of several types, of which the one most easily deciphered has, *obv.* a male head, and *rev.* a (sea?) tortoise. M. Peretie, the eminent numismatist of Beyrout, to whom some of these minute pieces had been brought, believing that they were found in the harbour, conjectured that they were intended to be thrown into the water by departing mariners as a propitiatory offering to the deity of the sea. I was assured, however, on the spot that they were never found *in*, but only on the brink of the harbour, and a place was pointed out on the edge of the cemetery, on the opposite side of the island, where several had recently been discovered. M. Peretie's conjecture may, perhaps, therefore need correction. I saw similar minute Phœnician coins which have recently been found near the Mina of Tripoli at a point where the sea has encroached upon the land. It may suffice here to remind the reader of the equally small copper coins of the lower empire known to collectors as "*Minima*," which are supposed by some to have been used to throw among the populace on occasions of popular rejoicing. Altogether the ancient coins of Aradus form an interesting series. Besides coins of Alexander the Great, of Persian Satraps, of Egyptian Ptolemies,* and of several Roman emperors, there are several types of Aradian money in silver and copper which pertain to the place as an independent city. Of these the most important are the large bilingual silver coins, of which a considerable number has recently been found near Jebeil. They bear *obv.* the veiled and turreted head of a woman, impersonating the city of Aradus; *rev.* a victory within a crown of leaves with the legend ΑΡΑΔΙΩΝ and a date in Greek, and in addition one or more Phœnician characters. Another type in silver, also inscribed ΑΡΑΔΙΩΝ, with *obv.* a bee, and *rev.* a deer in front of a palm-tree, seems to be copied from that of well-known coins of Ephesus. Many other coins in silver and copper have Phœnician inscriptions only, and most of them bear on the *rev.* the prow of a ship—a type appropriate enough for the coins of an island city. One has on the *obv.* Dagon, the fish-god, and another, already alluded to, a serpent or serpentine fish with a human head.

Having approached Ruad from Beyrout and Tripoli by sea, I prepared to return by land, and accordingly crossed over to Antaradus,

* Some of the Ptolemaic coins inscribed A P may perhaps belong to Arsinoë, or Crocodilopolis, the present Medinet Habon, the capital of the Fyoum.

Tortosa, or Tartús, a place still containing many remains of interest, although, perhaps, none of very remote antiquity.

The chief building here is the castle—an immense structure of massive drafted masonry, with an outer wall and square flanking towers beyond, descending into a wide artificial ditch cut in the rock outside, except on the side next the sea, where the main castle walls abut upon the beach. Although portions of the wall may belong to an earlier period, I much doubt whether the structure generally dates back to a time anterior of the Crusades. At all events, it is a grand mistake to conclude that a building is of “Phœnician” work simply because its stones are bevelled. The undoubtedly ancient walls of Arvad and the monuments of Amrit, as has already been remarked, are *not* drafted, and the same observation holds good of the vast substruction and the celebrated *Trilithon* at Baalbec. It is true that the guide-books tell us that King Solomon bevelled, but it admits of the gravest doubt whether any of the drafted stones in the walls of the Haram area at Jerusalem belong to any period earlier than that of Herod. That the Romans drafted is true, witness part of the *Porta Maggiore* at Rome and other buildings there and in Syria, but then no less certainly the Arabs drafted, and the Crusaders drafted. So also did the builders of the late mediæval walls of Nuremberg, so did the Medicean Italians, so also at the present day do the Christian Maronites of Batrûn. Drafting, therefore, or bevelling, upon which some lay so much stress, is, as the test of the date of a building, a very insecure guide. Bearing this caution in mind, I should, on the whole, imagine that the castle of Tartús is in the main a building of Crusading times, incorporating in some places, and built on the lines of walls of earlier construction, many of whose stones have been used, and their drafting in other cases imitated for the sake of uniformity. The castle in form approaches a square, and is of vast extent, enclosing within its walls a large village with an open *place* in the centre. The principal gateway, which was anciently approached by a bridge over the ditch, which at this point assumes the appearance of a ravine, is on the north-east side, and close to the sea. Within this gate-tower in the outer wall is a lofty Gothic hall, with a groined roof of stone. Another vaulted hall, within the main castle, is of still larger dimensions, and has the vaulting of the roof springing from elegant Corinthianising capitals or corbels, and in one instance from the head of a crowned king. One of the most curious features about the castle of Tartús is the extraordinary number of masons’ marks which exist upon the stones which compose the walls, and of which similar specimens are found upon the castle of Jebel. These marks appear to be of two kinds, those, viz., which are formed by a blunt instrument being punched into the stone, and those which are incised by some sharp tool. Of these, the former appear to me to be far the more ancient. It is highly desirable that copies should be made of similar marks upon other ruins in Syria, in order that, by comparison, a correct opinion may be formed concerning them. Mean-

