

EXCAVATIONS ON CARMEL.

BY LAURENCE OLIPHANT.

DALIEH, 1st November.

As the most interesting Khurbet upon Mount Carmel is unquestionably Khurbet Semmāka (Sheet 5, K *z*), from the fact that it is the only one where Jewish remains can be distinctly traced, I determined to make an excavation, in the hope of coming upon a tomb which had never been opened. In this I was successful. The smooth cut face of a rock projecting a little above the surface of the earth suggested a likely locality, and here, after digging down about 2 feet, we came upon an arch, which indicated that it spanned the doorway to a tomb. On clearing away the earth, I found that this differed from any entrance to a tomb which I have yet seen. Instead of being a huge slab pivoting in the living rock, or an immense circular stone, like a small millstone, running in a groove, as is more usual, it was a slab which pivoted in huge blocks of stone carefully hewn to receive it, and placed there for the purpose. The lintel was a square stone about 6 feet long and 18 inches wide, with a groove on the inside to receive the door, which opened inwards. In its lower surface, 2 feet from one end, was a circular hole 5 inches deep, and 6 inches in diameter, to receive the upper stone pivot of the door. This lintel rested upon two upright blocks, hewn and squared, each 2 feet 9 inches in height; one of these, against which the door was shut, was grooved, and 18 inches from the bottom was a slot, about 8 inches long, $2\frac{1}{2}$ inches wide, and the same in depth, in which worked a stone bolt, which slid into a square hole which was made to receive it, in the door. This door-post was also grooved, so that the door shut closely into it, and as the bolt was on the outside, it was possible after removing the dirt to push it back. The threshold also consisted of a hewn stone corresponding in its dimensions to the lintel, and in it, in the same relative position, was a circular hole 7 inches in diameter, and about $2\frac{1}{2}$ inches deep, for the lower pivot to work in. After pushing back the bolt however, it was found impossible to open the door by any amount of pressure against it. This arose, as we afterwards discovered, from a huge pile of very fine earth which, in the course of ages, had apparently sifted through between the lintel and the living rock against which it was placed; we therefore had, to our regret, to remove the whole stone framework in which the door rested. The door itself was differently ornamented from any that I have hitherto seen. It was divided into two panels by a band 2 inches wide; in the centre of which, separated by two semi-circular lines, back to back, were two circles. At the bottom of this band was a boss, and the remains of an apparently corresponding one at the top. In the right hand panel was a sitting figure 13 inches high, the hands resting on the lap, and the feet on two low pedestals. In the back part of the head was a brass ring,

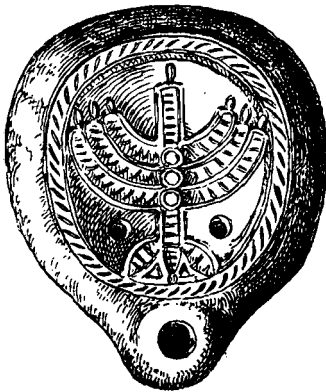
extremely corroded, which had been apparently used for pulling to the door. Above the figure were five bosses, and below it six; a grooved



arch enclosed the figure. The device on the other panel was very simple, and consisted of a long narrow parallelogram, framed by two others. Above were five bosses enclosed by an irregular tracery, winding between them, and below, a corresponding device. It may be possible that these bosses may be intended to represent pomegranates. There was a mark which might have represented a fold of cloth hanging from the waist of the figure, which, if I remember right, was in some ancient styles an insignia of rank; but the stone was so much corroded that the carving was uncertain in places, especially in the features of the figure, which had largely to be supplied by the imagination. The

dimensions of the door, of which the enclosed is a sketch, are as follows:-- Height, 2 feet 9 inches; width, 2 feet 5½ inches; thickness, 6½ inches. The lower pivot projects 3 inches, and the upper one 5 inches. The whole execution was rude in the extreme, and represented a very primitive condition of art. The interior of the tomb, which measured about 10 feet square, contained six kokim, and each koka contained human bones; from one of them I carried away a tolerably perfect skull; but they were partially buried in a great accumulation of earth which had been forced in through the crevices above the made doorway. Above one of the kokim was a little niche in the rock, and in the rubbish below it was found an earthenware lamp, which was ornamented with a seven-branched candlestick, proving

unmistakably that it was a Jewish tomb. Another open tomb which I found not far from this, on the entrance to which was also rudely carved a seven-branched candlestick, and the remains of the synagogue discovered by the Palestine Exploration Survey, clearly indicate that Semmâka contained at one time a Jewish population; but all the evidences go to show that it was inhabited from an early period, and this tomb in particular, with its wide, roughly hewn kokim, and rude ornamentation, bore all the marks of a remote antiquity. I sent for this door, which formed a heavy camel-load, a few days afterwards, and have got it now in



