

their order (extending up the hill and round the cromlechs) show that the arrangement was not accidental. Some short distance away, on higher ground, in a rude road or trackway, is shown a flat stone, on which there is a supposed footprint, called *Llan Maria* ("Mary's Step, or Stride"). The impression is about natural size. The tradition is that "Mary" put her foot on this rock, and then strode to the lower hill, a hill lying below, called *Bwlch Gau* ("the false hill"), which is covered with roots of oak trees. Remains of an old "altar" are said to have existed here quite recently, but are now removed. A trackway leading to this hill is called *Hwylfa 'R-Llwyn* ("the Grove Lane").

More than a mile away is a cromlech, dalled *Coetan Arthur* ("Arthur's Quoit"), the tradition being that this was a stone "Arthur" threw. On this stone are the reputed marks of "Arthur's" fingers.

Cromlechs and stone circles abound at this place; on the hills are found *Maen-Hias* (*maen*, "stone;" *hia*, "long" or "erect"). Lower down, and near a village, there are two maenhirs, one a very fine one; the tradition is that the smaller goes round the larger when it hears the church bell.

I was much struck by the walls dividing the fields on the hills near the cromlechs and footprint. The enclosures are much smaller than the usual Welsh fields; the coast-line, with its sandhills, its plain, and then the deep blue sea, bright blue sky, and sunshine above me, so brought back to my mind the coast-line from Jaffa to Acre, that the thought occurred to me that these cromlechs, stone circles, and walls were the efforts of a people, immigrants from that Eastern land, trying to reproduce in the land of their adoption the aspects of the old home.

To sum up, we have, first, cromlechs so resembling those of Moab, that the published plate of that one at 'Amman would pass for a fair representation of those at Dyffryn. Secondly, the circles of rude stones piled in heaps. Thirdly, the footprint on the rock, and that, like the Eastern legend, a FEMALE foot. Fourthly, the finger-print—"Arthur's Fingers,"—the MALE hand; Eastern legend again. Then the spring of water, the curious name for the hill, and the lane!

The cromlechs and maenhirs found in such numbers in Moab, in upper Galilee—in mountain regions only—so strongly resemble the Welsh ones that they point, I think, to a common origin. Call the race what you will—Hittite or Phœnician—at any rate it was an Eastern race, and a race of mountaineers.

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THE JERUSALEM YEAR BOOK.

THE first number of a Jerusalem Year Book has been issued by the Rabbi A. M. Lunz for the year 1882, and is intended to be continued if sufficient support can be obtained. The work is half in Hebrew, half in English.

The latter part contains an amount of statistics and general information which will be found most valuable. The following notes are taken from its pages.

The Market Days in the towns of Palestine are as follows:—

Jenin, every Tuesday.

Gaza, every Friday.

Hebron, every Friday.

Jaffa, every Friday.

Jerusalem, every Friday. (Cattle market, to which from 40 to 80 oxen and cows are brought for sale.)

Lydda, every Monday. (Cattle market, to which, besides oxen and sheep, horses, asses, camels, and mules, are also brought for sale. About 200 head of cattle come to market.)

Ramleh, every Wednesday. Only cattle market.

Suk Elihun, every Monday. All sorts of animals, of which there are sometimes 2,000 head, are sold here. Other goods—for instance, Bedouin clothing, &c.—are also brought for sale. This market day is the most important one in the country.

Safed, every Friday. Only grain sold. (This market day is already mentioned in an account of a journey made in the year 5282 (1522). This account is printed at the end of the book "Shabche Jerusalem").

Weights and Measures:—

1 rottle = 12 ukieh.

1 ukieh¹) = 75 dirhem (drachms).

There is no smaller denomination of weight; the ukieh, however, is divided into $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, &c.

1 jarra, used for measuring olive- and Sesame-oil, contains, if used for measuring olive-oil, 81 ukiehs, and if for Sesame-oil, 65 ukiehs.

1 timniyeh or tubbeh, about 8 rottle, used for measuring corn.

1 kantar = 100 rattles. With the exception of the two last denominations (jarra and timneh) those given above are used as weights.

In the villages grain is also sold by the saah = $\frac{1}{4}$, timneh, and the midd = 4 timneh.

The coinage used are the piastre and its fractions; the beshlik = 5 piastres, the wuzari = 3 piastres, the altilik = 6 piastres, and the medjidie = 20 piastres. As 110 piastres are equivalent to 1*l.* sterling, the piastre is worth 2*d.*

The city contains, besides three hotels, many hospices for pilgrims. The Casa Nuova offers lodging for one month. The Austrian Hospice, and that of the Knights of St. John, receive pilgrims, and give them board and lodging for thirty days. The Armenian Convent, the Greek Convent, and the Coptic Khan limit their hospitality to fifteen days. For Jews there

¹ = about 250 grammes.

are pilgrim houses for natives of Austria, Holland, and Germany, together with "houses for strangers," in the Jewish quarter. The different churches are represented by an Armenian, a Greek, and a Latin Patriarch ; by a Coptic and a Syrian Bishop ; by a Russian Archimandrite ; by a Jewish "Chacham Baschi ;" and by a Mohammedan Cadi. The Jews, who are divided into Sephardim, Ashkenazim - Peruschim, Hassidim, and Moghrabim, have four synagogues for the first sect, one for the second, one for the third, and five for the fourth. They have also sixty "houses of prayer and study," most of them called "Colleges," or else bearing poetical titles, such as "Fear of Isaac," "Grace of the Lord," "Glory of the Humble," "Tent of Moses," "Comfort of Zion," the "Crown of Fame," and so on.

There are twenty-one societies for religious purposes among the Jews. One of these is for preserving the books in the Colleges, another for the promotion of kindness and truth, and another (the number of its members is not given) consists of "those who are free from worldly affairs." Next there are the Jewish charitable societies and seven industrial societies—two near Jaffa, and the rest in or near Jerusalem.

As regards the sects, the Sephardim speak a language of which the basis is Spanish : it is called "Ladino;" the Moghrabim, a language whose basis is Arabic ; and the Sephardim, a mixture of Hebrew and German called "Yiddish." A very minute account is given of the Jews in Jerusalem : their occupations, the distribution of the "Haluka," or alms collected in the synagogues all over the world, their schools and colleges, the society called the Mikveh Israel. It is to be hoped that the next year's volume will contain statistics, as careful and exact, of the Mohammedan and Christian communities. The number of pilgrims in the year 1880 was 6,753, of whom 1,510 were Russians, 1,618 Greeks, 1,271 Armenians, 93 Syrians, 430 Jews, and the rest Protestants and Catholics, and, as nearly as can be made out, about 800 of the former to 1,000 of the latter.

The "Year Book" is recommended to those who take an interest in the affairs of modern Jerusalem. It must, however, be pointed out that it is at present too exclusively Jewish. The Hebrew portion of the work contains a paper on modern Jewish towns in Palestine, to which we shall perhaps refer in the next number.