while the fact that some of them resemble Phœnician letters, and that others resemble Greek monograms, on coins of Philip, Alexander the Great, Alexander Ægus and the Ptolemies, should by no means be taken as conclusive that they belong to so early a period. At the same time, it is proper to remember that undoubted Phœnician characters exist on the lower part of the magnificent walls of Tarragona. In the case of Tartûs, as also of Jebel, some of the marks are plainly Arab and others of Christian origin.

The cathedral which stands outside the walls of Tartûs to the south-east of the town is a very noble building, and in a most extraordinarily perfect state of preservation. Its plan displays a lofty nave and aisles, separated by tall but massive piers, with columns with Corinthianising capitals. The west front has a pointed doorway, with a large threefold window above it, of which the third light is above and between the other two. Seen from within, nothing can be more perfect than the proportions of this noble triplet. On either side, at the west end of each wing or aisle, is an elegant lancet window, with a small square window above, the southernmost lancet having its moulding on the left side ending in a sculptured lion. Over the great western entrance is a large slab of red granite. The church consists of four bays besides the sacarium, each of which is separated externally by a massive square buttress. The east end, which ends inside in three majestic apses, has each apse square outside, those to the north and south, together with two vaulted sacristies, being, as it were, enclosed in two square towers, which do not rise higher than the roof. The roof itself, which Dr. Porter, who does not seem to have visited the place, most strangely describes as "*entirely gone*," is, on the contrary, intact. It is of vaulted stone, and into the lower part of its curve small square-headed windows have been cut—a very unusual feature. In each bay of the side aisles is one, and in some instances two, lancet windows. The south door is ornamented with a rich moulding. The characteristic of this noble church, whose dimensions are said to be 130 feet long by 93 wide,* is simple grandeur, and its condition is such that it might at any moment be used for Christian worship. The Muslims have recently run up a wretched little minaret over the north aisle, and have placed a paltry pulpit of wood opposite the remains of that of stone which once adorned the nave, but with these insignificant exceptions all is as it was. It is matter for regret that with such noble models for imitation as are presented by this and some other mediæval ecclesiastical buildings in Syria, such a mean and abortive structure should have been put up as the Angiican church at Jerusalem.

To the north of Tartûs, at a distance of about a quarter of a mile from the walls, is a small *mina*, or harbour, with a few ancient stones lying about on the low rocks, which scarcely serve to shelter it from the open sea. On an isolated rock is a vaulted building, apparently a

* See Murray's "Guide to Syria."

store-house of Crusading times. In this neighbourhood are several tombs hewn in the rock which probably belonged to the early Phœnician inhabitants, but the cemetery of Greek and Roman times was on the sandy ground south of the town, and this still yields many interesting objects of antiquity. Several fragments of sculpture were offered to me for sale. One of these was a draped torso of good style, and I was sorry to be obliged to leave behind a head carved in limestone with a decidedly Egyptian cast of countenance, and with the usual Egyptian head-dress.*

At the distance of about an hour and a half south of Tartús are the ruins of Amrit, formerly Marathus, the remains of which are of extreme importance, and ought to be carefully explored, planned, and photographed. Unluckily my visit had been preceded by heavy rains, which had so flooded the neighbourhood as to prevent a close approach to two of the existing monuments. The first object of interest was an artificially scarped rock to the left of the track. This rock presents a principal face with two projecting wings. In the front are three round-headed entrances to tombs, the entrance to a tomb on either side being square. About a mile farther to the south is a curious excavated enclosure, cut in the solid rock to the depth of about ten feet, but sloping down from the south northwards, the north side of the court, if such it may be termed, being altogether open. In the midst of this excavated area a platform has been left of natural rock, upon which is erected a shrine of four great stones, of which the uppermost is of larger size and ornamented with a rude overhanging cornice. Within is a stone bench or seat, apparently for the ancient divinity of the place, like those in many Egyptian grottoes, as, for instance, at Gebel Silsileh, but I could not get exactly in front, as the enclosure was full of water, and my horse got engulfed in a bog in my endeavours to reach it.