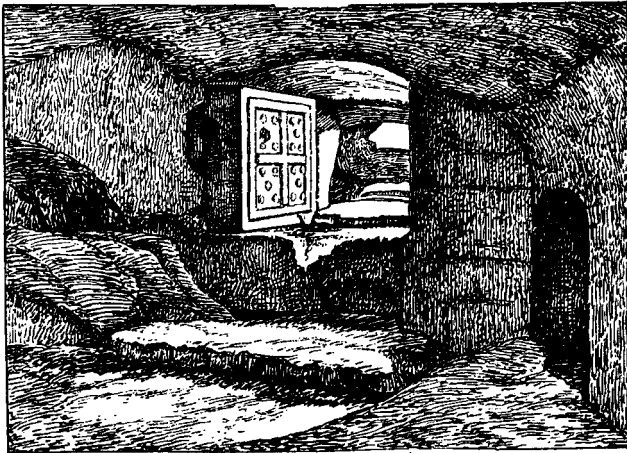
the veranda of my house, but unfortunately not in time to save it from

mutilation, for the brass ring had been broken off and carried away, probably by some shepherds.

The fracture, indicated in the sketch by a black spot in the back of the head, shows its position. The features were so much corroded that it was almost impossible to trace their outline. As a rare instance of a Jewish carving of a human figure, the monument is most interesting.

In the immediate vicinity of this tomb was a handsome sarcophagus, evidently of later date, with its lid by its side. I shall hope at some other time to prosecute further researches in this locality.

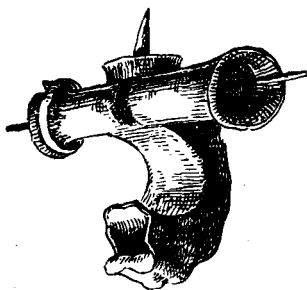
On considering the question of the rollers, of which there is a greater collection at Semmâka than anywhere else probably in Palestine—for these singular blocks of stone seem peculiar to Carmel, where they abound, and have given rise to conjecture in the Memoirs (Vol. I, p. 318)—it seems most likely, as is there stated, that they were used for crushing olives; there are usually four slots in a line, sometimes five; by putting two levers in each slot, eight or ten men could easily turn them; they were probably used before the later appliances, with the huge flat circular stones, which are employed up to the present day, were invented. At Khurbet Umm ed Darajeh (Sheet 8, K *j*) I discovered two of these rollers in which four deep longitudinal grooves, equidistant, and extending the whole length, were substituted for the rows of slots. They are the only two specimens I have seen out of at least a hundred of the rollers that have come under my observation. At Umm ed Darajeh there was a group of them lying



near a large flat smooth surface of rock evidently artificially prepared; and about 20 feet each way, and which had doubtless been used as the grinding floor; on the edge of this were two circular holes 18 inches deep, and 15 inches in diameter, about 4 feet apart: from each of these was a

tunnel by which the contents could flow from the adjoining vat, which was 12 feet square and about the same in depth, with hewn steps leading to the bottom. On the opposite side the rock had been cut out so as to admit apparently of a millstone, which had since been removed, but there were the circular grooves which marked its former position, as well as the traces of the hole in the centre. The whole presented the appearance of having been an olive mill on a large scale.

