

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-

tion of any Arabic word in order to test its likeness to the Hebrew or Canaanitish.

CHARLES WARREN.

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NICHES FOR SKULLS.

2nd August, 1875.

IN reference to Lieutenant Conder's opinion that the pigeon-hole niches at Masada were for skulls, I may mention a recent example which I saw in the island of Samos. A small Greek church, built about twenty years ago, had on each of the two bay sides six such niches. Each contained a skull and crossbones—an extraordinary sight. These, it was told, were in honour of the founders of the church. The other bones, as is common among the Asiatic Greeks in burial, had been destroyed by quicklime. Whether this is in any degree a vestige of cremation may be worth investigation. While a Turkish village is surrounded by numerous tombs, giving rise to the vulgar error of the decay [of the population, a Greek village of the same or larger size will not show any beyond the very small graveyard.

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