Half a mile farther south, on the left of the track, are a series of monuments, which, in point of interest and curiosity, vie with the most celebrated structures in Syria. These are four tombs, or rather four sepulchral monuments, which stand near the edge of a ridge of grey rocks running parallel with the sea, and not, as Dr. Porter asserts, "in the desolate plain." The first of these monuments consists of a pedestal formed of a single vast stone, upon which are placed two others which taper upwards, the upper one having a conical top. The whole structure forms a kind of rude obelisk between thirty and forty feet high. Close by stands a second monument of similar but somewhat lower dimensions. Upon a huge pedestal stands another stone, which, at somewhat more than half its height, decreases in size, and then again decreases until it ends in a rounded top. Just below the apex and again below the shoulder there is a battlemented moulding, and the four

* Just outside the North Gate are the remains of some ancient baths close to the sea.

corners of the pedestal below are sculptured to represent the fore parts of as many lions. These curious and weatherbeaten sculptures belong, doubtless, to a very remote period, and may be regarded with great probability as the most ancient in Syria. Still farther to the north are two more monuments. One of these resembles in its form the second already described, but it is considerably smaller. The other is a structure in the form of a sarcophagus, but covering, not the tomb itself, but the entrance to a tomb, which is approached by a square aperture hewn in the rock beneath its southern extremity. On the sides of the ridge upon which these remarkable monuments stand, the rocks are scarped and quarried in every direction, and in one place I perceived the indications of an ancient road cut in the rock.

Still farther south, to the right of the path, is another interesting building, which at the time of my visit could not be entered, as it stood in a pond of deep water. It is a kind of square tower, built of vast unbevelled stones, and surmounted by a bold cornice. In the midst of the eastern side is a square aperture or door. Hard by was another and somewhat similar structure standing on higher ground, but now a heap of ruins. On a hill considerably to the right I observed another large square structure of stone, which, however, in very stormy weather, and with a march of eleven hours before me, I was unable to visit. Not a human habitation now exists amidst these relics of the past nor around the once populous precincts of Ain el Haiyeh. Yet the lower ground is ploughed in places by the Bedouins, who dot the neighbouring plain with their black tents, and on the rocks are fed numerous flocks of sheep and goats. The almost crimson colour of the soil, especially where turned up by the numerous moles, contrasted beautifully with the green springing corn, and the grassy places were literally bejewelled with innumerable wild flowers. The country around is studded with an immense number of Tels, which would doubtless repay a visit as marking the sites of ancient and long-forgotten towns.

On my way back to Beyrout, between Tripoli and Batrûn, I passed some ancient remains which may deserve mention, as I can find no notice of them elsewhere. These remains consist of the ruins of what was apparently a small temple, situated on lofty ground, commanding a fine view of the sea and of the Ras of Enfeh far below. Two niches in the outer wall are of curious construction. Upon a basement are placed two upright stones, which are flat within, but externally are cut out so as to form recesses or niches, the two upright stones being in both cases surmounted by a single large one. In the fields hard by lie many sculptured stones, a rude piece of a frieze, and a huge circular stone with a shallow basin cut in its upper surface, and designed apparently for an altar. In the road is a cistern hewn in the rock. The place is named Ard Zacroon. On a still higher point, a little to the south, are some other vestiges of ancient buildings.

The town of Jebel, formerly Gëbal and afterwards Byblus, offers many objects of antiquarian interest. A good deal of drafted masonry