I have also opened two tombs at Dúbil, their entrances, like the one at Semmáka, being about 2 feet below the surface of the earth. On clearing it away we found the door of the first tomb in a perfect condition, with the exception of the loss of the handle, the trace of which was still to be seen. Unlike the one at Semmáka, it yielded to the touch, and swung gently back on its pivot, thus proving that we were not the first intruders, and that it had been broken into before, possibly by the Crusaders, of whose residence at Dúbil there are many traces, or possibly at an earlier period. The bolt was on the inside, and the projection which contained it at the upper part of the back of the door still remained (see figure, which is a sketch taken from the inside of the tomb); but in forcing the door open, the rock inside had been splintered off at the place where the bolt entered it. From the position of the brass fragments of the handle still remaining on the door, it is evident that it communicated with the bolt inside—thus differing from the whole arrangement at Semmáka, and evidencing more mechanical skill. Otherwise, with the exception of being an inch thicker, the dimensions of the door were nearly the same. Its ornamentation consisted of four panels, each of which contained five bosses. The rounded base of the lower pivot was sheathed with a thin brass plate, and when it was thoroughly cleared of earth, turned as smoothly and easily in its socket as if it had been finished yesterday. Although such a heavy slab of stone, I could push it open with the pressure of one finger. Besides the door there was the large circular groove hewn from the rock, which formed the receptacle of the stone which was rolled in front of the door—a double precaution which did not exist at Semmáka. This stone had been removed. The tomb was entered by a deep step, and was 10 feet

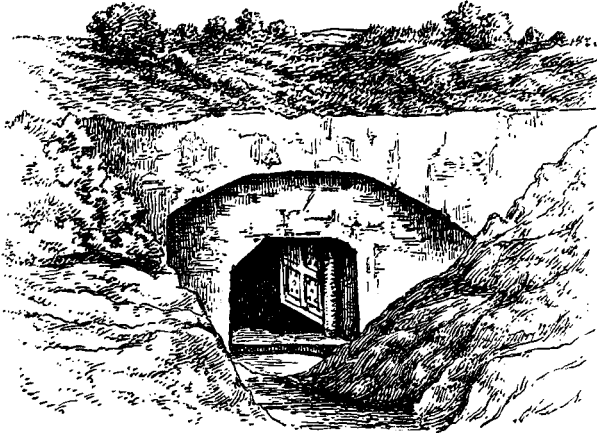


square; it contained three kokim, and three loculi under arcosolia. Some of these contained a few human bones. The only objects I discovered were some fragments of a very thin delicate quality of glass, which I have almost succeeded in piecing together in their original shape, which must have been that of an elegant vase about 10 inches high; the neck of a very large bottle; a bronze handle working on a hinge through which passed a thin copper wire, 2 inches long; a small iron ring, probably part of a

chain; two flat bronze rings, each an inch in diameter; a glass bell-shaped

tear bottle, 2 inches high, with the neck broken; a small copper coin of the time of the Selucidæ; and two glass beads.

This tomb was probably posterior to the one opened at Semmâka.



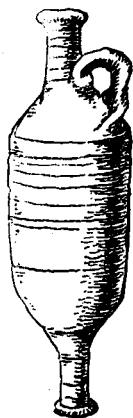
I enclose a sketch of the same tomb from the outside. The other tomb, which was about the same size, and also contained three kokim, and three loculi under arcosolia, was probably of the same date, as they were in the same rock within a few yards of each other, and the ornamentation on the door was exactly similar. In that case the bolt had resisted the riflers, and in order to effect an entrance they had staved in the upper panel. It contained only a few bones. I opened two other tombs in Dubil, but in both cases found that I had been anticipated by the ancients, and discovered nothing but bones.

It is clear to me that this was the largest centre of population on Carmel, forming with Dalieh, from which it is only separated by a narrow glen, a place of considerable importance. There is, in fact, no other part of the mountain so highly favoured in point of extent of arable land, salubrity of climate, and facility of access considering its elevation. It is only six miles by an easy descent to Athlit, whose relatively sheltered bay must have made it a port of some importance, while in the valley immediately below Dûbil is the copious fountain of Umm esh Shukf. At Dalieh itself I have come across many traces of its former occupants. In digging the foundations of a house which I have built there, I found a dozen large iron rings $2\frac{1}{2}$ inches in diameter, with staples attached; a fragment of a carved cornice; a coin of the time of Constantine; a bell-shaped cistern, which I have had cleaned out and recemented for my own use. In the *débris* with which it was full to the brim, I found a great many glass fragments, among them a very curious double bottle, each bottle $\frac{3}{4}$ inch in diameter, of which the base and 2 inches remained unbroken,



besides many stems, feet, and rims of goblets with folded edges apparently enclosing a layer of silver or of gold. I found on examination, however, that the effect was produced by iridescence, but they were evidently large and handsome vessels; there was also an immense quantity of broken pottery. I have also unearthed in the garden a triangular fragment of tessellated pavement, about 2 feet each way, and found other small patches near, all indicating that the mansion of a person of wealth must once have stood upon this spot. In making a terrace, I came upon one of the huge rollers, while in the immediate neighbourhood I found a Crusading cross, thus proving that Dalieh must at different times have been the home (assuming the roller to be of Jewish origin) of Byzantine and of Crusading occupants.

In the course of excursions from Dalieh and visits to the surrounding villages, I have collected twenty pottery lamps, with the devices and ornamentation of which, however, I am not sufficiently learned to determine their different periods. The most curious is one I obtained at Umm ez Zeinat, which is oblong in shape, the angles only slightly rounded, being 5 inches by $2\frac{1}{2}$ inches, of a different and much harder clay than any of the others, with a peculiar ornamentation, and with three holes for the wicks instead of one of two. At 'Ar'ar'ahshli I got two alabaster saucers and an alabaster tear bottle, the saucers 5 inches in diameter, and the tear bottle $3\frac{1}{2}$ inches high. I also collected at other villages four glass lachrymatories, from 3 to 5 inches high. At Caesarea—which, by the way, has been within the last month abandoned by all the Bosnian colonists on account of its deadly climate—I got a marble head, apparently of a youth, $4\frac{1}{2}$ inches high, of fine execution. At a village near Samaria, where the inhabitants were making excavations for building purposes, I procured



three glass saucers, the largest 5 inches in diameter, and nearly an inch deep, with a folded rim, and the smallest 3 inches, besides some other fine fragments, but none of them perfect; also two pottery jars, one ribbed, 8 inches high, and 4 inches in diameter at the base, tapering towards the mouth, the other 13 inches high. I also found, during some building operations which were going on at Acre, some handles of pottery jars with the maker's name stamped upon them in Greek characters. I visited the Jewish colony of Zimmârîn one day, in the hope of being able to unearth some more of the zinc coffins which I know are buried in a mound there, similar to the one I described in a former paper; but there were still too many Arab workmen about to make it desirable, as I am anxious, if possible, to obtain quiet possession of one of them. This colony now consists of a street of eighty well-built houses, in which, after many sufferings, the colonists are comfortably established. On my way back, I visited

Kefr Lam, where I heard an interesting stone had been found with inscriptions. I was disappointed in finding that the inscriptions con-

Transcript of Squeezes, mentioned on p. 12.

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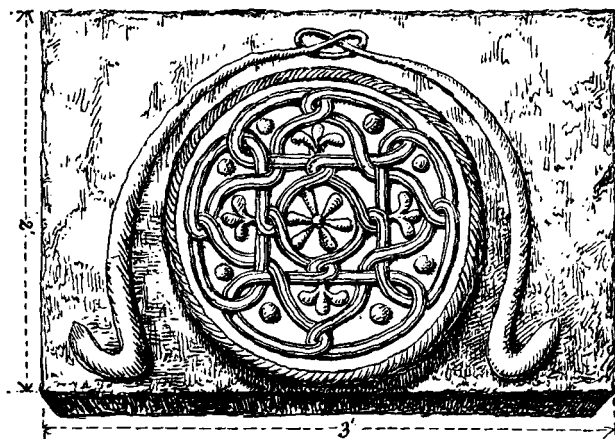
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From the
Museum
of a town

sisted of an elaborate ornamentation, which, however, seemed sufficiently peculiar and beautiful to remove. It consists of a circular disk 15 inches in diameter, and raised an inch and a half above the slab, 3 feet by 2 feet, on which it stands. A friend of mine has opened a tomb at Shefr Amr, in which he found a pottery coffin, which, when a convenient opportunity occurs, he has promised to send me. The same gentleman has also opened a tomb near Sidon, the contents of which, together with some other objects, he has been good enough to send me. They consist of two pottery bottles 7 inches high; three glass tear bottles; one silver ring, much corroded and oxidised, with an inside diameter of an inch and a quarter, the ends united by a scarabæus, on the under side of which is a single character, H; two silver finger rings, in one of which is a small turquoise; a gold pendant, which may have been the drop of an earring; two pebbles, carved to resemble fishes' heads; two copper mirrors; some beads, and many other small objects of interest. He has also sent me the enclosed squeezes. The one marked A, in duplicate, is from a brass pot,