exists about the harbour, where also the immense number of prostrate granite columns, which lie about in all directions, testify to the splendour of the colonnades which once adorned the spot. The picturesque castle, still partly occupied by the Turkish garrison, is built throughout of bevelled stones, some of which are incised with masons' marks like those at Tartús. Its plan exhibits a lofty central keep, surrounded by a massive wall with square towers at each angle, of which one is plainly of later work than the rest. That the whole is a reconstruction is evident from the fact that columns and portions of carved friezes of earlier buildings are worked into the basement of the walls. The building may probably be ascribed to the Crusaders. The keep is entered by a square-headed doorway of drafted masonry (which indeed is employed throughout), and above it is the segment of an arch composed of three stones. The material employed is partly yellow limestone and partly conglomerate or pudding-stone. In an outbuilding a Greek inscription has been built into the wall, and close by a staircase leads down into a passage which is said to end only at the sea. In the garden of a cottage south-east of the town several remains of Roman time have recently been brought to light. Among them I noticed four altars, one in perfect preservation and with its four "horns" complete, a votive niche with its figure wanting, but bearing an *eye* sculptured in relief in the pediment, and two mutilated inscriptions, one in memory of a Roman soldier and the other dedicated to a certain Fortunatus. The principal Maronite Church of Jebeil is a large and handsome Gothic structure. It has three apses with a round-arched window in each. In the front is a pretty rose window. Over the north door is a *Cufic* inscription, and outside it a beautiful Baptistery, of which one side leans upon the church. It exhibits a dome supported by four pillars, and the lofty pointed arches above are enriched with exquisitely varied chevron mouldings. In the yard outside, covering tombs, are two beautifully carved fragments of Greek sculpture in white marble. At the distance of about an hour and a half from Jebeil, and about half an hour from the Nahr Ibrahim, I made a somewhat interesting discovery. This was a cave to the left of the road, within which rude benches have been cut in the rock. I found here great quantities of hard breccia like that discovered by Dr. Tristram near the Nahr el Kelb, and composed of an immense quantity of flint flakes worked by hand, bones and teeth of animals, and sea shells, the occupants of which had, without doubt, been used as food by the primitive inhabitants of the cave. The teeth were, I believe, those of the ox. I was informed that the place is named *Asforeyeh*. In this connection it will be proper to mention a discovery recently made at Beyrút. While waiting for the steamer at Jaffa I purchased of a young American of the United States a beautifully worked lance-head of flint which he had picked up on the Ras. On arriving at Beyrout I took advantage of the late extraordinary heavy rains to visit the spot, which is situated in the midst of the accumulation of blown sand which occupies the highest portion of the Ras. No time could have been more propitious for the purpose, as the

rains had in many places washed the sand entirely away and exposed the hard, dark-red marl beneath, and such an opportunity may not occur again for years. I found that this marl was in places strewn with flakes of flint, amongst which I discovered a beautiful leaf-shaped lance and two saws, shaped out of yellowish flint. Half a mile to the south-east of this spot I came on another place of the same kind, where, if possible, the flint-flakes were even more numerous than in the first. In subsequent visits I picked up two carefully worked lance-heads, some more saws, and two larger implements. That these flint implements were made on the spot is plainly evident, for I discovered at least eight little mounds where the flint-worker had sat chipping at his manufacture. These spots abounded with large flints, as well as in flakes and more perfect specimens. It is to be feared that these interesting mounds will be speedily reburied in sand. Besides the relics of the prehistoric period, this site abounds in remains of later epochs and people. Great quantities of fragments of broken glass of various colours are strewn about in all directions, and belong, apparently, both to Græco-Phœnician and Roman times. To the latter, also, may be referred the numerous tesserae and pieces of green Egyptian porphyry, verde antico, and other precious and now extinct marbles, which are always signs of occupation by wealthy people. I found also a small Phœnician and a small Roman coin in copper. M. Peretie, I understand, has obtained numerous coins from the same place.

NOTE.—Since writing the above I have seen the Rev. Henry Maundrell's "Journey from Aleppo to Jerusalem," 1697; Second Edition, 1707. He gives an interesting account of his visit to Amrit (he did not cross over to Buad), tolerably correct engravings of the two principal towers, and a plan of the sepulchral chambers, now closed up, which he found underneath them.

ARABIC AND HEBREW.

I WOULD call attention to the manner in which many modern Arabic words may differ from the Hebrew or Aramaic, just as do modern Spanish words from the Latin. Thus we have in Latin and Spanish respectively:—*Porcus*, *puérco*; *Bono*, *buéno*; *Bos*, *Buéy*; *Capillulus*, *Cabelluélo*; *Cornu*, *cuérno*; *Tempus*, *tiémpo*. And we have in Hebrew and Arabic:—*Socho*, *Shuweikeh*; *Saphir*, *Sawafû*, &c. Following on this track we obtain from *Lûweireh*, *Loreh*; *Dâwaimeh*, *Dumeh*; *Sûweimeh*, *Sumeh*; *Kawassimeh*, *Kassimeh*; *Hawara*, *Hara*, &c. No doubt there are many known differences in European languages which may be found to apply also to Hebrew and Arabic. I have to suggest that a few simple rules on this subject might be arrived at which would aid the explorer in rapidly making a tentative examina-