4 inches high, by 2 inches in diameter, girdled by a snake, and will probably be easily deciphered by those learned in Phœnician character. The one marked B is from a stone seal. Both these he found at Tyre. The others he sent me from Sidon, merely stating that he found them on marble and pottery, without further particulars, but the objects from which they were made may be easily obtained. I also enclose an impression in wax of an inscription on a coin. On a pottery lamp is the following inscription:—

ΠΑΡΑΜΟ
ΝΟΥ

About half-a-mile north of Dalieh I have discovered another small Khurbet, called the Khurbet El Wanseh, خربة الونسا. It was probably

nothing more than a farm, as there are scarcely any remains at the place itself; but near it is an object which has been fertile of conjecture. It consists of a bench cut out of the solid rock, 24 feet long, 2 feet wide, 2 feet high, and with a back of rock a foot high. It looks south, and faces what would seem to be the lower walk of a chamber, with rock-hewn sides 2 feet high, were it not for a rough unhewn mass of rock which projects into it at one corner. On the eastern side the hewn wall of rock rises to a height of 4 feet, and on the opposite side of it, half-way down, is carved out into a semi-circular seat facing east. On the right hand of this seat, and 2 feet above it, is a round hole 18 inches deep and 14 inches in diameter, round which, an inch from its edge, is a groove; on the corresponding place, on the left hand side, is a circular cutting of similar dimensions, but no hole, as though the work was here left unfinished. In front of this seat is a rock-bound area about 20 yards each way, the sides averaging 4 feet in height, but cut in ledges as though it was a quarry, and in one of the faces is a niche as though for a lamp; I made an excavation beneath it in the hope of finding a tomb, but without result. There are no building stones nearer than the Khurbet, where there are very few, some 200 yards distant. The only conclusion at which I have been able to arrive in regard to this singular spot, is that it may have been one of the high places of early worship, the more especially as it crowns the summit of a hill, and that it was afterwards turned into a quarry. Indeed, were it not for the bench, the semicircular seat, the round hole by its side, and the niche, there would be nothing to distinguish it from an ordinary quarry, for the rock walls bear evident marks of quarrying.

I also discovered another Khurbet, Khurbet El Batta, ^بخربه البتة, but beyond some building stones and foundations there is nothing of interest. It is situated on one of the lower spurs of the mountain about a mile north of Ain Haud (Sheet 7, J *z*).

Hearing that there was a cavern in the Wādy Mugharah, from which the valley takes its name, that was invested with great mystery in the minds of the natives, as according to tradition no one had ever reached its extremity, or indeed penetrated beyond the entrance, owing to the evil spirits which were said to infest it, I determined to explore it. The cave is situated at the base of a magnificent limestone cliff about 300 feet high, at the western extremity of the wādy at the spot marked "Caves" in the map (Sheet 5, J *z*), two miles south of Ain Haud. I had with me a Druse, who did not seem to share the native superstition, for he did not shrink from accompanying me. There was a sort of antechamber to the cave, which was used by the goatherds for their flocks, which was about 30 feet high, and the same in width. It soon narrowed however, and we found ourselves in a lofty corridor about 20 feet high, and from 15 to 20 feet wide. We had not gone many yards when the reluctance of the natives to enter the cave was accounted for by a distant whirring sound, which increased in volume and intensity as we proceeded, and which I at once recognised

as the noise of the wings of innumerable bats. As we flashed the light into their retreat, they charged it, as is usual in such cases, so that I had to proceed with my head down, and even then they dashed themselves occasionally with such violence against my pith helmet, that they fell to the ground stunned; had I not taken the precaution to carry a lantern, they would infallibly have put the light out—an experience which has happened to me under similar circumstances in Egypt. I confess I was more relieved than disappointed to find the cave terminate suddenly and unexpectedly in the midst of this turmoil. It had preserved about the same dimensions as regards height and breadth throughout, and now the rock closed in abruptly all round. The distance from here to the entrance was exactly 100 yards.

NOTES.

BY CAPTAIN CONDER, R.E.

Flood Stories in Palestine.—It is of course generally known that stories of a Deluge are found throughout Asia as well as in Europe and America (but not among the Negro races or in Egypt), localised in various places and at different historic periods. It might be expected that they would be numerous in Palestine, but as yet few traces have been found. We have Noah's tomb in Syria, and another shrine of Noah near Hebron, and a spring of Noah's wife (*Bint*) in Philistia. Near Kadesh is the great quadrangle, perhaps a fortress called "Noah's Ark" (*Seftnet en Neby Nûh*), and the grey crow is known as "Noah's chicken" (*jâj Neby Nûh*), evidently with reference to the raven sent from the Ark. In Moab is shown the mountain called "Donkey's Back," which alone was above water during the flood. There are also several springs called *Tannûr* ("oven"), in connection with the Moslem legend that the flood issued from a cavern, and was swallowed again by the same.

In addition to these slight indications of a Deluge story generally known, there are several curious legends of water springing up where a prophet has flung his spear, or stamped with his foot, as for instance at *Et Tâbghah* (*Migdol Tzeboia*), on the Sea of Galilee, where is the *Tannûr Eyûb* connected with the *Korân* legend of the spring which rose when Job stamped with his foot. (The same story is told of Ishmael at Mecca.) These stories are interesting in connection with the Greek legend of the fountain *Hippokrene*, which sprang from the hoof mark of *Pegasus*. *Pegasus*, the winged horse, appears to be a creature of Semitic imagination. His name means "water steed" according to *Hesiod*. He is represented on Assyrian bas-reliefs and Phœnician coins, and the horseman who rode him, *Bellerophon*, was perhaps *Baal-Raphaon*.

Phœnician Antiquities.—On suggesting the possibility that the so-called Hittite inscriptions might possibly in the end prove to be of Phœnician origin, objection was raised that these characters had been found near the shores of the Black Sea, far away from Phœnicia. It should therefore be

noted that close to this very district where the most northern of the new hieroglyphics have been found, there were at least three Sidonian colonies, namely, Pronestas, Sesamos, and Sinope.

Phœnician antiquities are of great value for comparison with the Hebrew archæology. The dress, arms, manufactures, temples, &c., of the Israelites, their musical instruments, ships, chariots, and architectural details, seem, like the Phœnician, to have been similar partly to those of Assyria, partly to those of Egypt. Solomon's throne and brazen laver have their counterpart in Phœnicia in existing antiquities, and the sepulture of the Hebrews may be illustrated by Phœnician customs. These parallelisms are yet far from being completely worked out, since our knowledge of Phœnicia has of late years so greatly increased.

At the same time modern customs and dress throw an equally valuable light on the meaning of some Phœnician relics. The Bedawin in Syria, for instance, wear their hair plaited like the Phœnician nobles. The peasant women of Samaria wear a round tire like that of the Phœnician goddesses. The Lazzaroni of Naples, who have often a decidedly Semitic cast of countenance, wear in the Oscan cap (now going out of fashion among them) a head-dress much like that of the Phœnicians, and their boats have an eye painted on each side of the prow, just as it was painted on the prow of Phœnician galleys (and of Egyptian barks—the eye of Osiris). The cap worn by Greek priests in the East recalls the Cidaris head-dress worn in Phœnicia as well as by the Magi.

The Rabbinical legend that no rain ever fell on the altar of the Temple at Jerusalem has also a parallel in Phœnicia. The mason's marks on the wall of the Jerusalem Temple have a close resemblance to those found on Phœnician walls in Sicily. The scorpion monsters described in the Revelation are represented on Phœnician bas-reliefs, and even the Merkabeh, or Chariot of Jehovah, is represented on more than one Phœnician gem. These slight notes may tend to direct attention to the importance of collecting all possible information concerning Phœnicia.

The aqueduct from Râs el 'Ain to Tyre has the appearance of Roman work, though we have early historic accounts of such a work. I have, however, noted that false arches occur in this aqueduct near its source. These false arches occur in Phœnician work at Eryx in Sicily, as well as in early Ionian work. Their occurrence may not suffice to show the aqueduct to be older than the time of Alexander, but they seem to prevent our supposing the Tyre aqueduct to be entirely due to the Romans.

I have also noted at Tyre the use of concrete on the mole of the Egyptian harbour and elsewhere. It may be noted that the Tyrian colonists of Thapsus as well as at Carthage used concrete in their moles and cisterns. It has been found of a red colour at Utica, and tombs made of concrete occur near Tunis, recalling the concrete tomb on the southwest hill at Jerusalem, described in the Jerusalem volume of the "Memoirs." It is curious that the concrete mole in the Egyptian harbour at Tyre (see Vol. III "Memoirs," Appendix) should seem to have escaped

the notice of so many explorers who adopt the view that the port on this side was filled up by Alexander's mole. The mole has thus been supposed to be only a reef, but on swimming out from the shore I found it to have been once covered with artificial walls and pavement, and with an artificial entrance at the end.

Phœnician temples appear to have been hypæthral, with the menhir or cone as a statue. Not only at Belat and elsewhere near Tyre do these occur (and on coins of Byblos), but on Hermon, and perhaps on the north side of the hill at Samaria. The great temple at Baalbek was probably hypæthral also, and, as I have suggested, the Samaritan shrine on Gerizim. We are thus carried back to the rude enclosures—Stonehenge like—which occur in Moab, and have as yet no example of a great roofed temple in Phœnicia like those of Egypt.

Phœnician Tombs.—A very peculiar feature of Phœnician tombs, which I do not remember ever finding in Palestine, is the existence of small shafts in the roofs leading to the upper air. These may, I think, be compared with the air shafts in the Great Pyramid, and with other such shafts in Egyptian tombs intended to give air, or free egress and ingress to the *Ka*, the spirit ghost or double supposed to haunt the statue of the dead man in the tomb. In late times in Egypt this statue became a little pottery figure or doll, and these pottery figures are found also in Phœnician tombs. The same idea of the air shaft is found in tumuli among the Celtic and other primitive people, and the same practice of burying small images in the tombs.

Emmaus.—A difficulty arises as to the thermal springs which should, it is supposed, be found at a place so called, but which are unknown in Judæa. The word Hammâm is used in Arabic of any bath whether hot or cold, though the root means "hot;" but perhaps the origin of the name of the southern Emmaus may be from the same Hebrew root whence Hamath is derived, a word which means a "defended place." In Arabic this root is *Hâmi*, and the name Ard el Hâmi applies, curiously enough, to the country above Hammath on the west side of the Sea of Galilee.

Professor Socin's Paper.—Professor Socin's criticism has been well met by Mr. Besant. The survey of Palestine follows the *Hakki*, or vulgar Arabic of the peasantry—a dialect containing, as I have shown in former papers, most valuable survivals of Aramaic words and forms. Any criticism based on the grammatical rules of the *Nahu* or schoolmasters' Arabic, rules dating not earlier than the ninth century A.D., and often not in accord with the vigorous language of the Korân, must be considered to miss the very spirit of the nomenclature of the survey, which aims at the preservation of the peasant forms. Professor Socin's suggestion as to the method of obtaining the names shows clearly that he has not read my introductory paper in Vol. I of the "Memoirs."

Bethsaida Julias.—The ruin of *Ed Dikkeh* described by Mr. L. Oliphant (*Quarterly Statement*, April, 1885, p. 84) possesses peculiar interest. From the style of the fragments sketched one is led to suppose that it dates from about the Christian era. The grape bunches recall the style

of the monument of the kings of Adiabene at Jerusalem; the debased imitation of classic style, recalling that of the synagogues of Galilee, might belong to this period, or be as late as the second century, but the style is not that of the later Byzantine period. The kind of bird-woman (Fig. 2) seems to indicate a pagan site; the figure is very old in Egypt as a representation of the soul. To me it seems that these remains may mark the site of Bethsaida Julias, and the work of the Herodian beautifier of that town. It may be objected that the site is too far from the Sea of Galilee, since Josephus places Julias near the place where Jordan flows into the lake. On the other hand, we must remember that the land has been making here, and still is encroaching on the lake: just as at the Jordan Delta in the Dead Sea, in about 1,900 years the point where Jordan debouches into the Sea of Galilee must have moved considerably to the south, and in the time of Christ Ed Dikkeh may well be thought to have been at or close to the shore of the Sea of Galilee. It would be of great interest further to explore this site. If possible, excavations should be made, and inscriptions from such a ruin might prove of exceptional value. It is quite possible that the whole of the Batfah plain may have been formed in quite recent historical times.

The Nablus Altar.—It should be noted that the altar described by Mr. Oliphant has been shown by M. Clermont-Ganneau to present the history of the hero Theseus. (Proceedings B.A.S., May 6, 1885.)

The Chimæra.—In "Heth and Moab" I have described one of the panels of a Phœnician Bowl as representing the contest of the Hero and Lion. I followed Lenormant's sketch, but now find that the monster is more like a gryphon in the original, with a second head growing up on its back. Thus on a Phœnician bas-relief, we have a representation closely like that of the Chimæra on classic bas-reliefs, which agrees with many other indications in giving a possibly Semitic origin to the whole story of Bellerophon. Perhaps the name of the Chimæra, for which no Aryan explanation has yet been found giving satisfaction, may be found to come from the root חִמְרָה with the sense of "blackness."

Bethlehem.—Among many very valuable notes by Mr. Tomkins, with all of which I heartily concur, that concerning the origin of the name Bethlehem is very striking, agreeing with my former suggestion as to the possible origin of Bethsaida, Sidon, &c. Lahamu and Lahami, the original creators from chaos, were, as Mr. Tomkins notes, gods of fertility, and we may note that the name Ephrata, which applies to Bethlehem also, means "fertility," being from the same root with Euphrates, and existing in the modern Arabic form *Ferth*. We know that a good deal of the Semitic nomenclature in Palestine is pre-Israelite (as shown by the Karnak lists), and I think a careful summary would reveal other town names deriving from well-known Assyrian deities. Bethshemesh is a clear example, as is Ashtaroth Karnaim. Some of the Salems may be connected with the god of peace, the Rimmons with Rimmon (formerly read as Vul) the thunderer. M. C. Ganneau has connected Arsûf with Reseph. Anathoth and Beth Anath may be connected with the goddess

Anat. Beth Dagon is clearly pagan. Ophra may be derived, as well as Parah, from the "Calf," emblem of the sun. The Gilgals are named from sacred circles. Kirjath Arba has already been suggested by Mr. Tomkins as a name of polytheistic origin. Zarephath presents a name of the Syrian Venus. Rabbath might be connected with a title of Istar. Lebonah and Beth Laban with the name of the moon ("the milk white one"), as is without doubt Jericho. Hermon is the "great sanctuary." Hazor I have shown to be connected with sacred circles. Ai might be suspected of connection with Ea, the god of the abyss. Nebo is the Assyrian Mercury. Rehoboth and Rahab may be connected. Succoth is known to be connected with the worship of Venus.

C. R. C.

SEGOR, GOMORRAH, AND SODOM.

By C. CLERMONT-GANNEAU.

(From the *Revue Critique*.)

PERHAPS there is no question of Biblical topography which has been more hotly debated than that of the site of the Cities of the Plain. The controversialists are divided into two principal groups—those who place the site on the north and those who place it on the south of the Dead Sea.

Several years ago ("Revue Archéologique," 1877) I was led to take up a position among the latter. It was while I was engaged in combating, on philological grounds, the identification proposed by De Saulcy, of Gomorrah with the ruins of Goumrân, not far from Jericho, on the north-west extremity of the Dead Sea. I had occasion then to touch incidentally on the question of Segor, making use of certain data, previously neglected, which are supplied by geographers. I insisted particularly on certain curious legends which appeared to connect the city of Segor with the country of Moab, and which tended in consequence to localise it in the region south-east of the Dead Sea.

The Arab authors, drawing probably on Jewish sources, say that Lot, the ancestor of the Moabites, had two daughters, of whom the elder was named Reyya, Rasha, or Zaha, and the younger Ra'wa, Ra'usha, or Zoghara. MM. Goldziher and Derebourg had clearly recognised the fact that these forms, apparently so difficult, were nothing but faulty variants, easily explained by mistakes in Arabic writing of the Aramæan words *Rabbeta*, the "elder" or the "great," and *Sighirta* the "younger" (*Zoghara* or *Zoghar*, literally, the "little"). I endeavoured for my own part to establish that the names were nothing but those of the two principal towns of Moab, *Rabbat* and *Segor* ("the great" and "the little"), of which the fabulous daughters of Lot were only eponyms. I have since found in the Dictionary of Yakût the formal confirmation of my conjecture (*s.v.* Soghar). The Arab geographer says, *à propos* of the city of Segor, that *Zoghara* was the name of a daughter of Lot, the younger (Soghara), who